

CORPVS CHRISTIANORVM

BIBLIOTHECA BASILIANA
VNIVERSALIS

A STUDY OF THE MANUSCRIPT TRADITION,
TRANSLATIONS AND EDITIONS
OF THE WORKS OF BASIL OF CAESAREA

V. STUDIES OF BASIL OF CAESAREA AND HIS WORLD:
AN ANNOTATED BIO-BIBLIOGRAPHY

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
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BY

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To Paulette Valerie
Katie Joyce
Jason Paul:

'The heart once filled with goodness,
Never waxes cold'

—Taras Shevchenko (1814-61)

And on another subject—my retirement:

'And this our life, exempt from public haunt,
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything'

—William Shakespeare (1564-1616)
As You Like It ii.1, 15-17

PREFACE

The whole concept and dynamic of the five-volume *Bibliotheca Basiliana Vniuersalis* (1993-2004) can be seen in the form of an interlocking structure. There is no proper start nor finish in such a picture, but a wavelike motion leading from one block/particle to another, a very much quantum entity like anything else. Since nothing better illustrates the quantum reality than a picture of a ladder with jumps from rung to rung, so is the *BBV*. Hence one could say that a ladder-like project, such as the *BBV*, has reached with this volume in a spacetime continuum warp the final rung in accordance with a pre-planned design. All a matter of convention and convenience rather than intrinsic necessity.

After dealing directly with the manuscripts, editions, translations, my project wraps up with the complete records of the names of those who since the second half of the fifteenth century have published their works and whose records have survived the ravages of time. Cross-listed are here also all the printed editions and translations quoted fully in *BBV* i-iv. *BBV* v incorporates further more than just works specifically or exclusively dealing with Basil, —his life, teaching, *Nachleben*,—, as it covers also many of the studies dealing with the historical period and geographical setting he lived in and which have a bearing on a better and more accurate understanding of his thought and significance. Unlike any other author, for instance Origen, John Chrysostom or Augustine of Hippo, Basil by himself encompasses the vast areas of spirituality, theology, philosophy, linguistics, kanon law, liturgy, florilegia, catenae, painting, gender issues, and in most instances not just implicitly but explicitly. To be sure, if one were to leave out works dealing with the environment, demography, literary genres, gender issues, imperial administration, geography, numismatics, archaeology, palaeography, diplomatics—much would be missing from the true picture of his achievements or shortcomings, in other words, from a correct understanding of his role in history conceived as the carrying out of one's life in a world open to the widest spectrum of lived possibilities.

Two features have been embedded into *BBV* v: the spelling out of the complete names of all authors even if these have been

withheld in their publications, and the supplying, as far as this was achievable, of their dates of birth and/or death. Such provisions are meant to insure a lasting uniqueness to their contributions to the development of Basil studies and to history. Some people, or communities of people (in the case of religious institutions) have denied my request to have the data available: any truncation of names to bare initials generate confusion, especially when copied by others, as I was, time and again, able to ascertain.

No bibliography is or can ever be complete. By its very nature it must continuously grow and expand, hence a scholar must constantly update his/her references. Among the many available venues my personal suggestion is to look for future datings in *L'année philologique*. A great deal is also provided by the *Byzantinische Zeitschrift* and *Revue d'histoire ecclésiastique*. Unfortunately the excellent *Bibliographia patristica* lags too far behind. Evidently, no diligent student of humanities can or should neglect consulting the WEB, where alongside so much else there is also so much of value.

In closing, I would like to express my gratitude to the many people who from the beginning assisted me with prompt replies to my many queries: I have dutifully recorded most of their names in this volume under the dates they replied to me. To Brepols Publishers, Director Paul De Jongh, and especially Dr Roel Vander Plaetse, who has been an enthusiastic supporter of my project from the beginning, I owe a special debt of gratitude for their and his unflinching interest and expert assistance during the preparation of each single volume of the *BBV*. Last but not least, to the three people to whom this volume is dedicated—Paulette Valerie, Katie Joyce and Jason Paul—I would like to quote the words of María Eva Duarte de Perón (1919-52), which she uttered when she first met Juan Domingo Perón (1895-1974), ¡Gracias por existir! ('Thanks for existing'), for all three of you have surely made in my life a big difference.

—Paul Jonathan Fedwick

Oakville, 29 June 2004

CHAPTER ONE: *STUDIES (1459-1869)* ⁽¹⁾

BRUNI 1459/1460: see Falk 1905.

BRUNI 1470.1-114 = Fedwick 1996, *BBV* ii 820-35 (= *Litt*, Latin).

FILELFO 1471 = Fedwick 1993, *BBV* i 199 (= *GrNaz* 2/2, Latin).

KONRAD 1475: Konrad Von Mergenbergh, *Buch der Natur*. Augsburg: Johann Bämmler, 30 Oktober 1475; 296 fols.

Quotes Basil as one of his sources.

TSETIN'E 1494 = Fedwick 1996, *BBV* ii 835 (= *Ps* 1, Old Slavonic).

FLORENCE 1495/96 = Fedwick 1996, *BBV* ii 835 (= *Litt*, Greek).

ROMA 1496: *La storia di San Basilio*. Roma: Johann Besicken & Sigismund Mayr, c.1496; 4°; 2 fols.

i.1-2u: ID: O gloriosa vergine Maria//driza el mio cor nel bel parlare//donami gratia che troua la uia//che nel mio dir non possa falare//cosa ch a tuta gente impiacere sia//a honor de Cristo i uolio cominciare//di San Basilio diro per anticho//seruo de Cristo e gratissimo amico...e alla fin uedia la eterna gloria//...[fol. 2u] finita sie l'istoria. Reprints: Roma 1498/1500, SL 1500 1505, Firenze 1515a 1543 1550 1556 1582 1591.

PEROTTI 1498/1500 = Fedwick 1996, *BBV* ii 835 (= *Litt*, Latin).

ROMA 1498/1500 = Fedwick 1999-2000, *BBV* iv 1287 (= Roma 1496).

MOUSOUROS 1499 = Fedwick 1993, *BBV* i 199-200 (= 44 letters, Greek).

(1) The abbreviation *ODCC* refers to *Oxford Church* (1997), BHG, Halkin 1957-84, BHL, Bollandiani 1898-1901 1949, and BHO, Peeters 1910.

DABRESCIA 1500 = Fedwick 1996, *BBV* ii 836 839; Fedwick 1997, *BBV* iii 521-22 (= *ascetica*, Latin).

PEROTTI 1500 = Fedwick 1996, *BBV* ii 836 (= *Inu*, *GrNaz* 2/2 [?], Latin).

S/L 1500 = Fedwick 1999-2000, *BBV* iv 1287 (= *Roma* 1496).

PEROTTI 1501 = Fedwick 1996, *BBV* ii 836 (= *Inu*, *GrNaz* 2/2, Latin).

PEROTTI 1503 = Fedwick 1996, *BBV* ii 836-37 (= *Perotti* 1501).

ASTEMIO 1504 = Fedwick 1996, *BBV* ii 837 (= *GrNaz* 2/2, Latin).

BUDÉ 1505 = Fedwick 1993, *BBV* i 201-02 (= *GrNaz* 2/2, Latin).

ROMA 1505 = Fedwick 1999-2000, *BBV* iv 1287 (= *Roma* 1496).

MOSELLANVS 1506 = Fedwick 1996, *BBV* ii 837 (= *GrNaz* 2/2, Latin).

KUNO 1507 = Fedwick 1996, *BBV* ii 838 (= ***GrNys* 2/38, Latin).

PEROTTI 1507a = Fedwick 1996, *BBV* ii 838 (= *Inu*, Latin).

PEROTTI 1507b = Fedwick 1996, *BBV* ii 838 (= *Perotti* 1500).

GUARINI 1508 = Fedwick 1996, *BBV* ii 838-39 (= 4 works, Latin).

PEROTTI 1508 = Fedwick 1996, *BBV* ii 839 (= *Perotti* 1501).

DABRESCIA 1510 = Fedwick 1996, *BBV* ii 839; Fedwick 1997, iii 522 (= *DaBrescia* 1500).

FABER 1510 = Fedwick 1996, *BBV* ii 840 (= *Ebr*, Latin).

FILELFO 1510 = Fedwick 1996, *BBV* ii 839 (= *GrNaz* 2/2, Latin).

?VENEZIA 1510 = Fedwick 1997, *BBV* iii 522.

KUNO 1512 = Fedwick 1996, *BBV* ii 840 (= *Kuno* 1507).

KUNO 1513 = Fedwick 1996, *BBV* ii 840-41 (= *Kuno* 1507).

RHOLANDELLUS 1513 = Fedwick 1999-2000, *BBV* iv 1287 (= ***prayers*, Latin).

DABRESCIA 1514 = Fedwick 1996, *BBV* ii 841; Fedwick 1997, *BBV* iii 522 (= *DaBrescia* 1500).

ARGYROPOULOS 1515 = Fedwick 1996, *BBV* ii 841-42 (= *Hex* 1-9, Latin).

FIRENZE 1515 = Fedwick 1999-2000, *BBV* iv 1287 (= ***De gram.*, Latin).

FIRENZE 1515a = Fedwick 1999-2000, *BBV* iv 1288 (= *Roma* 1496).

MAFFEI 1515 = Fedwick 1993, *BBV* i 202-05 (= *Volaterra*); Fedwick 1996, *BBV* ii 842-43; Fedwick 1997, *BBV* iii 522 (= *works*, Latin).

Fedwick 1996, *BBV* ii 842-43 eliminates a mistake of Fedwick 1993, *BBV* i 203, where Maffei was incorrectly credited with the translation of ***Ps* 28/29b.

MOSELLANVS 1516 = Fedwick 1996, *BBV* ii 843 (= *GrNaz* 2/2, Latin).

ROMA 1517 = Fedwick 1996, *BBV* ii 843 (= *Firenze* 1495/96).

SKORYNA 1517 = Fedwick 1996, *BBV* ii 843 (= *Ps* 1, Old Slavonic).

ERASMVS 1518 = Fedwick 1997, *BBV* iii 523 (= **Isaiam*, Latin).

FIRENZE 1518 = Fedwick 1999-2000, *BBV* iv 1288 (= *Firenze* 1515).

ERASMVS 1519-a = Fedwick 1997, *BBV* iii 523 (= *Erasmus* 1518).

NUÑEZ DE GUZMÁN 1519 = Fedwick 1996, *BBV* ii 843-44 (= *Litt*, Greek).

VENEZIA 1519 = Fedwick 1999-2000, *BBV* iv 1288 (= *Lit-Bas/Byz*, Old Slavonic).

BADE 1520 = Fedwick 1996, *BBV* ii 844-47; Fedwick 1997, *BBV* iii 523-24 (= works, Latin).

OECOLAMPADIVS 1520 = Fedwick 1996, *BBV* ii 847 (= *Ps 14/15b*, German). Pseudonym of Johann Hussgen⁽²⁾.

OECOLAMPADIVS 1521 = Fedwick 1996, *BBV* ii 848 (= *GrNaz 2/2*, German).

ERASMVS 1522 = Fedwick 1997, *BBV* iii 522 (= Erasmus 1518).

GUNDEL 1522 = Fedwick 1999-2000, *BBV* iv 1288 (= **prayers, Latin).

MATURANZIO 1522 = Fedwick 1996, *BBV* ii 848 (= *Att*, Latin).

RÄMEN 1522 = Fedwick 1997, *BBV* iii 524 (= ***Const.1.*, German).

BADE 1523a-c = Fedwick 1996, *BBV* ii 848; Fedwick 1997, *BBV* iii 524 (= Bade 1520).

ERASMVS 1523 = Fedwick 1997, *BBV* iii 524-25 (= Erasmus 1518).

DOUKAS 1526 = Fedwick 1999-2000, *BBV* iv 1288 (= *Lit-Bas/Byz*, ***HistMyst*, Greek).

NUÑEZ DE GUZMÁN 1526 = Fedwick 1996, *BBV* ii 848 (= Nuñez de Guzmán 1519).

ROMA 1526 = Fedwick 1997, *BBV* iii 525 (= *Eun 3*, Latin).

VENEZIA 1527 = Fedwick 1999-2000, *BBV* iv 1289 (= Venezia 1519).

GUNDEL 1528 = Fedwick 1999-2000, *BBV* iv 1288 (= Gundel 1522).

(2) See further *ODCC*, 1175.

OBSOPOEVS 1528 = Fedwick 1993, *BBV* i 205-07 (= 61 letters, Greek).

PARIS 1528 = Fedwick 1996, *BBV* ii 848-49 (= *Lat 7*).

ERASMVS 1530 = Fedwick 1996, *BBV* ii 849 (= *Iei 1*, *Iei 2*, Latin).

LOUVAIN 1530 = Fedwick 1993, *BBV* i 207 (= 2 letters, Greek).

BADE 1531 = Fedwick 1996, *BBV* ii 849, iii 525 (= Bade 1520).

BUDÉ 1531 = Fedwick 1996, *BBV* ii 849 (= *GrNaz 2/2*, Latin).

MYCRÆVS 1531 = Fedwick 1993, *BBV* i 207-08; Fedwick 1996, *BBV* ii 804-07 (= 21 letters, Latin). Fedwick 1996, *BBV* ii improves significantly the information in Fedwick 1993, *BBV* i.

DONATVS 1532 = Fedwick 1999-2000, *BBV* iv 1289 (= catena *Ps.-Oekoumenii* = Geerard 1974-87, *CPG* iv **C 165**, Latin).

ERASMVS 1532 = Fedwick 1993, *BBV* i 208-17; Fedwick 1997, *BBV* ii 849-50 (= 238 works, Greek).

ERASMVS 1532a-b = Fedwick 1997, *BBV* iii 525 (= *AmphSp*, Latin).

LOUVAIN 1532a = Fedwick 1996, *BBV* ii 850 (= *Litt*, Greek)

LOUVAIN 1532b = Fedwick 1996, *BBV* ii 850 (= *Ira*, *Att*, Greek).

LOUVAIN 1532c = Fedwick 1996, *BBV* ii 580 (= *Inu*, Greek)

LOUVAIN 1533a = Fedwick 1996, *BBV* ii 850 (= *Grat*, *Iul*, Greek)

LOUVAIN 1533b = Fedwick 1996, *BBV* ii 850 (= *Ebr*, Greek).

LOUVAIN 1533c = Fedwick 1996, *BBV* ii 581 (= *Ebr*, Greek).

LOUVAIN 1533d = Fedwick 1996, *BBV* ii 581 (= *Iei 1*, *Iei 2*, Greek).

VENEZIA 1532 = Fedwick 1999-2000, *BBV* iv 1289 (= Roma 1496).

LEIPZIG 1534 = Fedwick 1996, *BBV* ii 851 (= *Inu*, Latin).

TRAVERSARI 1534 = Fedwick 1997, *BBV* iii 526 (= ***VirgL*, Latin).

VON CRANEVELD 1534 = Fedwick 1996, *BBV* ii 851 (= 3 homilies, Latin).

POLE 1535 = Fedwick 1993, *BBV* i 217-21; Fedwick 1996, *BBV* ii 851; Fedwick 1997, *BBV* iii 526 (= *ascetica*, Greek).

VON CRANEVELD 1535 = Fedwick 1996, *BBV* ii 851 (= *Ebr*, Latin).

BUDÉ 1536 = Fedwick 1996, *BBV* ii 851-52 (= *GrNaz 2/2*, Latin).

KUNO 1536 = Fedwick 1996, *BBV* ii 852 (= Kuno 1507).

LOUVAIN 1536a = Fedwick 1996, *BBV* ii 852 (= *Mart*, Greek).

LOUVAIN 1536b = Fedwick 1996, *BBV* ii 852 (= *Inu*, Greek).

IONICERVS 1537: Ioannes Lonicerus, *Veteris cuiusdam theologi Græci succincta in Pauli ad Romanos epistolam exegesis, ex Græcis sacræ scripturæ interpretibus desumpta, Latine Ioanne Lonicero interprete*. Basileæ, 1537.

Reissued anonymously in *Maxima bibliotheca ueterum patrum*...Lugduni, apud Anissonios, 1677, viii, 587-618. Cf. Staab 1926, 124-26 (Geerard 1974-87, CPG iv om.)

LOUVAIN 1537 = Fedwick 1996, *BBV* ii 852 (= 3 homilies, Greek).

NANNIVS 1537 = Fedwick 1996, *BBV* ii 852-53 (= *Chr*, Latin).

TUCHOLCZYK 1537 = Fedwick 1996, *BBV* iv 1289 (= ***prayers*, Latin).

HEGENDORFF 1538 = Fedwick 1996, *BBV* ii 853 (= *Att*, Latin).

NANNIVS 1538 = Fedwick 1996, *BBV* ii 853 (= 6 works, Latin).

HAHNPOL 1539 = Fedwick 1996, *BBV* ii 853 (= *Chr*, *Litt*, Latin).

RHOLANDELLVS 1539 = Fedwick 1999-2000, *BBV* iv 1289 (= Rholandellus 1513).

FUMANI 1540 = Fedwick 1993, *BBV* i 221 225-29; Fedwick 1997, *BBV* iii 527 (= *ascetica*, Latin).

HAHNPOL 1540 = Fedwick 1993, *BBV* i 221 225-29 (= Cornarius); Fedwick 1996, *BBV* ii 853-54; Fedwick 1997, *BBV* iii 526-27 (= works, Latin).

MÜSLIN 1540 = Fedwick 1993, *BBV* i 221-25 (= Musculus) Fedwick 1996, *BBV* ii 855; Fedwick 1997, *BBV* iii 527-28 (= works, Latin).

Fedwick 1996, *BBV* ii 855 corrects two mistakes of Fedwick 1993, *BBV* i 221-25: xi.109 ends on 117 not 177; the work at lv.498-500 is ***Sp.S.a* not *Trin*.

PARIS 1540 = Fedwick 1996, *BBV* ii 855 (= *Iei 1*, *Iei 2*, Greek).

RHOLANDELLVS 1540 = Fedwick 1999-2000, *BBV* iv 1289 (= Rholandellus 1513).

SHIRRYE 1540-55 = Fedwick 1993, *BBV* i 225 (= *GrNaz 2/2*, English).

TÜBINGEN 1540 = Fedwick 1996, *BBV* ii 855 (= letters, Greek).

CLEYNÆRTS 1541 = Fedwick 1996, *BBV* ii 855 (= *GrNaz 2/2*, Latin).

HAHNPOL 1541 = Fedwick 1996, *BBV* ii 855-56 (= Hahnpol 1539).

HERVET 1541 = Fedwick 1996, *BBV* ii 856 (= *Ira*, *Inu*, Latin).

VAN BÆRLAND 1541 = Fedwick 1996, *BBV* ii 856 (= *Grat*, *Iul*, Latin).

COUSIN 1542 = Fedwick 1999-2000, *BBV* iv 1289-90 (= ***De gramm.*, Latin).

HAHNPOL 1542 = Fedwick 1996, *BBV* ii 856 (= Hahnpol 1541).

LOUVAIN 1542 = Fedwick 1996, *BBV* ii 856 (= *Ebr*, Latin).

FIRENZE 1543 = Fedwick 1999-2000, *BBV* iv 1290 (= Roma 1496).

ANTWERPEN 1543 = Fedwick 1996, *BBV* ii 856 (= *Dest*, Dutch).

AMBACH 1544 = Fedwick 1996, *BBV* ii 857 (= *Ebr*, German).

DE VERGARA 1544 = Fedwick 1996, *BBV* ii 857 (= 9 works, Latin).

TVRSTENIVS 1545 = Fedwick 1996, *BBV* ii 857 (= 'oratio de Basilio,' Latin).

LEIPZIG 1546 = Fedwick 1996, *BBV* ii 857 (= *Ant 1/140*, *Tyan 97*).

WITZEL 1546 = Fedwick 1999-2000, *BBV* iv 1290 (= *Lit-Bas/Byz*, Latin).

ERASMVS 1547 = Fedwick 1997, *BBV* iii 528 (= **AskAdm1*, Latin).

TILMANN 1547 = Fedwick 1993, *BBV* i 230-36; Fedwick 1996, *BBV* ii 857-58; Fedwick 1997, *BBV* iii 528 (= works, Latin).

HAHNPOL-FUMANI 1548 = Fedwick 1996, *BBV* ii 858, iii 529 (= works, Latin).

HERVET 1548 = Fedwick 1999-2000, *BBV* iv 1290 (= *Lit-Bas/Byz*, Latin).

DOBENECK 1549 [= Cochlæus] = Fedwick 1999-2000, *BBV* iv 1291 (= *Lit-Bas/Byz*, Latin).

FLACIVS 1549a-b = Fedwick 1999-2000, *BBV* iv 1291-92 (= 'on Basil,' Latin).

ANTWERPEN 1550 = Fedwick 1996, *BBV* ii 858 (= Antwerpen 1543).

FIRENZE 1550 = Fedwick 1999-2000, *BBV* iv 1292 (= Roma 1496).

LOUVAIN 1550 = Fedwick 1996, *BBV* ii 858 (= *Litt*, Greek).

PARIS 1550a = Fedwick 1996, *BBV* ii 858 (= *Litt*, Greek).

PARIS 1550b = Fedwick 1996, *BBV* ii 858 (= *Iei 1*, *Iei 2*, Latin).

TILMANN 1551 = Fedwick 1996, *BBV* ii 859 (= Tilmann 1547).

BRAUN-HOGENBERG 1551: Georgius Braun & Franz Hogenberg (d.c.1690), *Memorabilis historia, complectens agones illustrium aliquot martyrum...* Louanii: M. Rotarius, 1551.

No. 400: 'Basilius episcopus Cæsareæ.'

HAHNPOL 1551 = Fedwick 1993, *BBV* i 236-39 (= Cornarius); Fedwick 1996, *BBV* ii 859; Fedwick 1997, *BBV* iii 529 (= works, Greek).

KUNO 1551 = Fedwick 1996, *BBV* ii 859 (= Kuno 1507).

LOUVAIN 1551 = Fedwick 1996, *BBV* ii 859 (= 'laus Basili,' Latin).

FLORENTINVS 1552 = Geerard 1974-87, *CPG* iv **C 165**. Maximus Florentinus; 2 vols: 767 + 663 p. Cf. Staab 1926, 158-60.

HAHNPOL 1552 = Fedwick 1993, *BBV* i 239-44 (= Cornarius); Fedwick 1996, *BBV* ii 859; Fedwick 1997, *BBV* iii 530 (= works, Latin).

OEKOUMENIOS 1552 = Fedwick 1999-2000, *BBV* iv 1292 (= 'catena in Pauli epp' = Geerard 1974-87, *CPG* iv **C 165**).

PÉRION 1552a-b = Fedwick 1996, *BBV* ii 859-60 (= *Hex 1-11*, Latin).

IVLLO 1553 = Fedwick 1999-2000, *BBV* iv 1292 (= ***De gramm.*, Latin).

ZINI 1553 = Fedwick 1996, *BBV* ii 860 (= *Hex 10-11*, Latin).

VENEZIA 1554 = Fedwick 1999-2000, *BBV* iv 1292 (= *Lit-Bas/Byz*, Old Slavonic).

ERASMVS 1555a-b = Fedwick 1996, *BBV* ii 860 (= Erasmus 1530).

RHOLANDELLVS 1555a-b = Fedwick 1999-2000, *BBV* iv 1293 (= Rholandellus 1513).

MUZIO 1555 = Fedwick 1996, *BBV* ii 860 (= *Mart*, Italian).

WITZEL 1555 = Fedwick 1999-2000, *BBV* iv 1293 (= Witzel 1546).

FIRENZE 1556 = Fedwick 1999-2000, *BBV* iv 1293 (= Roma 1496).

HAHNPOL 1556 = Fedwick 1996, *BBV* ii 861 (= Hahnpol 1539).

MOREL 1556a-b = Fedwick 1999-2000, *BBV* iv 1293-94 (= *Metaphr. i-xxiv*, Latin).

TILMANN 1556 = Fedwick 1997, *BBV* iii 530 (= **Isaiam*, Latin).

BARKER 1557 = Fedwick 1996, *BBV* ii 861 (= *Litt*, English).

CHESELIVS 1558 = Fedwick 1996, *BBV* ii 861 (= *Litt*, Latin).

DE MAILLÉ 1558 = Fedwick 1999-2000, *BBV* iv 1294 (= *Metaphr. i-xxiv*, Latin).

FLORIMONTE 1558 = Fedwick 1996, *BBV* ii 861 (= *Ps 14/15b*, Italian).

PARIS 1558 = Fedwick 1996, *BBV* ii 862 (= Paris 1550a).

WURTZLER 1558 = Fedwick 1996, *BBV* ii 862 (= *Chr*, Latin).

FLACIVS 1559-74: Matthias Flacius (1520-75⁽³⁾), *Ecclesiastica historia, integram ecclesie Christi ideam...secundum singulas centurias, perspicuo ordine complectens...per aliquot studiosos et pios uiros in urbe Magdeburgica*. 13 vols. Basileæ, per Ioannem Op-orinum, 1559-74; f^o.

Also known as 'Centuriæ Magdeburgenses.' For a polemical reply, see Baronio 1590-1608.

AGYLÆVS 1560 = Fedwick 1999-2000, *BBV* iv 1294 (= 'Nomokanon Photii,' Latin).

CAMERARIVS 1560 = Fedwick 1999-2000, *BBV* iv 1294 (= **prayers, Latin).

DE SAINCTES 1560a = Fedwick 1999-2000, *BBV* iv 1294-95 (= Doukas 1526).

DESAINCTES 1560b = Fedwick 1999-2000, *BBV* iv 1295 (= Witzel 1546).

WITZEL 1560 = Fedwick 1996, *BBV* ii 862 (= *Ebr*, German).

CAMERARIVS 1561 = Fedwick 1999-2000, *BBV* iv 1295 (= 'disputatio *AmphSp*,' Latin).

DE PONTOUX 1561 = Fedwick 1996, *BBV* ii 862 (= *Litt*, French).

FLORIMONTE 1561 = Fedwick 1996, *BBV* ii 862 (= Florimonte 1558).

HERVET 1561 = Fedwick 1993, *BBV* i 244, Fedwick 1999-2000, *BBV* iv 1295 (= 7 kanonikal letters, Latin).

WURTZLER 1561 = Fedwick 1996, *BBV* ii 862-63 (= *Inu*, Latin).

BUDÉ 1562 = Fedwick 1996, *BBV* ii 863 (= *GrNaz 2/2*, Greco-Latin).

(3) For more on him, see *ODCC*, 616.

DESAINCTES 1562^{bis} = Fedwick 1999-2000, *BBV* iv 1296 (= DeSaintes 1560a).

BARCELONA 1563 = Fedwick 1996, *BBV* ii 863 (= *Litt*, Latin).

GARETIVS 1563: Ioannes (Jean) Garetius (d.1571), *Vniuersalis et catholicæ ecclesiæ, de ueritate corporis Christi in eucharistiæ sacramento præsentis, consensus sacrificii missæ et cæremoniarum assertio, ex ss. patribus et...omnium ætatum scriptoribus...conlecta*. Antuerpiæ: M. Nutius, 1563.

Quotes from Basil, see Cockx Indestege-Glorieux 1968-77, i No. 1233.

PARIS 1563 = Fedwick 1996, *BBV* ii 863 (= *Iei 1, Iei 2*, Greek).

ILOWSKI 1564 = Fedwick 1999-2000, *BBV* iv 1296 (= Metaphr. i-xxiv, Latin).

FLORIMONTE 1564: a reprint of Florimonte 1558, not mentioned in Fedwick 1996, *BBV* ii 863.

LIPPOMANO 1564: Luigi Lippomano (1500-59), *Historiæ Aloysii Lipomani episcopi Veronensis de uitis sanctorum cum scholiis eiusdem, omnium modernorum hæreticorum blasphemias ac deliramenta clare conuincuntibus*. 2 vols-in-1. Louanii, apud M. Verhasselt, 1564.

Includes Basil.

MÜSLIN 1565 = Fedwick 1993, *BBV* i 244-45 (= *Musculus*); Fedwick 1996, *BBV* ii 863-64 (= Müslin 1540).

See the very important note 84 on p. 964 of Fedwick 1996, *BBV* ii with regards **Isaiam*.

BACHERIVS 1566 = Fedwick 1999-2000, *BBV* iv 1296 (= ***prayers*, Latin).

BALLINO 1566: Giulio Ballino (fl.1560-68), *Le prediche del Gran Basilio, arcivescouo di Cesarea di Cappadocia, già raccolte da' suoi scritti per Simone, mæstro, & camerlengo del sacro palagio, et hora nuouamente trapportatè nella toscana fauella da m. Giulio*

Ballino. Con gratia, e priuilegio. Venetia, per G.A. Valuassori, 1566; 8 p., 260 leaves.

Add to Fedwick 1999-2000, *BBV* iv 1873.

GENOVESE 1566 = Fedwick 1997, *BBV* iii 531 (= ***VirgIL*, Italian).

GILLOT 1566a-c = Fedwick 1993, *BBV* i 245; Fedwick 1996, *BBV* ii 865; Fedwick 1997, *BBV* iii 531; Fedwick 1999-2000, *BBV* iv 1296 (= works, Latin).

HAHNPOL 1566 = Fedwick 1996, *BBV* ii 865; Fedwick 1997, *BBV* iii 531 (= Hahnpol 1552).

STRIEGEL 1566 = Fedwick 1996, *BBV* ii 866 (= *Hex 1-11*, Latin paraphrase).

DRESSER 1567 = Fedwick 1996, *BBV* ii 866 (= *Malo*, Greek-Latin).

BIBLE (1568): *The Holie Bible conteyning the Olde Testament and the Newe*. London: Richard Iugge, 1568; [24].cxxxviii clxxxv cciiii cxviii clx leaves; ill.; maps; ports.

Translated by a team of 14 headed by Matthew Parker (1504-75) ⁽⁴⁾. Includes 'a prologue of Saint Basil the great, upon the Psalmes' = *Ps 1* (trans. from the Latin = Fedwick 1996, *BBV* ii 1003). Reprinted many times.

GILLOT 1568 = Fedwick 1993, *BBV* i 245; Fedwick 1996, *BBV* ii 866; Fedwick 1997, *BBV* iii 531 (= works, Latin).

ARCIMBOLDI 1569a = Fedwick 1996, *BBV* ii 866; Fedwick 1997, *BBV* iii 532 (= 8 works, Latin).

ARCIMBOLDI 1569b = Fedwick 1996, *BBV* ii 866-67 (= *Att*, Latin).

(4) See Benson Bobrick, *Wide as the Waters. The Story of the English Bible and the Revolution It Inspired* (New York/London/Toronto/Sydney/Singapore: Simon & Schuster, 2001; 379 p.; ports), at 182. This is the so-called 'Bishops' Bible,' further on which see Index at 361.

ARCIMBOLDI 1569c = Fedwick 1996, *BBV* ii 867 (= *Grat, Iul*, Latin).

BACHERIVS 1569 = Fedwick 1999-2000, *BBV* iv 1297 (= Bacherius 1566).

BARBARO 1569 = Geerard 1974-87, *CPG* iv **C 11** (= 'Catena in Psalmos').

GARETIVS 1569: Ioannes (Jean) Garetius (d.1571), *Omnium ætatum, nationum ac prouinciarum in ueritatem corporis Christi in eucharistia, consensus...sacrificii missæ, precum, cæremoniæque, necnon et epithetorum eius, ex ss. patribus, a uniuersa antiquitate conlecta assertio*. 3rd ed. Antuerpiæ: Ph. Nutius, 1569.

Quotes from Basil, see Cockx Indestege-Glorieux 1968-77, i No. 1234.

GILLOT 1569 = Fedwick 1993, *BBV* i 245; Fedwick 1996, *BBV* ii 867; Fedwick 1997, *BBV* iii 532; Fedwick 1999-2000, *BBV* iv 1296 (= works, Latin).

GRYNÆVS 1569: Johann-Jakob Grynæus (1540-1617), *Monumenta sanctorum patrum orthodoxographa, hoc est, theologiæ sacrosanctæ ac syncerioris fidei doctores, numero circiter lxxxv, ecclesiæ columina luminaque clarissima, authores partim Græci partim Latini, ob uetustatem et eruditionem uenerandi, quorum quidam hactenus non æditi latuerunt: uerbis breues, diuini uero spiritus doctrina multorum scriptorum quantumuis proluxa uolumina superantes, ut uere possint appellari theologia bibliotheca...Basileæ, ex officina Henricpetrina, 1569, mense Martio; f°; [94].398 [i.e. 396].2064 [i.e. 2066].[2] p.*

MASIVS 1569 = Fedwick 1999-2000, *BBV* iv 1297-98 (= *Lit-Bas/Syr*, Latin). ⁽⁵⁾

MÜSLIN 1569 = Fedwick 1996, *BBV* ii 867; Fedwick 1997, *BBV* iii 532 (= works, Latin).

(5) On the long friendship between Masius and Gerardus Mercator = Gerhard Kremer (1512-94), see the 'rich and rewarding biography' by Nicholas Crane, *Mercator: the Man Who Mapped the Planet* (London: Phoenix, 2002; xv.397 p.; ill.; maps; pl., some col.), at 45 49 173 253.

POLE 1569 = Fedwick 1996, *BBV* ii 867 (= *Iei 1*, English).

DEBESZE 1570 = Fedwick 1997, *BBV* iii 532-33 (= *Eun 1-3*, ***Eun 4*, Latin).

GILLOT 1570 = Fedwick 1996, *BBV* ii 867; Fedwick 1997, *BBV* iii 533; Fedwick 1999-2000, *BBV* iv 1297 (= works, Latin).

GRYNÆVS 1570: Johann-Jakob Grynæus (1540-1617), *Historia ecclesiastica*. Basileæ, 1570.

Contains 'Basilii Magni epistula ad Gregorium fratrem suum de discrimine inter essentiam et substantiam' = ***GrNys 2/38* (Latin translation, Kuno?) Other printings: *Auctores historiæ ecclesiasticæ*. Basileæ 1549 1557 1562.

BACHERIVS 1571 = Fedwick 1999-2000, *BBV* iv 1298 (= Bacherius 1566).

DABRESCIA 1571 = Fedwick 1996, *BBV* ii 868; Fedwick 1997, *BBV* iii 533 (= DaBrescia 1500).

DAMHOUDER 1571 = Fedwick 1999-2000, *BBV* iv 1298 (= quotations).

MÜSLIN 1571 = Fedwick 1996, *BBV* ii 868 (= works, Latin).

DOBENECK 1572 = Fedwick 1999-2000, *BBV* iv 1298 (= Dobeneck 1549).

ARCIMBOLDI 1573 = Fedwick 1997, *BBV* iii 533 (= ***VirgI*, Latin).

CVRTERIVS 1574 = Fedwick 1993, *BBV* i 245 600 (= *Virg 46*, Greco-Latin).

DABRESCIA 1574 = Fedwick 1996, *BBV* ii 868; Fedwick 1997, *BBV* iii 534 (= DaBrescia 1500).

DRESSER 1574 = Fedwick 1996, *BBV* ii 868 (= Dresser 1567).

ESTIENNE 1574 = Fedwick 1996, *BBV* ii 868 (= extracts, Greek-Latin).

VENEZIA 1574 = Fedwick 1999-2000, *BBV* iv 1298 (= *Lit-Bas/Byz*, Old Slavonic).

ZINI 1574 = Fedwick 1996, *BBV* ii 868 (= Zini 1553).

DABRESCIA 1575 = Fedwick 1996, *BBV* ii 868; Fedwick 1997, *BBV* iii 534-35 (= DaBrescia 1500).

HERVET 1575 = Fedwick 1999-2000, *BBV* iv 1298 (= Hervet 1561).

DE BILLY 1576 = Fedwick 1997, *BBV* iii 535 (= *MorPr1*, French).

BESSARION 1576 = Fedwick 1997, *BBV* iii 535-36 (= excerpts, Greco-Italian).

DOUKAS 1578 = Fedwick 1999-2000, *BBV* iv 1298 (= Doukas 1526).

NOBILI 1578 = Fedwick 1993, *BBV* i 245-46 (= *Tar 1/113*, *Tar 2/114*, Latin).

DE BESZE 1579 = Fedwick 1997, *BBV* iii 536 (= De Besze 1570).

ERASMVS 1579 = Fedwick 1996, *BBV* ii 868-69 (= 1/2 on fasting from Erasmus 1532).

CVRTERIVS 1580 = Geerard 1974-87, CPG 7434 (= Prokopios, 'Catena in Isaiam').

DE SAINT-SUPLICE 1580 = Fedwick 1996, *BBV* ii 869 (= 12 homilies, French).

LOUVAIN 1580 = Fedwick 1996, *BBV* ii 869 (= Louvain 1533b-c).

PELTANVS 1580: Theodorus Peltanus, *Victoris Antiocheni in Marcum et Titi Bostrorum episcopi in euangelium Lucæ commentarii, antebac quidem nunquam in lucem editi, nunc uero studio et opera Theodori Peltani luce simul et Latinitate donati*. Ingolstadt, 1580.

At 1-312: 'Catena in Markum' (Latin translation from Fedwick 1999-2000, *BBV* iv **k5122**. 'Diese Edition ist kritisch völlig wertlos'; Reuss 1941, 5).

THOMÆ 1580 = Fedwick 1996, *BBV* ii 869 (= *Inu*, Latin).

DANEAU 1581: *Physique françoise: comprenant en treize liures ou traitez, assauoir l'un d'Aristote, onze de Basile, & un de Iehan Damascene, le discours des choses naturelles tant celestes, que terrestres, selon que les philosophes les ont descrites, & les plus anciens peres ou docteurs chrestiens, les ont plu apres considerees & mieux rapportees à leur vrai but*. Le tout nouuellement traduit de grec en françois par Lambert Daneau (c.1530-95?) A Geneve, par Evstace Vignon, 1581; [24] 430 [2] p.; folded leaf of plates; chart.

French trans. *Hex 1-9*, ***Hex 10-11*. Add to Fedwick 1996, *BBV* ii 1131-64 1201-07.

MOREL 1581 = Fedwick 1999-2000, *BBV* iv 1298 (= *Metaphr.* i-xxiv, Greco-Latin).

FIRENZE 1582 = Fedwick 1999-2000, *BBV* iv 1298 (= 'legenda sul diavolo,' Italian).

ANTHOLOGIA 1583 = Fedwick 1996, *BBV* ii 869 (= 2 letters, Greek).

MOREL 1583 = Fedwick 1996, *BBV* ii 869-70 (= ***Sp*, French).

VILNIVS 1583 = Fedwick 1999-2000, *BBV* iv 1299 (= *Lit-Bas/Byz*, Old Slavonic).

MOREL 1584 = Fedwick 1996, *BBV* ii 870 (= *Malo*, French).

THEVET 1584 = Fedwick 1999-2000, *BBV* iv 1894 (= engraving of Basil).

BRUNELLI 1585 = Fedwick 1996, *BBV* ii 870 (= 7 homilies, Latin).

COMITOLVS 1585 = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS iv **C 51** (= 'Catena in Iob').

MOREL 1585 = Fedwick 1999-2000, *BBV* iv 1299 (= ***De gramm.*, Greek).

BAGATTA-PERETTI 1586 = Fedwick 1996, *BBV* ii 870-71 (= Guarini 1508).

D'AUGE 1586 = Fedwick 1996, *BBV* ii 871 (= *Inu*, Latin).

KÖLN 1586 = Fedwick 1996, *BBV* ii 871 (= 3 works, Greek).

MOREL 1586a = Fedwick 1996, *BBV* ii 871-72 (= *Fide*, French).

MOREL 1586b = Fedwick 1996, *BBV* ii 872 (= ***Hex 12*, French)

PARIS 1586 = Fedwick 1996, *BBV* ii 872 (= *Inu*, Greek).

D'AUGE 1587 = Fedwick 1996, *BBV* ii 872 (= *Ira*, Latin).

GALLESINI 1587 = Fedwick 1996, *BBV* ii 873 (= *Iei 1-2*, Latin).

HOESCHEL 1587 = Fedwick 1996, *BBV* ii 873 (= *Chr*, Greek).

MOREL 1587 = Fedwick 1996, *BBV* ii 873-74 (= ***Pæn*, French).

PARIS 1587 = Fedwick 1996, *BBV* ii 874 (= *Ira*, Greek).

TVRSTENIVS 1587 = Fedwick 1996, *BBV* ii 874 (= Turstenius 1545).

GALLESINI 1588 = Fedwick 1996, *BBV* ii 874 (= Gallesini 1587).

HOSPINIAN 1588 = Fedwick 1996, *BBV* ii 874; Fedwick 1997, *BBV* iii 536 (= DaBrescia 1500).

ANTWERPEN 1589 = Fedwick 1996, *BBV* ii 874 (= on fasting, Greek).

HERVET 1589 = Fedwick 1999-2000, *BBV* iv 1299 (= Hervet 1561).

BARONIO 1590-1608: Cesare Baronio (1538-1607; Cardinal ⁽⁶⁾), *Annales ecclesiastici*. 12 vols-in-11. Moguntiae [= Mainz], sumptibus I. Gymnici & A. Hierati, 1590-1608.

Basil in vol. iv. Criticizes Flacius 1559-74. Cf. Rauschen 1897.

KÖLN 1590 = Fedwick 1996, *BBV* ii 874 (= *Mart*, Greek).

STEIN 1590 = Fedwick 1996, *BBV* ii 874-75 (= *Ebr*, Latin).

BRESCIA 1591 = Fedwick 1996, *BBV* ii 875 (= *Ira*, *Litt*, Greek [Latin?]).

FIRENZE 1591 = Fedwick 1999-2000, *BBV* iv 1299 (= Roma 1496).

SCHWEICKHART 1591 = Fedwick 1996, *BBV* ii 875-78; Fedwick 1997, *BBV* iii 537 (= 270 works, German).

STEIN 1593 = Fedwick 1996, *BBV* ii 878-79 (= *Occ 3/92*, *Occ 4/243*, Latin).

BRUNELLI 1594 = Fedwick 1996, *BBV* ii 879-80; Fedwick 1997, *BBV* iii 537 (= 26 works, Greco-Latin).

HAYNECCIUS 1594 = Fedwick 1996, *BBV* ii 880 (= *Litt*, Greco-Latin).

OSTROG 1594 = Fedwick 1996, *BBV* ii 880; Fedwick 1997, *BBV* iii 538-39 (= 16 works, Old Slavonic).

STEIN 1594 = Fedwick 1996, *BBV* ii 881 (= Stein 1590).

STOCKER 1594 = Fedwick 1996, *BBV* ii 881 (= *GrNaz 2/2*, English).

GÓMEZ 1596: *Epigraphæ diuersorum locorum sacrae scripturae, ex Magno Basilio decerptorum*. Authore Alexio Gómez. Salamanticae, apud Ioannem & Andream Renaut, fratres, 1596; [8].864.[20] fols.

(6) For more on him, see ODCC, 160.

DESMET 1597 = Fedwick 1993, *BBV* i 246 (= 5 letters, Greek).

FLORIMONTE 1598 = Fedwick 1996, *BBV* ii 881 (= Florimonte 1558).

ŁOWSKI 1598 = Fedwick 1999-2000, *BBV* iv 1299 (= Łowski 1564).

SCVLTTETVS 1598 = Fedwick 1996, *BBV* ii 881-82 (= letters, Latin).

HELMSTEDT 1599 = Fedwick 1996, *BBV* ii 882 (= *Litt*, Greek).

PARIS 1599 = Fedwick 1996, *BBV* ii 882 (= *Mam*, Greek).

PIZZIMENTI 1599s = Fedwick 1996, *BBV* ii 882 (= ***Philologos?*, Italian).

HAYNECCIUS 1600 = Fedwick 1996, *BBV* ii 882 (= *Litt*, Greek).

POTINIVS 1600 = Fedwick 1996, *BBV* ii 882 (= *Chr*, Greek).

TARNOVIVS 1600 = Fedwick 1999-2000, *BBV* iv 1299; Fedwick 1997, *BBV* iii 580 (= Tarnów) (= *Litt*, Greco-Latin).

CANISIVS 1601 = Fedwick 1997, *BBV* iii 539 (= 2 works, Latin).

ROMA 1601 = Fedwick 1999-2000, *BBV* iv 1299-1300 (= *Lit-Bas/Byz*, Greek).

KÖLN 1602 = Fedwick 1996, *BBV* ii 882 (= *Ebr*, Greek).

MAINZ 1602 = Fedwick 1997, *BBV* iii 539 (= ErAp 1-313 br, German).

MOSKVA 1602 = Fedwick 1999-2000, *BBV* iv 1300 (= *Lit-Bas/Byz*, Old Slavonic).

GILLOT 1603 = Fedwick 1993, *BBV* i 246-52; Fedwick 1996, *BBV* ii 883; Fedwick 1997, *BBV* iii 539; Fedwick 1999-2000, *BBV* iv 1300 (= works, Latin).

BBV iii 539 at Nos. lxxiv-lxxvi amends the pagination of Fedwick 1993, *BBV* i 248.

GOLDSTADT 1604 = Fedwick 1997, *BBV* iii 540 (= *‡Lat 5a*).

MOREL 1604 = Fedwick 1996, *BBV* ii 883 (= *Litt*, Latin).

ŠALAG 1604 = Fedwick 1999-2000, *BBV* iv 1300 (= *Lit-Bas/EB*, Latin).

STRYATIN' 1604 = Fedwick 1999-2000, *BBV* iv 1300 (= *Lit-Bas/Byz*, Old Slavonic).

VOSSIUS 1604 = Fedwick 1996, *BBV* ii 883 (= *KaisPk 93, Mart*, Greek-Latin).

DUDUC 1605a-c = Fedwick 1996, *BBV* ii 883-84 (= *Iei 1, Iei 2*, Greco-Latin).

CUJAS 1606 = Fedwick 1996, *BBV* ii 884 (= Mousouros 1499).

BRUNELLI 1607 = Fedwick 1996, *BBV* ii 884 (= Brunelli 1594).

HEIDELBERG 1607 = Fedwick 1996, *BBV* ii 884 (= works, Greek).

VILNIUS 1607 = Fedwick 1999-2000, *BBV* iv 1301 (= Vilnius 1583).

INGOLDSTADT 1608 = Fedwick 1996, *BBV* ii 885 (= *Hex 1*, Greek-Latin).

MOREL 1608 = Fedwick 1996, *BBV* ii 885; Fedwick 1997, *BBV* iii 540 (= Morel 1583).

POSSEVINO 1608: Antonio Possevino (1533-1611; Society of Jesus), *Apparatus sacer ad scriptores ueteris et noui testamenti, eorum interpretes, synodos et patres Latinos ac Græcos. postrema hac editione quæ nunc primum in Germania prodiit ab ipso auctore recognitus*. 2 vols. Coloniae Agripporum, apud J. Gymnicum, 1608.

Appended to vol. ii, at 128 ff., 'Catalogi manuscriptorum Græcorum et aliorum etiam codicum.' Includes MSS of Basil from Mesana, München and Augsburg.

GLASER 1609 = Fedwick 1999-2000, *BBV* iv 1301 (= Metaphr. ix, Greek-Latin).

HOSPINIAN 1609 = Fedwick 1996, *BBV* ii 885; Fedwick 1997, *BBV* iii 540 (= DaBrescia 1500).

KÖLN 1609 = Fedwick 1996, *BBV* ii 885 (= *Ebr*, Greek).

DUVAIR 1610 = Fedwick 1996, *BBV* ii 885-86 (= *GrNaz* 2/2, French).

ŁOWSKI 1611 = Fedwick 1999-2000, *BBV* iv 1301 (= Łowski 1564).

BELLARMINO 1613: Roberto Francesco Romolo Bellarmino (1542-1621; Society of Jesus Cardinal (?)), *De scriptoribus ecclesiasticis liber unus. cum adiunctis indicibus undecim, et breui chronologia ab orbe condito usque ad annum mdcxii Roberto cardinali Bellarmino e societate Iesu auctore*. Romæ, ex typographia Bartholomæi Zanetti, 1613; 2 parts in 1 vol.

DUDUC 1613 = Fedwick 1996, *BBV* ii 886 (= DuDuc 1605a).

FUCHTE 1613 = Fedwick 1996, *BBV* ii 886 (= ***Sp.S.a*, Greco-Latin).

LAVBANVS 1613 = Fedwick 1999-2000, *BBV* iv 1301 (= extracts, Latin).

L'VIV 1614 = Fedwick 1999-2000, *BBV* iv 1301 (= portrait).

RALEIGH 1614 = Fedwick 1999-2000, *BBV* iv 1301-02 (= quotations, English ⁽⁷⁾).

STEIN 1614 = Fedwick 1996, *BBV* ii 886 (= *Mart*, Greco-Latin).

BESSARION 1615 = Fedwick 1997, *BBV* iii 540 (= Bessarion 1578, Spanish).

BRUNELLI 1615 = Fedwick 1996, *BBV* ii 886-87 (= *GrNaz* 2/2, Greek).

(7) For other details of his life and activity, see *ODCC*, 324.

(8) On Raleigh's 'colossal work of a million words—when published, a folio leather-bound volume weighing eight pounds,' see now the magnificent biography by Raleigh Trevelyan, *Sir Walter Raleigh* (London: Allen Lane an imprint of Penguin Books, 2003; xviii.622 p.; ill.), esp. at 427-32, cf. also Index at 610.

DUDUC-MOREL 1615 = Fedwick 1996, *BBV* ii 887 (= *‡Hex* 10-11, Greek-Latin).

JUSTEL 1615 = Fedwick 1999-2000, *BBV* iv 1302 (= *K* 1-89(90), Greco-Latin).

DE SAINT-FRANÇOIS 1616 = Fedwick 1996, *BBV* ii 887 (= *Hex* 1-11, French).

MOREL 1616 = Fedwick 1996, *BBV* ii 887 (= ***Hex* 12, Greek).

SCHOTT 1616 = Fedwick 1993, *BBV* i 252-59; Fedwick 1996, *BBV* ii 887; Fedwick 1997, *BBV* iii 541; Fedwick 1999-2000, *BBV* iv 1302 (= works, Latin).

Fedwick 1997, *BBV* iii 541 corrects Fedwick 1993, *BBV* i 255 xciv.416b-417 from **AskAdm* 3 to *‡Lat* 47. Also Fedwick 1997, *BBV* iii 541, adds the previously omitted *Ps* 14/15b at 54b-55b of Schott's edition.

MEVRSIVS 1617 = Geerard 1974-87, *CPG* iv **C 83** (= Polykhronios, 'Catena in Cantica,' Greek).

SCHOTT 1617 = Fedwick 1993, *BBV* i 259; Fedwick 1996, *BBV* ii 887; Fedwick 1997, *BBV* iii 541; Fedwick 1999-2000, *BBV* iv 1302 (= works, Latin).

VILNIVS 1617a-b = Fedwick 1999-2000, *BBV* iv 1302 (= *Lit-Bas/Byz*, Old Slavonic).

CARACCILO 1618 = Fedwick 1996, *BBV* ii 888 (= *Iei* 1, Greek quotation).

DUDUC-MOREL 1618 = Fedwick 1993, *BBV* i 259-70; Fedwick 1996, *BBV* ii 888; Fedwick 1997, *BBV* iii 541-42; Fedwick 1999-2000, *BBV* iv 1303 (= works, Greco-Latin).

TARIN ANDEGAU 1618: Jean-Tarin Andegau (1586-1666), *Origenis Adamanti Philocalia de obscuris s. scripturæ locis a ss. p. Basilio Magno et Gregorio Theologo, ex uariis Origenis commentariis excerpta...omnia nunc primum Græce edita...opera et studio Io. Tarini Andegau, qui et Latina fecit et notis illustravit*. Parisiis, sumptibus P. de Forge, 1618; 4°; 736 p.

Based on one MS, Fedwick 1999-2000, *BBV* iv **k5815**. Reprinted Parisiis, apud Sebastianum Cramoisy, 1624.

CARACCILO 1619 = Fedwick 1996, *BBV* ii 888 (= Caracciolo 1618).

KYYIV 1620 = Fedwick 1999-2000, *BBV* iv 1303 (= *Lit-Bas/Byz*, Old Slavonic).

KYYIV 1620a = Fedwick 1999-2000, *BBV* iv 1303 (= 'Nomokanon,' Old Slavonic).

PARIS 1620 = Fedwick 1999-2000, *BBV* iv 1303 (= 'Nomokanon,' Greek).

CROCIVS 1623 = Fedwick 1997, *BBV* iii 542 (= *Mor 1-80*, German)..

GHSILERI 1623 = Fedwick 1999-2000, *BBV* iv 1303 (= Geerard 1974-87, CPG iv **C 66 C 68** = 'Catena in Ieremiam,' Greek). Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1623.

GROTIVS 1623 = Fedwick 1996, *BBV* ii 888-89 (= *Litt*, Greco-Latin).

DUDUC 1624 = Fedwick 1999-2000, *BBV* iv 1303-04 (= *Lit-Bas/Byz*, Greco-Latin; ***HistMyst*, Greek).

KYYIV 1624 = Fedwick 1999-2000, *BBV* iv 1304 (= 'Nomokanon K,' Old Slavonic).

ROSTOCK 1624 = Fedwick 1996, *BBV* ii 889 (= *Litt*, Greek).

VILNIVS 1624 = Fedwick 1999-2000, *BBV* iv 1304 (= Vilnius 1617a).

GROTIVS 1625 = Fedwick 1996, *BBV* ii 889 (= Grotius 1623).

SIRIGATTI 1625 = Fedwick 1996, *BBV* ii 889 (= *Litt*, Italian).

RADER 1627: Matthäus Rader (1561-1634; Society of Jesus), *Viridarium sanctorum tripartitum, in quod lectissima plantaria ex Græcorum, et Latinorum areolis translata sunt, manu et arte Mat-*

thæi Raderi...nunc primum in Gallia excusum. Lugduni Batauorum, sumptibus M. Chevalier, 1627; c.840 p.

At 24 ff.: Basil.

VENEZIA 1627 = Fedwick 1999-2000, *BBV* iv 1304 (= *Lit-Bas/Byz*, Greek).

KYYIV 1629 = Fedwick 1999-2000, *BBV* iv 1304 (= *Lit-Bas/Byz*, Old Slavonic).

KYYIV 1629a = Fedwick 1999-2000, *BBV* iv 1304 (= 'Nomokanon K,' Old Slavonic).

ORATIONES 1629 = Fedwick 1996, *BBV* ii 889 (= sermons, Latin).

CORDIER 1630 = Fedwick 1999-2000, *BBV* iv 1305 (= Geerard 1974-87, CPG iv **C 145** = 'Catena in Ioannem,' Greek). Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1630.

MOSKVA 1630 = Fedwick 1999-2000, *BBV* iv 1305 (= Moskva 1602).

HANNOVER 1631 = Fedwick 1996, *BBV* ii 889 (= *Litt*, Latin).

NICOLÁS 1631: Nicolás de Jesús María (Order of the Carmelites), *Phrasium mysticæ theologiæ u.p. Joannis a Cruce elucidatio*. 1631.

According to Allison Peers, 'History of Spanish Mystics,' iii (1951) 59, frequently quotes Basil.

ERFURT 1632 = Fedwick 1996, *BBV* ii 889-90 (= *Chr*, Greek).

SCVLTIETVS 1634 = Fedwick 1996, *BBV* ii 890 (= Scultetus 1598).

VILNIVS 1634^{bis} = Fedwick 1999-2000, *BBV* iv 1305 (= *Lit-Bas/Byz*, Old Slavonic).

CLAVEL 1635: Alfonso Clavel (d.1655; Spanish Basilian Order), *Antigüedad de la religión y regla de San Basilio Magno, Doctor de la Iglesia, y después de Jesu Christo y sus Apóstoles, el primero que*

instituyó modo de la vida regular, aprobada y confirmada de la Iglesia y fácilmente Patriarca de todos los cenobitas. A N. Beatiss.mo y SS.mo p.e y Señor Inocencio X Pont. Max. Por mano del Ill.mo y R.mo D. Julio Rospigliosi Arzobispo Tarsense Nuncio Ap.co Legado a Latere, Colector general por S.d en los reynos de España. Autor el P.M.F. Alfonso Clavel, definidor maior, y vicario pl. que fue en la Prov.a de Cas.a del mesmo Orden. CP en Madrid por Diego Diaz de la Carrera. Año 1635. A costa de Pedro Coello, 1635.

Reprints: Madrid 1645.

MOSKVA 1634 = Fedwick 1999-2000, *BBV* iv 1305 (= Moskva 1602).

SIRIGATTI 1635 = Fedwick 1996, *BBV* ii 890 (= Sirigatti 1625).

HAHNPOL 1636 = Fedwick 1996, *BBV* ii 890 (= Hahnpol 1541).

IVNIVS 1637 = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS iv **C 51** (= 'Catena in Iob,' Greek). Patrick Young (1584-1652 = *ODCC*, 1775). 2nd ed. 1782. Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1637.

L'VIV 1637 = Fedwick 1999-2000, *BBV* iv 1305 (= *Lit-Bas/Byz*, Old Slavonic).

DUDUC-MOREL 1638 = Fedwick 1993, *BBV* i 270; Fedwick 1996, *BBV* ii 890; Fedwick 1997, *BBV* iii 542; Fedwick 1999-2000, *BBV* iv 1306 (= works, Greco-Latin).

MOREL 1638 = Fedwick 1996, *BBV* ii 890-91 (= DuDuc-Morel 1615).

HELMSTEDT 1639 = Fedwick 1996, *BBV* ii 891 (= 3 homilies, Greek).

KYYIV 1639 = Fedwick 1999-2000, *BBV* iv 1306 (= Kyyiv 1629).

VENEZIA 1639 = Fedwick 1999-2000, *BBV* iv 1306 (= ***Hist-Myst*, Greek).

LOBKOWITZ 1640: Juan Caramuel Lobkowitz (Madrid, 23.v.1606-Vigevano, 8.vi.1682; Spanish Basilian Order), *Theologia regularis, hoc est, in ss. Basilii, Augustini, Benedicti, Francisci etc.*

regulas commentarii autore d.d. Ioanne Caramuel Lobkowitz episc. Misiensi & Moguntino suffraganeo. Brugge, 1640.

Cf. Broekært 1980, **300**. Reprints: Francofurti, apud Theobaldum Schonweter, 1646; 640 p.; Venetiis, 1651 (Broekært, **323**); Lugdunii Bataurorum (Lyón; Broekært, **354**), 1665 (with additions, *Hoc est regulares [historicas scholasticas morales iudiciales politicas] epistulas, in dubiis grauissimis uel a doctissimis uiris receptas uel eiusdem inscriptas*).

VENEZIA 1640 = Fedwick 1999-2000, *BBV* iv 1306 (= Doukas 1526).

VILNIUS 1640 = Fedwick 1999-2000, *BBV* iv 1306 (= Vilnius 1634).

PROLOG 1641 = Fedwick 1996, *BBV* ii 891 (= *†Slav 12*).

CORDIER 1643-46 = Fedwick 1999-2000, *BBV* iv 1306 (= Geerard 1974-87 CPG iv **C 38 C 46**: 'Catenæ in Psalmos,' Greek). Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1643.

NISENO 1643: Diego Niseno (d.1656; Spanish Basilian Order), *El Fenis de la Grecia San Basilio el Grande, Doctor de la Iglesia, después de Iesu Cristo i los Apóstoles, Primer legislador, fácilmente Principe, i esclarecido Patriarca de todos los monges*. Madrid: Diego Diaz de la Carrera. A costa de Pedro Coello, 1643; 4°; 18 hs + 270 fols + 17 hs.

No. 782 (p. 174), in: José Simón Díaz, *Impresos del siglo xvi. Bibliografía selectiva por materias de 3.500 ediciones príncipes en lengua castellana*. Madrid: Consejo superior de investigaciones científicas, 1972; xvi.826 p. Reissued in Niseno 1649, and Niseno1650-55 = vol. v (1655).

COMBEFIS 1644 = Fedwick 1996, *BBV* ii 891 (= ***AmphVita*, Greco-Latin).

PARIS 1644 = Fedwick 1996, *BBV* ii 891; Fedwick 1999-2000, *BBV* iv 1306 (= DuDuc 1624).

PÉTAU 1644-50: Denis Pétau (pseudonym of Antonios Kerkoe-tios; 1583-1652; Society of Jesus (?)), *Dionysii Petauui...Theologi-corum dogmatum tomi 1-4*. 4 vols-in-5. Parisiis, sumptibus S. Cramoisy, 1644-50.

HAMMOND 1645 = Fedwick 1999-2000, *BBV* iv 1306 (= Ham-mond 1662).

HELMSTEDT 1645 = Fedwick 1996, *BBV* ii 891-92 (= *Chr*, Greek).

VENEZIA 1645 = Fedwick 1999-2000, *BBV* iv 1307 (= *Lit-Bas/Byz*, Greek).

L'VIV 1646 = Fedwick 1999-2000, *BBV* iv 1307 (= *Kyyiv* 1629a).

MOSKVA 1646 = Fedwick 1999-2000, *BBV* iv 1307 (= *Stryatyn'* 1604).

POSSINVS 1646 = Geerard 1974-87, *CPG* iv **C 114** (= 'Catena in Matthæum'), from the only MS = Fedwick 1999-2000, *BBV* iv **k5775** (with references to Reuss 1941). Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1646.

CORDIER 1647 = Fedwick 1999-2000, *BBV* iv 1307 = **C 113** (= 'Catena in Mattaheum,' Greek). Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1647.

GOAR 1647 = Fedwick 1999-2000, *BBV* iv 1307-08 (= *Goar* 1730).

MOSKVA 1647 = Fedwick 1999-2000, *BBV* iv 1308 (= *Lit-Bas/Byz*, Old Slavonic).

PARIS 1647 = Fedwick 1996, *BBV* ii 892 (= *GrNaz* 2/2, Greco-Latin).

(9) 'Petavius was also an outstanding dogmatic theologian, strictly orthodox in doctrine but one of the first to accept the idea of doctrinal development (here he influenced Cardinal John Henry Newman) and to concede the im-perfections of much patristic teaching judged by later standards' (*ODCC*, 1260, with further details).

SOBORNİK 1647 = Fedwick 1996, *BBV* ii 892 (= 4 homilies, Old Slavonic).

NISENO 1649: Diego Niseno (d.1656; Spanish Basilian Order), *Jacob, El Fenis de la Grecia San Basilio Magno, y El lucero de la tarde, San Juan Apóstol y evangelista y profeta, en asuntos predi-cables, morales i esortatorios. Al Excelmo. Enrique Felipiz de Guz-mán, Duque de San Lúcar, Marqués de Lega, Comendador Mayor de León, i trece de la Orden de Sant-Iago, Gentil-onbre de la Cá-mara del rei Nuestro Señor, de su Consejo de Estado, Presidente en el de Flandres, Capitán General de la artilleria de España, Teniente General de la real persona de Su Majestad en sus ejércitos de Es-paña, Capitán General del Ejército de la conquista de Portugal i patrón del monasterio de Nuestro Padre San Basilio Magno de Ma-drid. Por el Padre Maestro Fr. Diego Niseno, tercera vez provincial de la provincia de Castilla de dicha orden*. CP, en. Madrid, en la imprenta de Maria de Quiñones, años de 1649.

Reprint of Niseno 1643.

MOSKVA 1650 = Fedwick 1999-2000, *BBV* iv 1308 (= *Korm-chaya*).

NISENO 1650-55: Diego Niseno (d.1656; Spanish Basilian Or-der), *Didaci Nisseni abbatis ordinis Sancti Basili Magni opera om-nia, quæ Hispano idiomate autor primum euulgauit, ac paulo po-stea tum Galli certatim sua uernacula recuderunt, postremum Latinis auribus donauit Ioannes Freylinck, ord. præd. ss. theologiæ magister conuentus Coloniensis...* 5 vols. Moguntia [= Mainz], im-pensis Schönuetteri, 1650-59.

Vol. v (1655): reprint of Niseno 1643.

HAHPOL 1651 = Fedwick 1996, *BBV* ii 892 (= *Litt*, Greco-Latin).

MORIN 1651 = Fedwick 1999-2000, *BBV* iv 1308 (= *Ioannes* Nesteutes, Geerard 1974-87, *CPG* 7559.d 7559.e 7558).

GERHARD 1653: Johann Gerhard (1582-1637⁽¹⁰⁾), *Patrologia*. 1653.

MOSKVA 1653 = Fedwick 1999-2000, *BBV* iv 1309 (= *Lit-Bas/Byz*, Old Slavonic).

MOSKVA 1653a = Fedwick 1999-2000, *BBV* iv 1309 (= Moskva 1650).

SIRIGATTI 1653 = Fedwick 1996, *BBV* ii 892 (= Sirigatti 1635).

PARIS 1654 = Fedwick 1996, *BBV* ii 892; Fedwick 1999-2000, *BBV* iv 1309 (= Paris 1644).

MOSKVA 1655 = Fedwick 1999-2000, *BBV* iv 1309 (= *Lit-Bas/Byz*, Old Slavonic).

PARIS 1656 = Fedwick 1996, *BBV* ii 892-93 (= *Ask* 3/257, French).

DUVAIR 1657 = Fedwick 1996, *BBV* ii 893; Fedwick 1997, *BBV* iii 542 (= Duvair 1610).

AGRESTA 1658: Apollinare Domenico Agresta (1621-95; Basilian Order), *Vita del protopatriarca San Basilio Magno*. In Messina, nella stamperia di Vincenzo d'Amico, 1658; 4°.

Reprints: Roma 1677, Messina 1681. Cf. Marco Petta, 'Apollinare Agresta abate generale basiliano, 1621-95.' *Bullettino della Badia Greca di Grottaferrata* 34 (1980) 117-34.

MOSKVA 1658 = Fedwick 1999-2000, *BBV* iv 1309 (= Moskva 1655).

SCHWEITZER 1658 = Fedwick 1996, *BBV* ii 893 (= 4 homilies, Greek-Latin).

SPENCER 1658 = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 1502, but this ed. is omitted: William Spencer (d.1714), 'Ὁρίγενης Κατὰ Κέλσου ἐν τόμοις η. τοῦ αὐτοῦ Φιλοκαλία.'

(10) For more on him, see *ODCC*, 666. See especially his massive *Loci theologici* (9 vols in 10, 1610-22).

Origenis Contra Celsum libri octo. eiusdem Philocalia. Gulielmus Spencerus...utriusque operis uersionem recognouit, et annotationes adiecit. cum indice rerum et uerborum locupletissimo. Cantabrigenæ, excudebat Ioannis Field...impensis Gulielmi Morder...1658; vi.428.[6].110.[2].98.[38] p.

ARSENIY 1660 = Fedwick 1996, *BBV* ii 893-94 (= *Dest*, Old Slavonic).

HELMSTEDT 1660 = Fedwick 1996, *BBV* ii 894 (= *Litt*, Greek).

PARIS 1660 = Fedwick 1997, *BBV* iii 542 (= *ascetica*, Latin).

HOLSTE 1661 = Fedwick 1997, *BBV* iii 542-43 (= *Ask* 1r, ‡*Lat* 5a).

JUSTEL 1661 = Fedwick 1999-2000, *BBV* iv 1309-10 (= *kanonika*, Greek-Latin).

LEROY 1661 = Fedwick 1997, *BBV* iii 543 (= *MorPr1*, *Mor* 1-80, French).

POCHAIV 1661 = Fedwick 1999-2000, *BBV* iv 1310 (= *Lit-Bas/Byz*, Old Slavonic).

DE BIVAR 1662 = Fedwick 1997, *BBV* iii 544 (= *Ask* 1r).

HAMMOND 1662 = Fedwick 1999-2000, *BBV* iv 1310-11 (= ***Prayer* iii 4, Greek-English).

LEROY 1662 = Fedwick 1997, *BBV* iii 544 (= *LeRoy* 1661).

HOLSTE 1663 = Fedwick 1997, *BBV* iii 544-45 (= *Holste* 1661).

LEROY 1663 = Fedwick 1997, *BBV* iii 545 (= *LeRoy* 1661).

VENEZIA 1663 = Fedwick 1999-2000, *BBV* iv 1311 (= *Lit-Bas/Byz*, Greek).

CHANTELOU 1664 = Fedwick 1997, *BBV* iii 545 (= *ErAp* 1-55 fus).

DE LAVAL 1664 = Fedwick 1997, *BBV* iii 545 (= *work[s]*, French).

LAMBECK 1665-79 = Olivier 1995, **2438**. Peter Lambeck (1628-80).

Greek MSS Wien Österreichische Nationalbibliothek now completely superseded by Hunger 1961 etc. = Olivier, **2442-2446 2448**.

SLAVYNETSKYY 1665 = Fedwick 1996, *BBV* ii 894; Fedwick 1999-2000, *BBV* iv 1311 (= *Hex 1-11*, Russian).

HELMSTEDT 1666 = Fedwick 1996, *BBV* ii 894 (= *Iei 1* [?], Greek).

GÖTTINGEN 1667 = Fedwick 1996, *BBV* ii 894 (= *Litt*, Greek).

PARIS 1667 = Fedwick 1996, *BBV* ii 894 (= Paris 1647).

MOSKVA 1668 = Fedwick 1999-2000, *BBV* iv 1311 (= *Lit-Bas/Byz*, Old Slavonic).

CALENIVS 1669 = Fedwick 1996, *BBV* ii 895 (= *Chr*, Greek-Latin).

HOSPINIAN 1669 = Fedwick 1996, *BBV* ii 895; Fedwick 1997, *BBV* iii 545 (= Hospinian 1588).

DAUM 1670 = Fedwick 1996, *BBV* ii 895 (= *Chr*, Greek).

HAHNPOL 1670 = Fedwick 1996, *BBV* ii 895 (= Hahnpol 1636).

OHILEWICZ 1671: Pachomius Ohilewicz, *Ecphonemata liturgiey greckiey to yest': to co przy liturgiey kapłan, dyakon, y chor w glos tylko spiewāja. Ze Mszy Św. Bazyłego Wielkiego y Św. Jana Chryzostoma wyjęte...* W Wilnie [Vilnius], w drukarni monastyrza Św. Trojce OO. Bazylianów roku panskiego 1671; 4°.

2nd ed. Kraków, w drukarni J.K.M. ordynaryinego typografa Alexandra Schedla roku panskiego 1685. 3rd ed. 1708, w drukarni Poczajowskiej. This is one of the earliest instances of an unfortunate and very questionable custom which still until today is quite prevalent particularly in the churches of the Byzantine rite, whereby the parts of the Liturgy, here *Lit-Bas/Byz* and *Lit-Chrys*, which are sung aloud are printed separately from the silent prayers recited by the celebrant.

SPITZEL 1671: Gottlieb Spitzel (Theophilus Spizelius; 1639-91), *Vetus academia Iesu Christi, in qua xxii. priscæ sinceræque pietatis professorum icones exhibentur, et qua ratione illi non uerbis solum, sed factis etiam exemplo proprio docuerint, ex ipsorummet monumentis, aliisque uenerandæ antiquitatis ecclesiasticæ documentis clarissime ostenditur...* Augsburg, apud G. Goebelum, 1671; 200 mm; 221 p.

Basil at 73 ff.

BEVERIDGE 1672 = Fedwick 1999-2000, *BBV* iv 1311-12 (= *Synt.xiv.tit.*, Greek).

HERMANT 1673 = Fedwick 1997, *BBV* iii 546 (= ascetica, French).

POSSINVS 1673 = Geerard 1974-87, CPG iv **C 125.2** (a.1672 = 'Catena in Markum'). Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1673. MSS: **k5122 k5775 k2691**. 'Auch diese Ausgabe (cf. Possinus 1646) ist schlecht und sehr fehlerhaft' (Reuss 1941, 108). In **k5122** 'das Lemma Basilius zu [Mk] 9.50 ist ganz verschwunden, das entsprechende Scholion mit dem vorhergehenden Text verbunden' (Reuss 1941, 133; cf. Devreesse 1928, 1179).

SUARÈS 1673 = Fedwick 1996, *BBV* ii 895 (= ***KaisAp 8*, Greco-Latin).

COMBEFIS 1674 = Fedwick 1996, *BBV* ii 895-96; Fedwick 1997, *BBV* iii 546 (= works, Greek-Latin).

HERMANT 1674: Godefroy Hermant (1617-90), *La vie de saint Basile le Grand, archevêque de Césarée en Cappadoce, et celle de saint Grégoire de Nazianze, archevêque de Constantinople, divisées en douze livres*. 2 vols. Paris: Dezallier, 1674; 653 + 578 p.

Reissued Paris 1679.

BARKSDALE 1675 = Fedwick 1996, *BBV* ii 896-97. *GrNaz 2/2* (English) is at 27-36.

MORIN 1675 = Fedwick 1996, *BBV* ii 897 (= *Mart*, Latin).

SPERLING 1675 = Fedwick 1996, *BBV* ii 897 (= *Ebr*, Greco-Latin).

GOAR 1676 = Fedwick 1999-2000, *BBV* iv 1312 (= Goar 1647).

HABERT 1676 = Fedwick 1999-2000, *BBV* iv 1312 (= *Lit-Bas/Byz*, Greek).

HERMANT 1676 = Fedwick 1997, *BBV* iii 546 (= Hermant 1673).

MOSKVA 1676 = Fedwick 1999-2000, *BBV* iv 1312 (= *Lit-Bas/Byz*, Old Slavonic).

COTELIER 1677-81 = Fedwick 1993, *BBV* i 272; Fedwick 1996, *BBV* ii 897; Fedwick 1999-2000, *BBV* iv 1312 (= works, Greek-Latin).

DE LA BIGNE 1677 = Fedwick 1996, *BBV* ii 897-98 (= *Lat* 1).

COMBEFIS 1679 = Fedwick 1993, *BBV* i 270-72; Fedwick 1996, *BBV* ii 898; Fedwick 1997, *BBV* iii 546 (= works, Greco-Latin).

HERMANT 1679 = Fedwick 1997, *BBV* iii 546 (= Hermant 1673).

LONDON (1681): *The Clergies Honour, or the Lives of St Basil the Great, Archbishop of Neocæsarea [sic], and St Chrysostom, Archbishop of Constantinople, Drawn by Way of Parallel*. London: Printed for W. Cooper, at the Pelican in Little Britain, 1681.

FLEURY 1682: Claude Fleury (1640-1723⁽¹¹⁾), *Les mœurs des chrétiens*. Paris, 1682.

Reprints: Paris 1727; at 318-20: Basil. Translated into English 1698.

(11) The *ODCC*, 618, provides further information. 'Fleury's chief work is his *Histoire ecclésiastique* (20 vols, 1691-1720), the first large-scale history of the church which is deservedly held in repute for its learning and judgement. He enlisted the help of the Maurist historians J. Mabillon and B. de Montfaucon. Before his death Fleury has reached the year 1414; it was continued to 1778 by J.C. Fabre and others. It was censured for its Gallican views, but Pope Benedict XIV prevented its being put on the Index in 1740.'

CAVE 1683: William Cave (1637-1713⁽¹²⁾), *Ecclesiastici; or, The History of the Lives, Acts, Death and Writings, of the Most Eminent Fathers of the Church, that Flourisht in the Fourth Century. Wherein Among Other Things an Account is Given of the Rise, Growth, and Progress of Arianism, and All Other Sects of that Age Descending from It. Together with an Introduction, Containing an Historical Account of the State of Paganism under the First Christian Emperors. (The Lives of the Primitive Fathers, 2).* By William Cave, D.D., Chaplain in Ordinary to His Majesty. London: Printed by J.R. for Richard Chiswell at the Rose and Crown in St Paul's Church-Yard, 1683.

HAMMOND 1684 = Fedwick 1999-2000, *BBV* iv 1312 (= Hammond 1662).

KRAKÓW 1685 = Fedwick 1999-2000, *BBV* iv 1312 (= Pochaiv 1661).

LEMOYNE 1685 = Fedwick 1999-2000, *BBV* iv 1312 (= 'expositio fidei,' Greek-Latin).

DUPIN 1686-91: Louis-Ellies Dupin (1657-1719⁽¹³⁾), *Nouvelle bibliothèque des auteurs ecclésiastiques*. 5 tomes in 6 vols. Paris: A. Pralard, 1686-91.

Vol. ii: 4th century authors.

UDIN 1686: Casimir (Remi) Oudin (1638-1717; Order of the Premonstratensians), *Supplementum de scriptoribus uel scriptis ecclesiasticis a Bellarmino omissis, ad annum 1460, uel ad artem typographicam inuentam [sic]*. Paris: apud A. Dezallier, 1686; 720 p.

See Oudin 1722.

RUTKA 1686 = Fedwick 1997, *BBV* iii 546-47 (= *ascetica*, Polish).

PADOVA 1687 = Fedwick 1996, *BBV* ii 898; Fedwick 1997, *BBV* iii 547 (= Brunelli 1594).

(12) See further, *ODCC*, 308.

(13) See further *ODCC*, 515-16.

CAVE 1688-98: William Cave (1637-1713), *Scriptorum ecclesiasticorum historia literaria a Christo nato usque ad sæculum xiv facili modo digesta qua de uita illorum ac rebus gestis, de secta, dogmatibus, elogio, stylo; de scriptis genuinis, dubiis, supposititiis, ineditis, deperditis, fragmentis; deque uariis operum editionibus perspicue agitur. accedunt scriptores gentiles Christianæ religionis oppugnatores, et cuiusuis sæculi breuiarium. inseruntur suis locis ueterum aliquot opuscula et fragmenta, tum Græca, tum Latina hactenus inedita...accedit alia manu, appendix ab ineunte s.xiv ad annum usque 1617. 2 vols. Londinii, typis T.H. et impensis Richardii Chiswell, 1688 1698; xxxvi.759.212 + xii.588.88 + indices' unnumbered p.*

i 192-95: 'Basilius Cæsariensis.' New edition: Cave 1740.

DE NESSEL 1690 = Olivier 1995, **2437**. Daniel De Nessel (1644-1700).

Greek MSS Wien Österreichische Nationalbibliothek, catalogue now superseded.

VENEZIA 1690 = Fedwick 1999-2000, *BBV* iv 1312 (= Venezia 1639).

DE BELLEGARDE 1691 = Fedwick 1996, *BBV* ii 898-99; Fedwick 1997, *BBV* iii 547 (= 28 works, French).

MABILLON 1691 = Fedwick 1999-2000, *BBV* iv 1312-13. Translated into Latin by Giuseppe Porta, *Tractatus de studiis monasticis, in tres partes distributus, cum quædam præcipuarum difficultatum serie, quæ in autographorum operum lectione singulis quibusque sæculis occurrunt, selectiorumque uoluminum addito catalogo ad bibliothecam in ecclesiasticis materiis comparandam, auctore p.d. Ioanne Mabillon, monacho Benedictino. tomus primus Latine uersus a p.d. Iosepho Porta Astensi monacho Casin. in collegio Anselmo Benedictino Romæ olim sac. theol. lectore. editio secunda. uolumen alterum, siue appendix complectens animaduersiones d. Ioannis Mabillonii in responsionem r.p. Armandi Butbillerii abbatis Trappæ, ad eundem tractatum, nunc primum Latine redditas. quibus studiorum monasticorum praxis et traditio ualidius astruuntur, et ab aduersariorum obiectionibus omnino uindicantur. accedit historia dissidii litterarii circa hæc studia, à d. Vincentio Thuillier monacho Benedictino Gallice concinnata, et uariorum epistulis huc spectantibus ad calcem aucta et illustrata.*

uolumen tertium complectens responsionem domini Armandi Butbillerii de Rance abbatis monasterii Trappæ ordinis Cisterciensis ad eundem tractatum, quæ nunc primum prodit è Gallico in Latinum sermonem conuersa. Venetiis, typis Andreae Poleti, superiorum permissu, ac priuilegio, mdccxxxix mdccxxx mdccxxxii.

On Basil, **I**, 'S. Basilius studia fundat in propriis monasteriis, pag. 8. modum præscribit à monachis seruandum inuicem conferendo, ibid. quid sentiat de lectionibus monachorum, pag. 94 95. ad quem usum dirigi cupiebat lectionem sacræ paginæ, p. 108. compendium eius quæstionum in sac. scripturam., ibid. eius moralia, pag. 110. approbat lectionem profanorum librorum, potissimum illam Homeri [= *Litt*], p. 180.' **II**, 'S. Basilius fuit monachus, 132 & seq. huius assertionis momenta, ibid. ex lectione sacrarum scripturarum ad monasticum institutum amplectendum excitatur, ibid. ad episcopatum euectus monachos iugiter secum habuit, 133. studiorum rationem monachis edisserit, 22. in monasteriis puerorum institutionem permittit, 146. lectionem ethnicorum approbat, 81. ad lectionem Homeri hortatur, 73. ligata oratione contra Iulianum scripsit, 201.' **III**, 'S. Basilius, quo ritu educari iubeat pueros in monasteriis, et in quibus illos erudiri uelit, 9 160. de quibus materiis agerent in suis conlationibus illius discipuli, ibid., 22. auctor est Chiloni [= *AskAdm42*], ne de solitudine sua exeat ad hoc ut synodis ecclesiasticorum intersit, 17. studiis humanarum litterarum, et lectione gentiliū corrumpitur eius cor, 22 98. huiusmodi studia penitus abdicat statim in solitudinem ingressus est, in qua degens soli sacræ scripturæ operam dedit, 22. permittit Homeri lectionem, sed non monachis, 160.'

KYYIV 1692 = Fedwick 1999-2000, *BBV* iv 1313 (= *Lit-Bas/Byz*, Old Slavonic).

UNIV 1692 = Fedwick 1999-2000, *BBV* iv 1313 (= 'Three Hierarchs,' wood).

VILNIVS 1692 = Fedwick 1999-2000, *BBV* iv 1313 (= *Lit-Bas/Byz*, Old Slavonic).

DE TILLEMONT 1693-1712: Louis-Sébastien Le Nain De Tillemont (1637-98), *Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles*. 16 vols. Paris: Ch. Robustel, 1693-1712.

Vol. ix (1703) 1-304 628-91: 'Saint Basile.' See Neveu 1966. For a succinct account, see *ODCC*, 1622.

FONTAINE 1693 = Fedwick 1996, *BBV* ii 899-903; Fedwick 1997, *BBV* iii 547 (= 347 letters, French).

MOSKVA 1693 = Fedwick 1999-2000, *BBV* iv 1313 (= *Lit-Bas/Byz*, Old Slavonic).

[ZANGANPOULOS 1693]: Athanasios Zanganopoulos, Στόμα θανάτου...Venetiis, apud Michælem Barboni, 1693; 86 p. Includes the 'Vita Basilii Minimi' on which see Pesenti 1929-30.]

LEMOYNE 1694 = Fedwick 1999-2000, *BBV* iv 1313 (= LeMoyne 1685).

POTTER 1694a-b = Fedwick 1996, *BBV* ii 903-04 (= *Litt*, Greco-Latin).

HAMMOND 1696 = Fedwick 1999-2000, *BBV* iv 1313 (= Hammond 1662, German).

ISTOMIN 1696: Karion Istomin, *Bukvar yazyka slavyanska khotyashchim detem uchitsiya chteniya pisanij nachalo vsekh pismen' dostolepnoe nachertanie...* Moskva, 1696; 96 fols.

No. 29: 'Pouchneie svyatago ottsa nashego Vasiliya Velikago k yunym.' Taken from the preface to the *Grammatika*. Most likely this is #*Slav 254b*.

BERNARDVS 1697 = Kristeller-Krämer 1993, 43. Edward Bernard.

Latin MSS in the libraries of the United Kingdom now largely superseded.

CHERNIHIV 1697 = Fedwick 1999-2000, *BBV* iv 1313 (= *Lit-Bas/Byz*, Old Slavonic).

BÆRT 1698: Franciscus Bært (1651-1719; Society of Jesus), 'Acta sancti Basilii episcopi Cæsariensis,' ii 807-938 in: *Acta sanctorum Bollandiana, sub die decima quarta Iunii*. Antwerp, 1698.

Partial reprint in PG 29, cclxxxv-cccxvi (viz. 'De duplici festo, ordinationis apud Latinos, et obitus apud Græcos,' at cclxxxv-cccxxviii; 'De reliquis s. Basilii Brugæ Flandrorum translatis et usque hodie seruatis,' at cclxxxviii-ccxcii; 'De uita s. Basilii apoc-

rypha, et sancto Amphilochio episcopo Iconiensi perperam imputata' = ***AmphVita* [trans. F. Combefis], at ccxciv-cccxi, with Editors' Preface at ccxcii-ccxciv).

ARNOLD 1699-1700: Gottfried Arnold (1666-1714 (¹⁴)), *Unparteyische Kirchen- und Ketzer-Historie, von Anfang des Neuen Testaments biss auff das Jahr Christi 1688*. 2 vols. Frankfurt: Bey T. Fritsch, 1699 1700; f°.

On Basil, see Part i, Book 4, Chapter 4, §§ 37-39.

BESSARION 1699 = Fedwick 1997, *BBV* iii 547 (= Bessarion 1615).

ARNOLD 1700 = Fedwick 1996, *BBV* ii 905 (= works, German).

SOBORNİK 1700 = Fedwick 1996, *BBV* ii 905 (= Sobornik 1647).

SONNTAG 1700 = Fedwick 1996, *BBV* ii 905 (= *GrNaz 2/2*, Greek).

FONTAINE 1701 = Fedwick 1996, *BBV* ii 905 (= Fontaine 1693).

FRANKFURT 1701 = Fedwick 1999-2000, *BBV* iv 1313 (= *Lit-Bas/Byz*, Greek [only?])

SINAGOVO 1701 = Fedwick 1999-2000, *BBV* iv 1314 (= *Lit-Bas/EB*).

L'VIV 1702 = Fedwick 1999-2000, *BBV* iv 1314 (= *Lit-Bas/Byz*, Old Slavonic).

SONNTAG 1702: Christoph Sonntag (1654-1717), 'Commentatio ascetica de regula calogerorum Basilianorum, ex epistula Sancti Basilii ad Gregorium Nazianzenum Theologum excerptis...præses Christophorus Sonntag,' in: *Sammelbände theologische, Stück 10*. Altdorfii, lit. Henrici Meyeri, 1702.

(14) See further *ODCC*, 110.

Excerpts from *GrNaz* 2/2. Reissued, Aldorfii: Ioh. Guil. Kohle-
sius, 1717; 4°.

ERASMVS 1703-06 = Fedwick 1996, *BBV* ii 905; Fedwick 1997,
BBV iii 547 (= 4 works, Latin).

MILLES 1703 = Fedwick 1999-2000, *BBV* iv 1314-15 (= *Hist-
Myst*, Greek).

GRANCOLAS 1704 = Fedwick 1999-2000, *BBV* iv 1315. Cor-
rection: J. Grancolas, *Les anciennes liturgies ou la manière dont
on dit la Sainte Messe dans chaque siècle*. Paris, 1697-99 (= *Lit-
Bas/Byz*, French).

FABRICIVS 1705-28 = Fedwick 1999-2000, *BBV* iv 1315 (= Fab-
ricius-Harles 1790-1812).

MOSKVA 1705 = Fedwick 1999-2000, *BBV* iv 1315 (= *Lit-Bas/
Byz*, Old Slavonic).

BASNAGE 1706: Samuel Basnage (1638-1721; sieur de Flotte-
manville), *Annales politico-ecclesiastici annorum dcxlv. a Cæsarea
Augusto ad Phocam usque. in quibus res imperii ecclesiæque ob-
servatu digniores subiciuntur oculis, erroresque euelluntur Baro-
nio...* 3 vols. Rotterdami, typis R. Leers, 1706; f°.

'De Basilio atque de tempore, quo Basilius creatus fuerit epis-
copus Cæsariensis': iii 4 25 ff. 29 32 36 ff. 42 ff. 51 69 ff.

ITTIG 1707: Thomas Ittig (1643-1710), *De bibliothecis et catenis
patrum uariisque ueterum scriptorum ecclesiasticorum collectioni-
bus...tractatus*. Lipsiæ, sumptibus hæred. Friderici Lankisii, 1707;
802 p.

Reprinted New York: Gregg, 1965.

POCHAIV 1708 = Fedwick 1999-2000, *BBV* iv 1315 (= Pochaiv
1671).

PATOUSAS 1710 = Fedwick 1996, *BBV* ii 906 (= 22 works,
Greek).

POPE BLOUNT 1710: Thomas Pope Blount (1649-97; Sir), *Cen-
sura celebriorum authorum, siue tractatus in quo uaria uirorum*

*doctorum de clarissimis cuiusque seculo scriptoribus iudicia tra-
duntur...editio noua correctior, cui accessit iudiciorum uernaculo
sermone, siue Anglicus siue Gallicus, siue demum Italicus is fuerit
in priore exhibitorum accurata in Latinum translatio. cum indi-
ce...* Geneuæ, apud G. De Tournes, Cramer, Perachon, Ritter, & S.
De Tournes, 1710; 1063 p.

Basil at 241 ff.

TOMMASI 1710 = Fedwick 1997, *BBV* iii 547 (= *MorPr1*,
MorPr2, *Mor* 1-80, Greco-Latin).

TREVOUX 1710 = Fedwick 1996, *BBV* ii 906 (= 'eloge de Ba-
sile').

HÉLYOT 1711-21: Pierre Hélyot (1660-1716), *Histoire des or-
dres monastiques, religieux et militaires et des congrégations sécu-
lières de l'un et de l'autre sexe qui ont été établis jusqu'à présent*.
8 vols. Paris: Nicolas Gosselin, 1711-21.

Vol. i, 214-28: The Basilian monks in Spain. For the more
widely circulated adaptations, see Hélyot 1837 and Hélyot-
Badiche-Migne 1859-63.

L'VIV 1711 = Fedwick 1999-2000, *BBV* iv 1315 (= L'viv 1702).

SIRIGATTI 1711 = Fedwick 1996, *BBV* ii 906 (= Sirigatti 1625).

WHISTON 1711: William Whiston (1667-1752⁽¹⁵⁾), *Primitive
Christianity Revived*. 4 vols. London, 1711.

?? 1711: [unknown work], in: *Ioannis Chrysostomi Homilie*.
(Fir.) M.d. griech. Text, dem d. Varr. ein Codex Laurentianus beig-
efügt sind.

Vol. i, 1-30: Appendix, 'Eunomius' Apologetick against which
Basil the Great Wrote His Confutation' (Eng. trans. of Eunomios,
Apologetikon = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Des-
met 1998, CPGS 3455).

(15) Mathematician and theologian, on whom see further ODCC, 1735.

JOURNAL 1712 = Fedwick 1996, *BBV* ii 906 (= 'éloge de Basile').

L'VIV 1712 = Fedwick 1999-2000, *BBV* iv 1315 (= L'viv 1702).

BOERNER 1713 = Fedwick 1996, *BBV* ii 906-07 (= *Litt*, Greco-Latin).

MAIVS 1714 = Fedwick 1996, *BBV* ii 907 (= *Litt*, Greco-Latin).

POENMANN 1714: Dan. F. Poenmann, *Lebensbeschreibungen gelehrter Männer*. Wittenberg, 1714.

At 1 ff.: 'Basilius Leben und Schriften.' Apparently a reprint from *Neuer-Bücher-Saal*. X. *Oeffnung*, 781 ff., S/A. See also, 'Oratio de sancto Basilio,' in: *Declamationes Witebergenses*, 716 ff., S/A.

RENAUDOT 1716 = Fedwick 1999-2000, *BBV* iv 1315-16 (= uaria liturgica, Latin).

ZANKIEWICZ 1717: Demetryusz Zankiewicz (Order of St Basil the Great), *Cedr mistyczny, Św. Bazylusz Wielki z pradziadów, dziadów, oyców, braciey, sióstr, a tych męczenników, wyznawców, biskupów, zakonników, panien zakonnych, pustelników, w ośmnaście świętych gałęzi rozmnożony. Z starodawnych greckich, łacińskich autorów, na polski język dla zbudowania y ku swoim świętym zachęcenia, cnót przedziwnych naśladowania synom y córkom ich duchownym przetłumaczony. Od X. Demetryusza Zankiewicza, zakonu Św. Bazyłego W. sekretarza. Za dozwoleństwem zwierzchności. Roku Chrystusowego 1717 na widol podany. W Supraślu, w drukar. WW. OO. Bazylianów Unitów 1717; 4°; vi.222.ii p.*

Dedicated to Leo Kiszca, Metropolitan of Rus'. At end: Constitutions of the Order of St Basil the Great. Reissued Poczajów 1740; 8°; '...przez Jósefa Welamina Ruckiego zebrane i klasztorowi mińskiemu panien tegoż zakonu podane. Wilno 1770.'

ASSEMANI 1719-28: Giuseppe Simone Assemani (1687-1768⁽¹⁶⁾), *Bibliotheca Orientalis Clementino Vaticana, in qua manuscriptos codices Syriacos, Arabicos, Persicos, Turcicos,*

(16) On the four Assemanis, see further ODCC, 115-16.

Hebraicos, Samaritanos, Armeniacos, æthiopicos, Græcos, ægyptiacos, Ibericos, et Malabaricos...recensuit, digessit, et germana scripta a spuris secreuit, addita singulorum auctorum uita...Romæ, typis Sacræ Congregationis de Propaganda Fide, 1719-28; 3 vols-in-4; f°.

iii 325-61: 'Abdîshô's 'Authors-Catalogue.'

MAITTAIRE 1719-41: Michel Maittaire (1668-1747), *Annales typographici ab artis inuentæ origine ad annum md-mdcxlix*. 5 vols. Hagæ: Comitum, 1719-41.

'...editio noua auctior et emendatior, tomi primi, pars priori. Amstelodami, apud Petrum Humbert, md.cc.xxxiii.'

BRETT 1720 = Fedwick 1999-2000, *BBV* iv 1317 (= *Lit-Bas/Byz*, *Lit-Bas/EB*, English).

MAIVS 1720 = Fedwick 1999-2000, *BBV* iv 1317 (= *Lit-Bas/Byz*, Greek-Latin).

GARNIER-MARAN-FAVEROLLES 1721-30 = Fedwick 1993, *BBV* i 272-89; Fedwick 1996, *BBV* ii 907; Fedwick 1997, *BBV* iii 548; Fedwick 1999-2000, *BBV* iv 1317 (= works, Greco-Latin).

ROLDÁN 1721: Ildefonso Roldán (Spanish Basilian Order), *Disquisio lucis a tenebris: hoc est d. Basilii Magni, et d. Thomæ doctrinæ a dogmatibus Jansenii, et Quesnellij separatio. tractatus theologicus in duas partes diuisus. in prima utriusque s. doctoris doctrina uera et caput questionum proponitur. in secunda uero ostenditur diuisio, et distantia ab erroribus nouatorum per nonnullas questiones*. Alcalá de Henares: Lorenzo Mojados, 1721.

VALLÉE 1721: L. Vallée (d.1731; Augustinian), *Dissertatio qua expenditur celebris locus sancti Basilii Magni de processione spiritus sancti a patre filioque*. Parisiis, apud De Launoy, 1721.

Discusses *Eun* 3.1 (656A, with n.79).

FALCONCINI 1722: Benedetto Falconcini, *Vita del nobil'uomo e buon seruo di Dio Raffæle Maffei detto il Volterrano*. Roma, 1722.

At 151 ff. compares Maffei's and Basil's lives (cf. D'Amico 1983, 307). On Maffei as translator of Basil, see *BBV* ii-iii, esp. ii 842-43, iii 522.

LOUDIN 1722: Casimir (Remi) Oudin (1638-1717; Order of the Premonstratensians), *De scriptoribus ecclesiae antiquis illorumque scriptis tam impressis quam manuscripti adhuc extantibus in celebrioribus Europae bibliothecis a Bellarmino, Posseuino, Philippo Labbeo, Guilielmo Caueo, Ludouico Ellia Du Pin, et aliis omissis, ad annum mccccclx...cum multis dissertationibus, in quibus insigniorum ecclesiae autorum opuscula atque alia argumenta...examinantur...* 3 vols. Leipzig: sumptibus Maur. Georg. Weidmanni, 1722; f°.

Contains also a 'Dissertatio de uita et scriptis sancti Basilii Cæsareæ in Cappadocia episcopi.' See Oudin 1686.

WOLF 1722-24: Johann-Christian Wolf (1683-1730), *Anecdota Græca sacra et profana, ex codicibus manu exaratis nunc primum in lucem edita, uersione Latina donata, et notis illustrata...* 4 vols. in-2. Hamburgii, apud Theodorum Christophorum Felginer, 1722-1724.

Vol. ii, *Epp.* 1580-1604 = ****Epp.* 335-359 Garnier-Maran-Faverolles. Cf. Foerster 1922-27.

BASNAGE 1723: Jacques Basnage (1653-1723; sieur de Beauval), *Histoire de l'Eglise, depuis Jésus-Christ jusu'à présent.* 2 vols. Le haye: P. Husson, 1723.

See esp. at 613 633 641ff. 1156 ff. 1195 ff.

BASNAGE 1723-29: Jacques Basnage (1653-1723; sieur de Beauval), 'Dissertatio de Eunomio hæretico,' i 483-507, in: *Bibliotheca historiae hæresiologicæ.* Ed. Johannes Vogt (1695-1764). Hamburg, 1723-29.

At 505-07: 'Index scriptorum de Eunomio, et contra Eunomianam hæresin' (which incl. *Eun* 1-3, ***Eun* 4s).

WERENBERG 1724: Johann-Georg Werenberg (1702-80), *Dissertatio de prudentia Basilii Magni in refutandis hæreticis.* Diss. Respondent: Christoph Gottlieb Wuilcknis. Leipzig, 1724; 35 p.

BASNAGE 1725 = Fedwick 1997, *BBV* iii 548 (= ***SyllAr*, ***Fides*, Latin).

ABBAÏE 1726 = Fedwick 1996, *BBV* ii 907 (= *Ask* 3/257, Latin-French).

BESSARION 1727 = Fedwick 1997, *BBV* iii 548 (= Bessarion 1578, Arabic).

HERMANT 1727a-b = Fedwick 1997, *BBV* iii 548-49 (= Hermant 1673).

TOMMASI 1728: Giuseppe Maria Tommasi (1649-1713; Cardinal), *Psalterium cum canticis, uersibus prisco more distinctum argumentis et orationibus uetustis nouaque litterari explanatione breuissima dilucidatum. cantica quæ psallit ecclesia Romana secundum utramque editionem & ueterum ex LXX. interpretibus, & Vulgatam ex b. Hieronymo Presbytero.* Post Romanam editio altera, studio curaque Josephi Mariæ Thomassij...psalmodiæ & lacrymis horas uitæ frequentius impende. Einsiedeln, typis monasterij Einsidiensis, per Meinradum æberlin, 1728; 4°; [8].xxxvi.[4].592 p.

Ps 1 (Latin, abridged = Fedwick 1996, *BBV* ii 1003).

CEILLIER 1729-63: Remi Ceillier (1688-1763; Order of St Benedict (¹⁷)), *Histoire générale des auteurs sacrés et ecclésiastiques...* 23 vols. Paris: P.A. Le Mercier, 1729-63.

New augmented edition, in 14 vols, Paris: Louis Vivès, 1858-69; iv (1860) 349-548: 'Saint Basile, archevêque de Césarée en Capadoce, confesseur.'

GOAR 1730 = Fedwick 1999-2000, *BBV* iv 1317-20 (= liturgica, Greco-Latin).

RICCI 1732 = Fedwick 1996, *BBV* ii 907-08 (= 12 homilies, Italian).

BRESCIA 1733 = Fedwick 1996, *BBV* ii 908 (= *GrNaz* 2/2, Italian).

(17) For more on him, see briefly *ODCC*, 309.

STOLLE 1733: Gottlieb Stolle (1673-1744), *Aufrichtige Nachricht von den Leben, Schriften und Lehren der Kirchenväter der erten vier Hundert Jahre nach der Geburth unsers Heylandes*. Jena: J. Meyers, 1733.

At 359 ff.: Basil.

UNIV 1733 = Fedwick 1999-2000, *BBV* iv 1320 (= *Lit-Bas/Byz*, Old Slavonic).

POCHAIV 1734-35 = Fedwick 1999-2000, *BBV* iv 1320 (= *Lit-Bas/Byz*, Old Slavonic).

DE BÉJAR 1736: Francisco De Béjar (Spanish Basilian Order), *Historia de la vida de San Basilio el Grande, Doctor de la Iglesia, arzobispo de Cesarea de Capadocia, fundador, y patriarca de los monges, con notas, y dissertaciones histórico-elesiásticas, theológicas. Escriuiala el R.P. Fr. de Béjar, lector jubilado en Sagrada Theologia, difinidor que ha sido de su provincia de Castilla, abad en los colegios de Salamanca, y Alcalá; y al presente abad de su monasterio de San Basilio de Madrid. Dedicado a su Alteza Real eiminentissima, el Sérenissimo señor don Luis Jayme, Infante de España, Cardenal de Borbón, Arçobispo de Toledo, etc..* CP en Madrid, en la oficina de Lorenzo Francisco Mojados. Año de 1736.

SIRIGATTI 1736 = Fedwick 1996, *BBV* ii 908 (= Sirigatti 1625).

TUKI 1736 = Fedwick 1999-2000, *BBV* iv 1320-21 (= *Lit-Bas/EB*, Arabo-Coptic).

DE BÉJAR 1738: Francisco De Béjar (Spanish Basilian Order), *Primicia basiliana. Vida prodigiosa de Santa Macrina virgen, abadesa, hermana de San Basilio el Grande, dedicada al Eminen-tisimo y Reverndissimo Señor Don Luis de Belluga y Moncada, cardenal de la Santa Romana Iglesia, y comprotector de dicha sa-grada religión*. Madrid, 1738.

WOLF 1738 = Fedwick 1996, *BBV* ii 908 (= 26 Bas.-Lib. letters, Greek-Latin).

BALLERINI 1739 = Fedwick 1996, *BBV* ii 908-09 (= 4 homilies, Latin).

CAVE 1740: revised edition of Cave 1688-98, ...*editio nouissima, ab auctore ipsomet ante obitum recognita et auctior facta*. 2 vols. Oxoniis, e theatro Sheldoniano, 1740.

Basil in i 238-43.

LEROI 1740 = Fedwick 1996, *BBV* ii 909 (= Abbaïe 1726).

LUCCHINI 1740 = Fedwick 1996, *BBV* ii 909 (= homilies, Italian).

PATOUSAS 1744 = Fedwick 1996, *BBV* ii 909 (= Patousas 1710).

DIONYSIOS 1745 = Fedwick 1999-2000, *BBV* iv 1321 (= depiction).

FARIS 1745 = Fedwick 1997, *BBV* iii 549 (= ascetica, Arabic).

CHERNIHIV 1747 = Fedwick 1999-2000, *BBV* iv 1321 (= *Lit-Bas/Byz*, Old Slavonic).

GARNIER-MARAN-FAVEROLLES 1748 = Fedwick 1996, *BBV* ii 909-11; Fedwick 1997, *BBV* iii 549 (= works, Latin).

KYYIV 1748 = Fedwick 1999-2000, *BBV* iv 1321 (= perhaps *Lit-Bas/Byz*, Old Slavonic).

ASSEMANI 1749-66 = Fedwick 1999-2000, *BBV* iv 1322 (= liturgical, Greco-Latin).

DEL POZZO 1749: Giuseppe Del Pozzo, *Dilucidazioni critico-storiche sulle relazioni degli antichi e moderni scrittori della vita de San Basilio Magno*. Roma, 1749; 4°; xxvii.428 p.

DESMOLETS-GOUJET 1749: Pierre-Nicolas Desmolets (1678-1760; Oratorian) & Pierre-Claude Goujet (1697-1767), *Mémoires de littérature et d'histoire*. 11 vols. Paris: Nyon fils, 1749.

Vol. iii contains August Vallée's defense of his interpretation of the Filioque quoting Basil.

PASINI-RIVAUTELLA-BERTA 1749 = Olivier 1995, 2318; Kristeller-Krämer 1993, 818. Giuseppe Luca Pasini (1687-1770), Antonio Rivautea (1708-53), Francesco Berta (1719-87), *Codices*

manuscripti bibliothecae regii Taurinensis albenae per linguas digesti, et binæ in partes distributi, in quarum prima Hebraei, et Graeci, in altera Latini, Italici, et Gallici. recensuerunt, et animaduersionibus illustrarunt Iosephus Pasinus regi a consiliis bibliothecae praeses, et moderator. Antonius Riuauteila, et Franciscus Berta eiusdem bibliothecae custodes. insertis paruis quibusdam opusculis hactenus ineditis, adiectoque in fine scriptorum, et eorum operum indice, praeter characterum specimina, et uaria codicum ornamenta partim aere, partim ligno incisa. Taurini, ex typographia regia, 1749.

Greek MSS Torino Biblioteca Nazionale Universitaria gr. 1-373 (= i 67-487), lat. 1-1184 (= ii 1-402). As to which MSS have survived the 1904 fire, see Cosentini 1922-24 quoted in Kristeller-Krämer 1993, 164.

GARNIER-MARAN-FAVEROLLES 1750 = Fedwick 1993, *BBV* i 289-90; Fedwick 1996, *BBV* ii 911; Fedwick 1997, *BBV* iii 549 (= works, Latin).

LEROI 1750 = Fedwick 1996, *BBV* ii 911 (= LeRoi 1740).

VENEZIA 1751 = Fedwick 1999-2000, *BBV* iv 1322 (= Venezia 1639).

BISCIONIO 1752-57: Antonio Maria Biscionio (1674-1756), *Bibliothecae Mediceo-Laurentianae catalogus ab Antonio Maria Biscionio... digestus atque editus. tomus primus codices orientales complectens. tomus secundus bibliothecae Mediceo-Laurentianae codices Graecos complectens Pluteus iv, qui continet codicis xxxiii omnes Graecos manuscriptos... publicauit s.th. Andreas Petrus Iulianellus. Florentiae, ex imperiali typographia, 1752; lxxv.[il.190.il] + 121.[il] p.; 9 pl.; 26 facsim.*

Cf. Olivier 1995, **998** (incomplete).

CHODYKIEWICZ 1754: Klemens Chodykiewicz (1715-97; Order of Preachers), *Złoty wiek troistego czasu Trójce Boską przyszybowymi latami św. Bazylego od przestępnego czwartego wieku broniący, ostatni sąd świata zatrzymujący* [Contio de s. Basilio]. Lwów: Coll. Societatis Iesu, 1754; 4°; 49 p.

The 'contio' is attributed to Amvrosiy Antoni Turzhanskiy, hegouemnos of the Uniate Order of St Basil the Great.

ASSEMANI 1756-59: Stefano Euodio Assemani (1707-82) & Giuseppe Simonio Assemani (1687-1768⁽¹⁸⁾), *Bibliothecae apostolicæ Vaticanæ codicum manuscriptorum catalogus in tres partes distributus, in quarum prima Orientales in altera Graeci in tertia Latini Italici aliorumque Europæorum idiomatum codices Stephanus Euodius Assemanus archiepiscopus Apamensis et Joseph Simonius Assemanus eiusdem bibliothecae praefectus et sacrosanctæ basilicæ Principis Apostolorum de Vrbe canonicus recensuerunt digesserunt animaduersionibusque illustrarunt. partis primæ tomus primus complectens codices Ebraicos et Samaritanos... Partis primæ tomus secundus complectens codices Chaldaicos siue Syriacos... Partis primæ tomus tertius complectens reliquos codices Chaldaicos siue Syriacos. Romæ, mdclvi. ex typographia linguarum Orientalium Angeli Rotilii in ædibus maximorum. superiorum facultate; lxxvi.501 p.; Romæ, mdclviii. ex typographia linguarum Orientalium apud hæredes Barbiellini ad forum Pasquini. superiorum facultate; xxiv.556 p. [MSS Syr. 1-102]; Romæ, mdclx. ex typographia linguarum Orientalium apud Komarek ad oratorium sancti Marcelli. superiorum facultate; 587 p. [MSS Syr. 103-256].*

Reprints: Paris: Librairie orientale et américaine Maisonneuve Frères, éditeurs, 1926.

HAMBERGER 1756-64: Georg-Christoph Hamberger (1726-73), *M. Georg Christoph Hambergers... Zuverlässige Nachrichten von den vornehmsten Schriftstellern vom Anfange der Welt bis 1500. Mit einer Vorrede... des Herrn Professors Gesner...* 4 vols. Lemgo: Meyer, 1756-64; f°.

At ii 804 ff., Basil. See Fabricius = PG 29, ccxlii, 'Inprimis laudandus est [Hamberger] a diligentia, studio curaque in Vita Basilii uberius explicanda et conligendis atque melius ordinandis Basilii scriptis.'

CARPZOV 1757 = Fedwick 1996, *BBV* ii 911 (= *Chr*, Greco-Latin).

MANSI 1758-98 = Fedwick 1999-2000, *BBV* iv 1322 (= Mansi 1900-27).

(18) On both and the other two Assemani, see *ODCC*, 115-16.

ROCCHI 1758-63: P.P. Rocchi, *Dell'origine e progresso e stato presente del rito greco in Italia osservato dai greci monaci basiliani e albanesi*. Roma, 1758-63.

Known only through a reference in Linage Conde 1977. Vol. ii, 146-59: Basilian monks in Spain.

RODOTÀ 1758-63: Pietro Pompilio Rodotà, *Dell'origine, progresso, e stato presente del rito greco in Italia, osservato dai greci, monaci Basiliani, e Albanesi. Libri tre, scritti da...* Roma: Giovanni Generoso Salomoni, 1758-63.

[**ROMA 1758** = Fedwick 1997, *BBV* iii 549.]

TRICALET 1758-62: Pierre-Joseph Tricalet (1696-1762), *Bibliothèque portative des Pères de l'église, qui renferme l'histoire abrégée de leurs vie, l'analyse de leurs principaux écrits, les endroits les plus remarquable de leur doctrine...avec leurs plus belles sentences...* 9 vols-in-8. Paris: A.M. Lottin, 1758-62.

Vol. ii: Basil. For the Latin version, see Tricalet 1773 1871-72.

HOLSTE 1759 = Fedwick 1997, *BBV* iii 550 (= Holste 1661).

L'VIV 1759 = Fedwick 1999-2000, *BBV* iv 1322-23 (= *Lit-Bas/Byz*, Old Slavonic).

SEMLER 1759-60: Johann-Salomon Semler (1725-91), *D. Siegmund Jakob Baumgartens [1706-57] Evangelische Glaudenlehre...Mit einigen Anmerkungen, Vorrede und historischen [sic] Einleitung herausgegeben von Johannes S. Semler*. 3 vols. Halle: J.G. Gebauer, 1759 1760.

Vol. iii, 125-68: 'Über Basilius und dessen Schriften.'

SIRIGATTI 1759 = Fedwick 1996, *BBV* ii 911-12 (= Sirigatti 1625).

DE LUCA 1760 = Fedwick 1996, *BBV* ii 912 (= DeLuca 1832).

MARIN 1761-64: Michel-Ange Marin (1697-1767), *Vies des Pères des déserts d'Orient, avec leur doctrine spirituelle et leur discipline monastique*. 3 vols. Avignon, 1761-64; 4°.

Reprinted, '...Avec une introduction, des notes et des éclaircissements historiques par M. Eugène Veuillot [1818-1905]. Ornée de 60 gravures par M. Céroni.' 6 vols. Paris: Louis Vivès, 1863 1864; 60 plates. Prof. Benoît Gain has kindly supplied me with information from the reprint, Lyon/Paris, 1856; 3 vols-in-4° or 9 vols-in-12°: 'T. 8 (suite): Solitaires de l'Asie Mineure et des provinces voisines [p. 277-390: Basil and GrNaz]. T. 9 (suite) [at 1-100: Basil, 118-24: Amphilokhios of Ikonion, Eustathios of Sebaste].'

VENEZIA 1762 = Fedwick 1999-2000, *BBV* iv 1323 (= perhaps Venezia 1634).

BANDINI 1763 = Fedwick 1997, *BBV* iii 550 (= ***AskAdm11*, Greek).

BANDINI 1764-70 = Olivier 1995, 995. Angelo Maria Bandini (1726-1803).

Greek MSS Firenze Biblioteca Medicea Laurenziana. For additional MSS, see Rostagno-Festa 1893 and Rostagno 1898. All together reprinted in Bandini-Rostagno-Festa 1961.

MENNITI 1764: Piotr [=Pietro] Menniti (Basilian Order), *Szkola Bazylikańska zamykająca nauki dla dobrego wychowania nowicjuszy i profesów Zakonu św. Bazylego włoskim językiem wydana, na polski zaś język przetłumaczona przez pewnego kapłana i teologa tegoż Zakonu*. Vilnius: Drukarnia XX. Bazylianów, 1764; 4°; 367 p.

Pietro Menniti was the Superior General at the Basilian monastery of Grottaferrata. His work originally written in Italian was translated into Polish by a Basilian monk.

MOCCIA 1764: Paolo Moccia, *Pauli Mocciae...epistulae. accedunt diui Basilii uindiciae aduersus Ioannem Barbeyracium quoad iusiurandum*. Neapoli, ex typographia Simoniana, 1764; 6 fols + 472 p.

At 441-43: 'illustrissimo uiro canon. Iosepho Sparano Paulus Moccia, inc. Quandoquidem publici iuris fit dissertatio'; 445-64: 'uindiciae d. Basilii aduersus Barbeyracium quoad iusiurandum.' Contents unclear.

GALLANDI 1765-81 = Fedwick 1997, *BBV* iii 550-51; Fedwick 1999-2000, *BBV* iv 1323 (= Bandini 1763, Greco-Latin), iv 1323 (= DeSaintes 1560).

PIKULSKI 1765: Gaudencyusz Pikulski (d.1763; Order of the Friars Minor) & Remigius Pikulski, *Rok bogomyślny z poczwornemi na każdy dzień medytacjami ku wychwaleniu w naśladowcach pierwszego zakonodawcy Chrystusa Pana świętym czterem patryarchom regułami swoimi wielorakie zakonu zdobiącym, to jest: Bazylemu, Augustynowi, Benedyktowi, Franciszkowi przez Gaudentego Pikulskiego większą częścią złożony, przez Remigiego Kukulskiego dopłniony, do druku podany*. W Lwowie, w drukarni J.K.M. y Bractwa św. Trojcy, 1765; 4°; 1039 p.

SIRIGATTI 1765 = Fedwick 1996, *BBV* ii 912 (= Sirigatti 1625).

GÖTTINGEN 1767 = Fedwick 1996, *BBV* ii 912 (= *Litt*, Greek).

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PISKAREV 1782 = Fedwick 1996, *BBV* ii 915 (= Piskarev 1774).

RÖSSLER 1782 = Fedwick 1996, *BBV* ii 915 (= works, German).

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POCHAIV 1784 = Fedwick 1999-2000, *BBV* iv 1324 (= ekphorhemata *Lit-Bas/Byz*, Old Slavonic).

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(19) See further *ODCC*, 1351-52.

PONOMAREV 1790 = Fedwick 1999-2000, *BBV* iv 1325 (= Metaphr.i-xv, for xvi-xxiv, see Ponomarev 1811; Russian).

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(20) See ODCC, 1109.

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MOSKVA 1804 = Fedwick 1999-2000, *BBV* iv 1326 (= Moskva 1653a).

HARDT 1806-12 = Olivier 1995, 1763. Ignaz Hardt (1749-1811); Monachi, typis I.E. Seidel, 1806 (MSS i-cv) = vi.568 p., 1806 (MSS cvi-ccxxxiii) = 504 p., 1806 (MSS ccxxxiv-cccxlvi) = 519 p., 1810 (MSS cccxlviii-cccclxii) = xvi.460 p., 1812 (MSS cccclxxiii-dlxxx reuera: dlxxiv) = viii.504 p.

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MATTHÆI 1813 = Fedwick 1996, *BBV* ii 921 (= Matthæi 1775, Russian).

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Xp-1822 = Fedwick 1996, *BBV* ii 922 (= *Gord, Dest*, Russian).

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PLANCHE 1824b = Fedwick 1996, *BBV* ii 924 (cf. Planche 1824a).

PONOMAREV 1824 = Fedwick 1999-2000, *BBV* iv 1328 (= Ponomarev 1812).

SANKT-PETERBURG 1824a = Fedwick 1996, *BBV* ii 924 (= Sankt-Peterburg 1785).

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Xp-1824 = Fedwick 1996, *BBV* ii 924 (= *Iei 1, Malo*, Russian).

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(21) Cf. ODCC, 1021.

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PELT-RHEINWALD 1829a = Fedwick 1996, *BBV* ii 927-28; Fedwick 1997, *BBV* iii 552 (= 3 works, Greek).

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(23) See ODCC, 427.

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Vol. i: 'Prediche di Basilio' (no more is known. If indeed sermons by Basil, then it should be added to Fedwick 1996, *BBV* ii 931.)

HÉLYOT 1837: Pierre Hélyot (1660-1716), *Histoire abrégée et costumes coloriés des ordres monastiques, religieux et militaires de l'un et de l'autre sexe établis depuis l'origine du christianisme contenant l'histoire abrégée de ces divers ordres, leurs moeurs, leurs règles, la description enfin de tout ce qui se rattache à leur existence, les noms des personages les plus illustrés qui en ont été membres...d'après le R.P. Hélyot. Nouvelle édition, revue, corrigée et disposée dans un meilleur ordre par une réunion d'ecclésiastiques et d'hommes de lettres. Ornée de cent planches représentant plus de 300 costumes coloriés des différents habillements de ces ordres et de ces congrégations*. 2 vols. Paris: Parent-Desbarres, 1837.

Based on Hélyot 1711-21.

HERMANT 1837 = Fedwick 1997, *BBV* iii 552 (= Hermant 1673).

PARIS 1837 = Fedwick 1996, *BBV* ii 931 (= 11 homilies, French).

PLANCHE 1837 = Fedwick 1996, *BBV* ii 931 (= Planche 1823b).

Xp-1837 = Fedwick 1996, *BBV* ii 931; Fedwick 1997, *BBV* iii 552 (= 4 works, Russian).

BRETT 1838 = Fedwick 1999-2000, *BBV* iv 1329 (= Brett 1720).

CRAMER 1838-44 = Fedwick 1999-2000, *BBV* iv 1329 (= 'Cat-enæ in Nouum Testamentum,' Greek). Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1838, i-viii.

FORSHALL-ROSEN 1838: Josiah Forshall (1796-1863) & Friedrich-August Rosen (1805-37), *Catalogus codicum manuscriptorum qui in Museo Britannico asseruantur. Pars prima, codices Syriacos et Garshunicos amplectens*. London, impensis Curatorum Musei Britannici, 1838; xi.140 p.

66 Syriac MSS (at 1-98), plus 10 Garshunic (at 99-113) in London British Library. For some corrections, see Wright 1870-72, 1201-09.

GENOUILLE 1838a-c = Fedwick 1996, *BBV* ii 931.

HOFFMANN 1838-45: Samuel-Friedrich-Wilhelm Hoffmann (1803-72), *Bibliographisches Lexicon der gesammten Literatur der Griechen. 2. umgearbeitete durchaus vern., verb. und forgesetzte Ausgabe*. 3 vols. Leipzig: A.F. Böhme, 1838-45.

1st ed., *ibid.*, 1832-36. Basil in i 407-21. Reprints: Amsterdam: A.M. Hakkert, 1961.

JAHN 1838: Albert Jahn (1811-1900), *Basilius Magnus Plotinians. supplementum editionis Plotini Creuzerianæ, Basilii Magni Garnerianæ*. Bern: apud C.A. Jannium filium, 1838(1839); 45(46) p.

With reference to ***De sp.*

MÜSLIN 1838a = Fedwick 1996, *BBV* ii 931 (= *Litt*, Latin).

MÜSLIN 1838b = Fedwick 1996, *BBV* ii 932 (= *Gord*, Latin).

NÜSSLIN 1838 = Fedwick 1996, *BBV* ii 932 (= *Litt*, German).

PONOMAREV 1838 = Fedwick 1999-2000, *BBV* iv 1329 (= Ponomarev 1812).

PRINCE 1838-43: Philip Alexander Prince, *Parallel History Being an Outline of the History and Biography of the World Contemporaneously Arranged*. 3 vols. London: Whittaker, 1838 1843.

The lives which include Basil's are arranged chronologically according to reigns.

RZEWUSKI 1838 = Fedwick 1996, *BBV* ii 932 (= *Litt*, Polish).

WAISSMANN 1838-42 = Fedwick 1996, *BBV* ii 933; Fedwick 1997, *BBV* iii 552 (= works, German).

Xp-1838: 'Dva druga [Vasilij Velikiy i Grigoriy Bogoslov]. *Khristiynskoe chtenie* 2 (1838) 94-110.

Xp-1838a: 'Izbranie sv. Vasiliya Velikogo v arkhiepiskopa.' *Khristiynskoe chtenie* 2 (1838) 243-62.

The story of Basil's episcopal election, with many excerpts from his letters and sermons. See also Fedwick 1996, *BBV* ii 932.

DESINNER 1839 = Fedwick 1993, *BBV* i 291-94; Fedwick 1996, *BBV* ii 932; Fedwick 1997, *BBV* iii 552; Fedwick 1999-2000, *BBV* iv 1329 (= works, Greco-Latin).

DOWLING 1839: John Goulter Dowling (1805-41), *Notitia scriptorum sanctorum patrum aliorumque ueteris ecclesiae monumentorum quae in collectionibus anecdotarum post annum Christi mdcc in lucem editis continentur, nunc primum instructa*. Oxonii, e typographeo academico, 1839; xv.284 p.

Ethiopic MSS Oxford Bodleian Library.

KRABINGER 1839 = Fedwick 1996, *BBV* ii 932 (= 14 homilies, German).

MAI 1839-44 = Fedwick 1999-2000, *BBV* iv 1330.

Fedwick 1999-2000, *BBV* iv 65 (= Leontios 545).

NÜSSLIN 1839 = Fedwick 1996, *BBV* ii 932 (= Nüsslin 1838).

RHEIMS 1839 = Fedwick 1996, *BBV* ii 932 (= *Fam*, French).

ROMA 1839 = Fedwick 1999-2000, *BBV* iv 1330 (= Sinagovo 1701).

SANKT-PETERBURG 1839 = Fedwick 1999-2000, *BBV* iv 1330 (= *K* 1-92, Greek-Old Slavonic).

WIEN 1839 = Fedwick 1999-2000, *BBV* iv 1330 (= *Arm* 38).

Xp-1839 = Fedwick 1996, *BBV* ii 932 (= *Ira*, Russian).

AUGER 1840 = Fedwick 1996, *BBV* ii 932 (= Auger 1836).

HEIMBACH 1840 = Fedwick 1999-2000, *BBV* iv 1330 (= *Synag.L.tit.*, Greco-Latin).

MOTTET 1840 = Fedwick 1996, *BBV* ii 932 (= Mottet 1835).

SALZBURG 1840 = Fedwick 1996, *BBV* ii 933 (= *Fide*, *Verb*, Latin).

HARVEY 1841 = Fedwick 1997, *BBV* iii 553 (= *AmphSp*, Greco-Latin).

SALZBURG 1841 = Fedwick 1996, *BBV* ii 933 (= *Litt*, Latin).

Xp-1841 = Fedwick 1996, *BBV* ii 933; Fedwick 1997, *BBV* iii 553 (= 3 works, Russian).

BLAKEY 1842: Robert Blakey (1795-1878), *Lives of the Primitive Fathers, Being a Faithful History of the Acts and Sufferings of Those Eminent Men Who Lived in the Early Ages of the Christian Church, with Copious Lists of Their Writings. To Which are Prefixed, an Account of Various Systems of Heathenism. Also a View of the Rise and Progress of Christianity. ..Embellished with Twelve Portraits*. London: J. Edwards, 1842; 302 p.; plates.

Includes Basil.

CAILLAU-GUILLON 1842 = Fedwick 1997, *BBV* iii 553 (= Cail-lau-Guillon 1833).

DESINNER 1842a = Fedwick 1996, *BBV* ii 933 (= *Ps* 14/15b, Greek).

DESINNER 1842b = Fedwick 1996, *BBV* ii 934 (= *Litt*, Greek).

DESINNER 1842c = Fedwick 1996, *BBV* ii 934 (= 3 homilies, Greek).

FERRARIUS (1842): *Octauii Ferrarii (1607-82), Elogia doctorum uirorum. centuria prima. elogia ss. p. Athanasii Basilii Chrysostomi Gregorii Magni et Nazianzeni*. Ediderunt Parochi congregationis Sancti Stephani de Martelaco, Ioanni Baptistæ Bernardi canonico Taruisino bene ominantes. Venetiis, 1842; xv [sic] p.

See Fedwick 1999-2000, *BBV* iv **k8014**.

HAMILTON 1842: William John Hamilton (1805-67), *Researches in Asia Minor, Pontus, Armenia. With Some Account of Their Antiquities and Geology*. 2 vols. London: J. Murray, 1842.

The visit took place in 1836.

HESS 1842: Philipp-Carl Hess (1792-1864), *Specimen nouæ editionis cobortationis Basilii Magni ad adulescentes de utilitate e libris gentilium capienda propositum*. Praha: Leuckhart, 1842; 4°; 18 p.

Critiqued by Jahn 1847.

JAHN 1842: Albert Jahn (1811-1900), *Animaduersiones in Sancti Basilii Magni opera. supplementum editionis Garnerianæ secundæ, fasc. i continens animaduersiones in tomum a*. Bern, 1842.

Fills in the gaps in vol. i of De Sinner 1839, which due to ecclesiastical censorship, were left out, although they appeared in Garnier-Maran-Faverolles 1721-30.

ROY 1842a-b = Fedwick 1996, *BBV* ii 934; Fedwick 1999-2000, *BBV* iv 1331 (= extracts, Greek French).

SNEGIREV 1842-45: Ivan Mikhaylovich Snegirev (1793-1868), *Pamyatniki moskovskoy drevnosti, s prisovokupleniem ocherka monumental'noy istorii Moskvy i drevnikh vidov i planov drevney stolitsy*. Moskva: Tipografiya Avgusta Semena, 1842-45; cxii.258.28.iv.iii.ii pp; ill.

At 142-43 145-47: 13 Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzei Sobranie Chudovskiy Monastyr. Cf. Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1358**.

VOSTOKOV 1842 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1108**. ⁽²⁴⁾ Aleksandr Khristoforovich Vostokov (ps. Ostenek; 1781-1864).

473 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie N.P. Rumyantsev = Nikolay Petrovich Rumyantsev (1754-1826).

Xp-1842 = Fedwick 1996, *BBV* ii 934 (= *Hum*, Russian).

BRITISH LIBRARY MSS (1843) = Kristeller-Krämer 1993, 540-41.

Multilingual MSS London British Library Additional 10019-11748. Cf. British Library MSS (1849) + (1850-1982) + (1977).

DÜBNER-LEFRANC 1843a-b = Fedwick 1996, *BBV* ii 934 (= *Litt*, Greek).

HAID 1843 = Fedwick 1996, *BBV* ii 935 (= Haid 1822, with add.)

KENRICK 1843 = Fedwick 1996, *BBV* ii 935 (= *Bapt*, English).

LIDDELL-SCOTT 1843: see Liddell-Scott 1996.

ROMA 1843 = Fedwick 1999-2000, *BBV* iv 1331 (= *Lit-Bas/Syr*).

SANKT-PETERBURG 1843 = Fedwick 1999-2000, *BBV* iv 1331 (= Sankt-Peterburg 1839, Old Slavonic only).

BERNARDI 1844 = Fedwick 1996, *BBV* ii 935 (= *Hex 1-9*, Italian).

(24) This placement under Sobranie Muzeyskoe is wrong. The catalogue should be listed after No. **1226**, p. 141.

CRUICE 1844: Patrice-François-Marie Cruice (1815-66; Bishop of Marseille), *Examen critique sur l'Hexaéméron de saint Basile*. Diss. Paris, 1844; 118 p.

MAI-COZZA LUZI 1844-71 = Fedwick 1999-2000, *BBV* iv 1331 (= **K 93b, Greek-Latin).

RZEWUSKI 1844-47 = Fedwick 1996, *BBV* ii 935 (= 10 homilies, Polish).

VON MURALT 1844: Eduard Von Muralt (1808-95), *Beiträge zur alten Literatur, oder, Untersuchungen über Philo, Plinius 1, Ptolomæus, Dionysius Areopagita, Hephæsto, Poprphyrius, Basilius, Olympiodor und Theodorus Metochita, nach Petersburger Handschriften nebst Copien einiger unediten griechischen Inschriften*. Sankt-Peterburg, gedruckt bei der kaiserliche Akademie der Wissenschaften, 1844; [66] p.; fold facsim.

Xp-1844 = Fedwick 1996, *BBV* ii 935; Fedwick 1997, *BBV* iii 553 (= 7 works, Russian).

MOSKVA 1845-48 = Fedwick 1996, *BBV* ii 935; Fedwick 1997, *BBV* iii 553 (= works, Russian).

Reprints: Moskva 1853-60 1854 1991-.

RZEWUSKI 1845 = Fedwick 1996, *BBV* ii 935 (= Rzewuski 1838).

STECK 1845 = Fedwick 1999-2000, *BBV* iv 1331 (= *Lit-Bas/Byz*, German).

STROEV 1845 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1140. Pavel Mikhaylovich Stroev (1796-1876).

330 (not 334) Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie Obshchestva Istorii i Drevnostey Rossiyskikh.

Xp-1845 = Fedwick 1996, *BBV* ii 935 (= *Ps* 45/46, Russian).

ZHIZN' (1845): *Zhizn' Svyatogo Vasiliya Velikogo, arkhiepiskopa Kesariyskogo*. Supplement to vol. i of Moskva 1845-48 =

Fedwick 1996, *BBV* ii 935. Moskva: Tipografiya Augusta Semena, 1845; 110 p.

MADDEN 1846-71: Frederic Madden (1801-73; Sir), *Catalogus codicum manuscriptorum Orientalium qui in Museo Britannico asservantur. pars secunda codices Arabicos amplectens. pars prima, codices Christiani; item theologici, iuridici, et historici Muhammadani. pars ii, codices Muhammadani; geographic, mathematici, philosophici, grammatici, poetici, et miscellanei. supplementum quatuor auctum appendicibus, cui accedunt addenda et corrigenda, necnon index triples, in uniuersum catalogum manuscriptorum Arabicorum [by Carolus Rieu]*. Londini, impensis curatorum Musei Britannici, 1846 1871; [iii].1-352 + iv.353-882 p.

mdcliii Arabic MSS London British Library.

PARIS 1846 = Fedwick 1996, *BBV* ii 936; Fedwick 1997, *BBV* iii 553 (= works, French).

CARR 1847 = Fedwick 1996, *BBV* ii 936 (= *Ps* 45/46, English).

DANIEL 1847-56 = Fedwick 1999-2000, *BBV* iv 1331 (= *Lit-Bas/Byz*, Greek).

JAHN 1847: Albert Jahn (1811-1900), 'Animaduersiones in posteriorem partem Basiliani opusculi De legendis gentilium libris.' *Jahns Archiv* 13 (1647) 455-73.

See next.

JAHN 1847a: Albert Jahn (1811-1900), 'Kritische Beurtheilungen. Specimen nouæ editionis cohortationis Basilii Magni ad adulescentes de utilitate e libris gentilium capienda proposita a P.C. Hess. Helmstadii, formis Leuckartianis. 4.' *Neue Jahrbücher für Philologie und Pädagogie* 49 (1847) 371-425.

À propos Hess 1842.

MADDEN 1847: Frederic Madden (1801-73; Sir), *Catalogus codicum manuscriptorum Orientalium qui in Museo Britannico asservantur*. Londini, impensis curatorum Musei Britannici, 1847; ix.79 p.

82 Ethiopic MSS London British Library.

MAUNOURY 1847 = Fedwick 1996, *BBV* ii 936 (= *Litt*, Greek).

PLANCHE 1847 = Fedwick 1996, *BBV* ii 936 (= Planche 1823b).

RENAUDOT 1847 = Fedwick 1999-2000, *BBV* iv 1332 (= Renaudot 1716).

ROUSTAN 1847 = Fedwick 1996, *BBV* ii 936-37; Fedwick 1997, *BBV* iii 553 (= works, French).

DILLMANN 1848: August Dillmann (1823-94), *Catalogus codicum manuscriptorum Bibliothecae Bodleianae Oxoniensis. pars vii.1: codices Aethiopici*. Oxonii, e typographeo academico, 1848; 87 p.

MALOU 1848 = Fedwick 1996, *BBV* ii 937 (= letters, French).

MILLER 1848 = Olivier 1995, 974. Bénigne-Emmanuel-Clément Miller (1810-86).

Catalogue of San Lorenzo de El Escorial Real Biblioteca de San Lorenzo de El Escorial, now superseded by Revilla 1936 and De Andrés 1965-67.

NORMAN 1848 = Fedwick 1996, *BBV* ii 937; Fedwick 1997, *BBV* iii 553 (= Ælfric c.955-c.1020, 'Hexæmeron').

STROEV 1848 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1387. Pavel Mikhaylovich Stroev (1796-1876).

750 MSS belonging to Ivan Nikitich Tsarskiy from whom they were purchased by Graf Aleksey Sergeevich Uvarov (1828-84), and which are now in Moskva Gosudarstvennyy Istoricheskiy Muzei Sobranie A.S. Uvarov. Stroev's catalogue has been incorporated into Kavelin 1893-94. See Fedwick 1996, *BBV* ii 498 n.58.

BRITISH LIBRARY MSS (1849) = Kristeller-Krämer 1993, 540.

Multilingual MSS London British Library Additional 5018-10018 + Egerton 1-606. Cf. British Library MSS (1843) + (1850-1982) + (1977).

COUSIN 1849 = Fedwick 1999-2000, *BBV* iv 228 (= Abailard 1142/43).

FRANCE/CATALOGUES (1849-85) = Kristeller-Krämer 1993, 71.

Latin and some Greek MSS the 'Série Quarto' currently housed in the sundry Public Libraries of France.

NORMAN 1849 = Fedwick 1996, *BBV* ii 937; Fedwick 1997, *BBV* iii 553 (= Norman 1848).

BINDI 1850 = Fedwick 1996, *BBV* ii 937-38 (= 4 letters, Italian).

BRITISH LIBRARY MSS (1850-1982) = Kristeller-Krämer 1993, 541.

Multilingual MSS London British Library Additional 11749-48988 + Egerton 607-3724. Cf. British Library MSS (1843) + (1849) + (1977).

CARRINGTON 1850 = Fedwick 1996, *BBV* ii 938 (= *Diod* 1/160, English).

FESSLER 1850-51: Joseph Fessler (1813-72; Bishop), *Institutiones patrologiae, quas ad frequentiore, utiliore et faciliorem ss. patrum lectionem promouendam edidit...* 2 vols. Innsbruck: Felician Rauch, 1850 1851.

New augmented ed. prepared by Bernardus Jungmann (1833-95), Innsbruck: Felician Rauch, 1890 1896.

GENOUILLE 1850 = Fedwick 1996, *BBV* ii 938 (= Genouille 1838a, French).

LAMPADARIOS-STEPHANOS 1850-51: Ioannes Lampadarios & Stephanos I, domesticos, Πανδέκτη τῆς ἱερᾶς ἐκκλησιαστικῆς ὑμνωδίας τοῦ ὅλου ἐνιαυτοῦ. ἐκδοθεῖσα ὑπὸ Ἰωάννου Λαμπαδαρίου καὶ Στεφάνου πρώτου δομestikοῦ τῆ τοῦ Χριστοῦ μεγάλης ἐκκλησίας. *Constantinople* 1 (1850) 2-4 (1851).

4 (1851) 437-56: Anaphora, with musical notation, from *Lit-Bas/Byz*.

LILLE 1850: *Saint Basile. Histoire de sa vie et extraits des ses écrits*. Lille: L. Lefort, Imprimeur-Libraire, 1850; 324 p.

NEALE 1850 = Fedwick 1999-2000, *BBV* iv 1332 (= *Lit-Bas/EB*, English).

DÜBNER 1851 = Fedwick 1996, *BBV* ii 938 (= works, Greek French).

GENOUILLE 1851 = Fedwick 1996, *BBV* ii 938 (= *Litt*, Greek).

HEIMBACH 1851 = Fedwick 1999-2000, *BBV* iv 1332 (= kanonika, Greek-Latin).

HOLSTE 1851 = Fedwick 1997, *BBV* iii 554 (= Holste 1759).

LEGENDE 1851 = Fedwick 1999-2000, *BBV* iv 1333 (= a legend, French).

OTCHETY (1851-1917) = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 732.

These *Otchety imperatorskoy publichnoy biblioteki za 1850-1912*, Sankt-Peterburg, 1851-1917, remain still until today, in many instances, the only sources of information on countless of Old Slavonic and some Greek MSS. On the latter, see Olivier 1995, 2110. Current name of the Sankt-Peterburg library is Rossiyskaya Natsional'naya Biblioteka.

VON MIKLOŠIĆ 1851 = Fedwick 1996, *BBV* ii 938 (= *Mart*, Old Slavonic).

WASSERSCHLEBEN 1851 = Fedwick 1999-2000, *BBV* iv 1332-33 (= western penitentials).

COXE 1852 = Kristeller-Krämer 1993, 665. Henry Octavius Coxe (1811-81).

Covers the Latin MSS in the Oxford colleges.

CRUICE 1852 = Fedwick 1996, *BBV* ii 939 (= texts-extracts, Greek French).

FLORIMONTE 1852 = Fedwick 1996, *BBV* ii 939-40 (= *Fam*, *Ps 14/15b*, Italian).

GAUME 1852 = Fedwick 1996, *BBV* ii 940; Fedwick 1997, *BBV* iii 554 (= works, Greek annotated).

MAUNOURY 1852 = Fedwick 1996, *BBV* ii 940 (= Maunoury 1847).

PITRA 1852-58 = Fedwick 1996, *BBV* ii 940; Fedwick 1997, *BBV* iii 554; Fedwick 1999-2000, *BBV* iv 1333.

Fedwick 1999-2000, *BBV* iv 71 (= Ioannes 554s; amend from Mai).

RHALLI-POTLI 1852-59 = Fedwick 1999-2000, *BBV* iv 1333-34 (= kanonika, Greek).

ENEZIA 1852 = Fedwick 1999-2000, *BBV* iv 1334 (= *Lit-Bas/Byz*, Greek).

COXE 1853-54 = Olivier 1995, 1842 1843. Henry Octavius Coxe (1811-81).

Greek MSS Oxford Bodleian Library, and many of the college libraries.

GENOUILLE 1853 = Fedwick 1996, *BBV* ii 940 (= Genouille 1838a).

MOSKVA 1853-60 = Fedwick 1996, *BBV* ii 940; Fedwick 1997, *BBV* iii 554 (= Moskva 1845-48).

SOMMER 1853a = Fedwick 1996, *BBV* ii 940-41 (= *Ps 14/15b*, Greco-French).

SOMMER 1853b = Fedwick 1996, *BBV* ii 941 (= *Litt*, Greco-French).

SOMMER 1853c = Fedwick 1996, *BBV* ii 941 (= *Att*, Greco-French).

SOMMER 1853d = Fedwick 1996, *BBV* ii 941 (= works, French only?)

GOLDHORN 1853 = Fedwick 1996, *BBV* ii 941 (= works, Latin).

JASLIKOWSKI 1854 = Fedwick 1996, *BBV* ii 941-42 (= *Litt*, Polish).

LEFRANC 1854 = Fedwick 1996, *BBV* ii 942 (= *Litt*, French only?)

MOSKVA 1854: reprint of one volume of Moskva 1845-48, *Be-siedy svyatago ottsa nashogo Vasiliya Velikago, arkhiepiskopa Kesarii Kappadokiyskiya, Na shestodnev*. Moskva: V sinodal'noy tipografii, 1854; 167.35 p.

Hex 1-9 (Russian).

SOMMER 1854 = Fedwick 1996, *BBV* ii 942 (= Sommer 1853d).

VON BUNSEN 1854 = Fedwick 1999-2000, *BBV* iv 1334 (= excerpts, Greek).

VON LASAULX 1854: Peter-Ernst Von Lasaulx (1805-61), *Der Untergang des Hellenismus und die Einziehung seiner Tempelgüter durch die christlichen Kaiser. Ein Beitrag zur Philosophie der Geschichte*. München: Literarisch-artistische Anstalt, 1854; 150 p.

DE VOS 1855: Jacobus Gerardus De Vos, *De legendis libris in scholastica adulescentium institutione quid sit sentiendum, quid sanctus Basilius Magnus senserit*. Warendorf, 1855.

GORSKIY-NEVOSTRUEV 1855-69 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1324**. Aleksandr Vasilievich Gorskiy (1812-75), Kapiton Ivanovich Nevostruev (1815-72). Index by E.M. Vitoshinskiy, *Ukazatel' imennoi i predmetnyy k trudu A.V. Gorskogo i K.I. Nevostrueva "Opisanie slavyanskykh rukopisey moskovskoi sinodal'noi biblioteki"*, Moskva 1855-69, 5 knig. Warszawa, 1915; 316.vi p. Reprints: Monumenta linguæ Slauicæ dialecti ueteris. Fontes et dissertationes, tomi ii.1-5. Wiesbaden: Otto Harrassowitz, 1964. Continued in Protas'eva 1970-73, but without much detail of the contents.

576 Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzey.

MOSKVA 1855a = Fedwick 1996, *BBV* ii 942 (= Sankt-Peterburg 1824a).

MOSKVA 1855b = Fedwick 1996, *BBV* ii 942 (= Sankt-Peterburg 1825).

SARGISIAN 1855 = Fedwick 1996, *BBV* ii 942 (= *Bapt*, extract Armenian).

DOBROTVORSKIY 1856: Amvrosiy Dobrotvorskiy, 'Svedenie o knig Vasiliya Velikogo, khranyashcheysya v Zagorovskom monastyry.' *Zapiski imperatorskogo arkheologichnogo obshestva* 8 (1858) 56-73 (prilozhenie).

DÜBNER 1856 = Fedwick 1996, *BBV* ii 942 (= Dübner 1851).

FISH 1856 = Fedwick 1996, *BBV* ii 942 (= *Virg* 46, English).

HERMANN 1856 = Fedwick 1996, *BBV* ii 943 (= Cruice 1852, French).

LUARD 1856-67 = Olivier 1995, **712-715**; Kristeller-Krämer 1993, 335. Henry Richards Luard (1825-91).

4109 Greek and Latin MSS Cambridge University Library.

ZACHARLÆ VON LINGENTHAL 1856-58: Karl-Eduard Zachariæ Von Lingenthal (1812-94), *Ius Græco-Romanum*. 4 vols. Lipsiæ: T.O. Weigel, 1856-58.

DÖRGENS 1857: Hermann Dörgens (1832-79), *Die heilige Basilius und die klassischen Studien. Eine gymnasial-pädagogische Studie*. Leipzig: Dyk, 1857.

DÜBNER 1857a = Fedwick 1996, *BBV* ii 943 (= homilies, French).

DÜBNER 1857b = Fedwick 1996, *BBV* ii 943 (= *Att*, Greek).

DÜBNER 1857c = Fedwick 1999-2000, *BBV* iv 944 (= *Mart*, Greek).

FISH 1857 = Fedwick 1996, *BBV* ii 944 (= Fish 1856).

GENOUILLE 1857 = Fedwick 1996, *BBV* ii 944 (= Genouille 1851).

KUPRIYANOV 1857 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **860**. Ivan Kupriyanovich Kupriyanov (1820-70).

Survey of the Old Slavonic parchment MSS of the Novgorodsko-Sofiyskaya library currently housed in Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka.

LOTHHOLZ 1857 = Fedwick 1996, *BBV* ii 944 (= *Litt*, Greek).

MIGNE 1857 1886 = Fedwick 1993, *BBV* i 274-89; Fedwick 1996, *BBV* ii 944; Fedwick 1997, *BBV* iii 554; Fedwick 1999-2000, *BBV* iv 1334-35 (= works, Greco-Latin).

RENAUDOT-MIGNE 1857 = Fedwick 1999-2000, *BBV* iv 1335 (= Reanudot 1847: *Lit-Bas/EG*, Greco-Latin, *Lit-Bas/EB*, Latin).

SOMMER 1857 = Fedwick 1996, *BBV* ii 944 (= Sommer 1853b).

AMPHILOKHIY 1858-60 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1257**. Amphilokhiy Sergievskiy (1818-93; Arkhimandrite, and subsequently Bishop).

242 Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzei Voskresenskiy Novo-Yerusalimskiy Monastyr.

Reprinted separately in Amfilokhiy 1876; 9.ii.214 p..

AUGUSTI 1858 = Fedwick 1996, *BBV* ii 944 (= *Hum*, German).

COXE-MACRAY 1858-85 = Kristeller-Krämer 1993, 660. Henry Octavius Coxe (1811-81), William Dunn Macray (1826-1916).

Oxford Bodleian Library Latin and some Greek MSS.

DÜBNER 1858 = Fedwick 1996, *BBV* ii 944-45 (= *Inu* from Dübner 1857a).

FISH 1858 = Fedwick 1996, *BBV* ii 945 (= Fish 1856).

KLOSTERMAIER 1858 = Fedwick 1996, *BBV* ii 945 (= *Litt*, German).

LAVROVSKIY 1858 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **738**. Petr Aleksievich Lavrovskiy (1827-86). Published also separately, Moskva: Universitetskaya tipografiya, 1859.

7 Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Osnovnoe.

NEALE 1858 = Fedwick 1999-2000, *BBV* iv 1335 (= *Lit-Bas/Byz*, English).

PITRA 1858 = Fedwick 1997, *BBV* iii 554; Fedwick 1999-2000, *BBV* iv 72 (= Victor 554).

SAVVA 1858 = Olivier 1995, **1735**; Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1320**. Arkhimandrit Savva (1819-96; Bishop of Tver').

510 Greek MSS Moskva Gosudarstvennyy Istoricheskiy Muzei Sobranie Sinodal'noe grecheskoe. Gives the official shelf-marks not followed by Vladimir 1894.

SOMMER 1858 = Fedwick 1996, *BBV* ii 945 (= *Litt*, Greek).

WANDINGER 1858: Corbinian Wandinger, *Rede des heiligen Basiliius des Grosse an christliche Jünglinge über den rechten Gebrauch der heidnischen Schriften für Gymnastisch-Schüler erklärt*. Program der kgl. Studien-Anstalten in Freising. München: Lentner, 1858; 52 p.

See next.

WANDINGER 1858a = Fedwick 1996, *BBV* ii 945 (= *Litt*, Greco-German). Cf. previous.

CHTENIE (1859): 'Sudzheniya svyatykh ottsev: Afanasiya Velikogo, Vasiliya Velikogo i Grigoriya Bogoslova ob otnosheniyakh grecheskogo obrazovaniya k khristianstvu.' *Voskr. Chtenie* 23 (1859), Nos. 42-44 50: 436-41 452-56 464-68 536-42.

Appeal to *Litt*.

FILARET 1859: Dmitriy Grigor'evich Gumilevskiy (1805-66; Filaret, Archbishop of Kharkiv, and successively of Chernihiv), *Ob-*

zor russkoy dukhovnoy literatury, 862-1720. 2 vols. Kharkiv: Universitetska tipografiya, 1859; 447.212 p.

Basil at i 127 132 141, ii 58 154.

GENOUILLE 1859 = Fedwick 1996, *BBV* ii 945 (= Genouille 1838c).

HÉLYOT-BADICHE-MIGNE 1859-63: Pierre Hélyot (1660-1716), Marie-Léandre Badiche (1798-1867), Jacques-Paul Migne (1800-75), *Dictionnaire des ordres religieux, ou, histoire des ordres monastiques religieux et militaires, et des congrégations séculières de l'un et de l'autre sexe, qui ont été établies jusqu'à présent par P. Hélyot; mise par ordre alphabétique, corrigée et augmentée... par Marie-Léandre Badiche et par l'abbé Migne*. 4 vols-in-2. Encyclopédie théologique, 1: 20-3. Paris: J.P. Migne, 1859 (vol. iv) 1860 (vol. i) 1862 (vol. iii) 1863 (vol. ii); ill.

See Hélyot 1711-21.

MAUNOURY 1859 = Fedwick 1996, *BBV* ii 945 (= Maunoury 1847).

NEALE 1859 = Fedwick 1999-2000, *BBV* iv 1335 (= *Lit-Bas/Byz*, English).

NEALE-LITTLEDALE 1859 = Fedwick 1999-2000, *BBV* iv 1335 (= *Lit-Bas/EB*, English).

SOMMER 1859 = Fedwick 1996, *BBV* ii 945 (= Sommer 1853b).

VENEZIA 1859 = Fedwick 1999-2000, *BBV* iv 1335 (= *Lit-Bas/Byz*, Greek).

WILSON 1859: William Wilson, *Popular Preachers of the Ancient Church. Their Lives, Their Manners and Their Work*. Illustrated by Henry Avelay. London: J. Hogg, 1859; ix.[9].308 p.; pl.

Has also Basil.

CHASE 1860-61: Irah Chase (1793-1864), 'Basil the Great and Baptism.' *Christian Review* 23 (1860) 568, 24 (1861) 102.

HERMANT 1860-62 = Fedwick 1997, *BBV* iii 554 (= Hermant 1673).

MIGNE 1860 = Fedwick 1999-2000, *BBV* iv 1335 (= ***HistMyst*, Greco-Latin).

MOSKVA (1860): *Svyatoy Vasiliy Velikiy arkhiepiskop Kesarii Kappadokiyskoy (+ 379 goda)*. Izdanie vtoroe. Moskva: Tipografiya M. Smirnovoy, 1860; 12°; 69 p.

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REVIEW (1860): 'The Letters and Times of Basil of Caesarea.' *North American Review* 90 (1860) 356-95.

This is a review of De Sinner 1839.

VARLAAM 1860: Igumen Varlaam Chernyavskiy, *Ob izmineni-yakh v chine liturgiy Yoanna Zlatoustogo, Vasiliya Velikogo i Grigoriya Dvoeslova, ukazannykh v Pomorskikh Otvetakh i Mech Dukhovnom*. Kishinev: Tipografiya arkhieyreyskogo doma, 1860; v.419 p.

Lit-Bas/Byz (Old Slavonic).

YERUSHALAYIM 1860 = Fedwick 1999-2000, *BBV* iv 1335 (= Sinagovo 1701).

BUDÉ 1861 = Fedwick 1996, *BBV* ii 946 (= *Litt*, *Gord*, French).

FIALON 1861: Eugène-Amédée Fialon (1824-96), *Étude littéraire sur saint Basile. Thèse présentée a la Faculté des Lettres de Paris*. Paris: A. Durand, 1861; 189 p.

GAUME 1861 = Fedwick 1996, *BBV* ii 946 (= Gaume 1852, *ex parte*).

LÉVÊQUE 1861: Eugène Lévêque (1818-83), 'Imitations de Plotin par Saint Basile,' iii 621-22 638-56, in: *Les Ennéades de Plotin chef de l'école néoplatonicienne*. Ed. Marie Nicolas Rouillet (1798-1864). 3 vols. Paris: Hachette, 1861.

O'CONNOR 1861-62: Denis O'Connor (1841-1911; Congregation of St Basil; Archbishop of Toronto), 'Studies on St Basil.' Note-

book MS. Feyzin, October 1861-July 1862. Now in the Archives of Assumption University, Windsor, Ontario, Canada.

Contains translations of various homilies and short writings by Basil. Cf. Finlay 1977.

OSKARD 1861 = Fedwick 1996, *BBV* ii 946 (= *Litt*, Polish).

RAYEWSKIY 1861-62 = Fedwick 1999-2000, *BBV* iv 1335-36 (= *Lit-Bas/Byz*, German).

SAVVAITOV 1861 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 667. Pavel Ivanovich Savvaitov (1815-95).

4 Old Slavonic MSS Sankt-Peterburg Arkheograficheskaya Komissiya.

SOMMER 1861a = Fedwick 1996, *BBV* ii 946 (= Sommer 1853b).

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YUNOST' (1861): 'Yunost' Vasiliya Velikogo (+ 1 yanvariya 379 g.)' *Pribavlenie k khersons'kim eparkhial'nim vedomostyam* ii.1 (1861) 18-24.

CORPVS (1862-): *Corpus inscriptionum Latinarum. consilio et auctoritate academiae litterarum regiae Borussicae editum*. Berolini, apud G. Reimerum, 1862-

On Pontos, see iii 238-40 6979-80 12220 14402. On Cappadocia, see the same volume and the Supplements.

DE JONG 1862: P. De Jong, *Catalogus codicum Orientalium bibliothecae academiae regiae scientiarum quem a clar. Weijersio inchoatum, post huius mortem absoluit et edidit Dr P. De Jong*. Lugduni Bataurum: E.J. Brill academiae typographus, 1862; xx.510 p.

Lyon Bibliothèque Municipale Oriental MSS.

DELISLE 1862-63 = Kristeller-Krämer 1993, 686. Léopold-Victor Delisle (1826-1910).

MSS Paris Bibliothèque Nationale de France fonds latin.

GENOUILLE 1862^{bis} = Fedwick 1996, *BBV* ii 946 (= Genouille 1853).

SANKT-PETERBURG 1862 = Fedwick 1999-2000, *BBV* iv 1336 (= Sankt-Peterburg 1839).

SCHÜRMANN 1862-72: Heinrich Schürmann, *De sancto Basilio et Gregorio Nazianzeno litterarum antiquarum studiosis*. 2 parts. Kempen: J. Becker, 1862/1872; 18 p.

Separate from 'Programm' (Jahresbericht), Gymnasium Thomæum Kempen 1871/1872.

SOMMER 1862 = Fedwick 1996, *BBV* ii 946 (= Sommer 1853c).

WIEN 1862 = Fedwick 1999-2000, *BBV* iv 1336 (= *Lit-Bas/EB*, Arabo-Greek).

DENZINGER 1863-64 = Fedwick 1999-2000, *BBV* iv 1336 (= 'ordines baptismi,' Latin).

DOBRONRAVIN 1863: Konstantin Dobronravin, 'Cherty detstva i yunosti s. Vasiliya Velikogo, Grigoriya Bogoslova i Yoanna Zlaoustogo, do vremeni vstupleniya ikh v obshchestvennoe sluzhenie (s izobrazheniem Trekh Svyatiteley).' *Chtenie dlya detey. Prilozhenie k zhurnalu Strannik* 1 (1863) 3-24.

Traces of childhood and youth in the Three Hierarkhs in a journal for children.

GENOUILLE 1863 = Fedwick 1996, *BBV* ii 946 (= *Att*, Greek).

GREGORIOS 1863 = Fedwick 1996, *BBV* ii 947 (= Gregorios 1807).

ROMANOVSKIY 1863: Aleksandr Romanovskiy, 'Tserkovno-prikhodskoe uchilishche pri moskovskoy Vasilie-Kesariyskoy tserkve.' *Dushepoleznoe chtenie* 3.2 (September 1863) 33-35.

SAVVA 1863: Arkhimandrit Savva (1819-96; Bishop of Tver'), *Paleograficheskie snimki z grecheskikh i slavyanskikh rukopisey moskovskoy Sinodal'noy Biblioteki vi-xvii veka. Izdal Savva, episkop Mozhayskiy/Specimina palaeographica codicum Graecorum et Slauonicorum bibliothecae Mosquensis synodalis, saec, vi-xvii. ed-*

idit Savva, episcopus Mojaïsky. Moskva: Tipografiya V. Got'e, 1863; iv.46.xii p.; 47 plates + iv plates in the Supplement.

SOMMER 1863 = Fedwick 1996, *BBV* ii 967 (= Sommer 1853b).

SREZNEVSKIY 1863: Izmail Ivanovich Sreznevskiy (1812-80), *Drevnie pamyatniki russkogo pis'ma i yazyka (10-14 vekov). Obshcheye povremennoe obozrenie s paleograficheskimi ukazaniyami i vypiskami iz podlinnikov i iz drevnikh spiskov*. Sankt-Peterburg: Tipografiya Imperatorskoy Akademii nauk, 1863.

2nd ed. 1882. Useful survey but without complete codicological data.

TIKHONRAVOV 1863 = Fedwick 1999-2000, *BBV* iv 1337 (= 2 *ErAp 3 Hier*, Old Slavonic).

ZHIZN' (1863): 'Vzglyad na zhizn' Vasiliya Velikogo i sv. Grigoriya Bogoslova.' Pribavlenie k *Khersonskikh eparkhial'nykh vedomostey* viii.2-4 (1863) 57-69 128-35 177-89.

A look at the lives of Basil and Gregory of Nazianzos translated from the French.

AUGER 1864 = Fedwick 1996, *BBV* ii 967 (= *Att*, Greco-French).

BALLEYGUÏR 1864 = Fedwick 1999-2000, *BBV* iv 1337 (= extracts, French).

DE MURALT 1864 = Olivier 1995, **2110**. Édouard De Muralt (1808-95).

Greek MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Grecheskoe 1-179.

DUBLIN 1864 = Fedwick 1996, *BBV* ii 947 (= *Litt*, English).

DÜBNER 1864 = Fedwick 1996, *BBV* ii 947 (= Dübner 1851).

DÜBNER-LEFRANC 1864 = Fedwick 1996, *BBV* ii 947 (= Dübner-Lefranc 1843a).

MEZHOV 1864: Vladimir Izmailovich Mezhev (1831-94), *Bibliograficheskii ukazatel' russkoy etnograficheskoy literatury knig i*

statey za 1860-1861 goda. Sankt-Peterburg: Tipografiya V. Golovina, 1864; 132 p.

Cf. Mezhev 1868.

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†*Slav 147* = Fedwick 1996, *BBV* ii 1277-78; Fedwick 1999-2000, *BBV* iv 1404.

PITRA 1864-68 = Fedwick 1999-2000, *BBV* iv 1337 (= kanonika, Greco-Latin).

PORFIRIY 1864: Arkhimandrit Porfiri (Georgiy Ivanovich Popov, 1826-66), 'Zhizn' svyatogo Vasiliya Velikogo, arkhiepiskopa Kesarii kappadokiyskaya.' *Dushepoleznoe chtenie* 1.1 (January-March 1864) 15-54 113-43 223-60.

SAVVAITOV 1864 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **741**. Pavel Ivanovich Savvaitov (1815-95).

44 Old Slavonic MSS from the collection of E.V. Bersenev now in Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Osnovnoe F-Q-O. Cf. Rogov 1962, No. 454 at 232-33.

SCHERRER 1864 = Kristeller-Krämer 1993, 771. Gustav Scherrer (1816-92).

500 Latin MSS Sankt-Gallen Stadtbibliothek.

SOMMER 1864 = Fedwick 1996, *BBV* ii 947 (= *Att*, French, and Greek?).

TABVLÆ (1864-1912) = Kristeller-Krämer 1993, 899-900.

19500 + 1600 Latin MSS Wien Österreichische Nationalbibliothek.

TWEEDIE 1864: William King Tweedie (1803-63), *The Life and Work of Earnest Men*. Cincinnati: Poe & Hitchcock/London: Nelson & Sons, 1864; 456 p.

VON ZHISHMAN 1864: Joseph Ritter Von Zhishman (1820-), *Das Eherrecht der orientalischen Kirche*. 3 parts. Wien: Wilhelm Braumüller, 1864; 1-92 193-600 601-826 p.

See Index at 811.

ACTA SS (1865): *Acta sanctorum quotquot toto orbe coluntur, uel a catholicis scriptoribus celebrantur quae ex Latinis et Graecis, aliarumque gentium antiquis monumentis colligere caepit Ioannes Bollandus* ⁽²⁵⁾...Editio nouissima cum animaduersionibus ex temporalibus D. Papebrochii ⁽²⁶⁾ nunc primum ex mss. editis curante Ioanne Carnandet ⁽²⁷⁾. Martii tomus secundus complectens dies x medios a ix ad xix...Parisiis et Romae, apud Victorem Palmé, bibliopolam, 1865 ⁽²⁸⁾.

9 March: *Mart* (Latin trans. Gerhard Jan Van Voss ⁽²⁹⁾). See Fedwick 1996, *BBV* ii 883 = Vossius 1604.

BEVERIDGE 1865: reprint of Beveridge 1672.

DELISLE 1865-70 = Kristeller-Krämer 1993, 686. Léopold-Victor Delisle (1826-1910).

Latin MSS now in various Parisian libraries or fonds.

DÜBNER 1865 = Fedwick 1996, *BBV* ii 947 (= *Ps 14/15b*, French).

ESPAR 1865 = Fedwick 1996, *BBV* ii 947-48 (= 3 homilies, Spanish).

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FLÜGEL 1865-67: Gustav-Lebrecht Flügel (1802-70), *Die arabischen, persischen und türkischen Handschriften der kaiserlich-königlichen Hofbibliothek zu Wien. Im Auftrage der vorgesetzten k.k. Behörde geordnet und beschrieben von...* 3 vols. Wien: Druck

(25) Joannes Van Bolland (1596-1665; Society of Jesus). Cf. *ODCC*, 221, and 11 on the *Acta sanctorum*.

(26) Daniel Van Papenbroeck (1628-1714; Society of Jesus). See *ODCC*, 1216.

(27) Jean-Baptiste Carnandet (1820-80; Society of Jesus).

(28) Overall printing span, 1863-1940.

(29) (1577-1649; humanist theologian), see *ODCC*, 1708-09.

und Verlag der k.k. Hof-und Staatsdruckerei, 1865 1867; x.723 p. [MSS 1-781]; iv.614 p. [MSS 782-1540]; lxviii.653 p. [MSS 1541-2016].

Arabic MSS, with works by Basil, in Wien Österreichischen Nationalbibliothek.

MARTIN 1865: Victor Martin, *Essai sur les lettres de Saint Basile le Grand*. Nantes, 1865; 178 p.

SMIRNOV 1865 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 862.

24 Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Sofiyskaya Biblioteka.

SOMMER 1865a-b = Fedwick 1996, *BBV* ii 948 (= Sommer 1864).

CASPARI 1866: Carl Paul Caspari (1814-92 ⁽³⁰⁾), 'Rejsefrugter. x. xi. En Basilius den Store tilskreven Udlæggelse af Nicænum efter et venetiansk Haandskrift fra det fjortende og et Escorial-Haandskrift fra det femtende Aarhundrede samt Nicæno-Constantinopolitanum i den armeniske Liturgi.' *Theologisk Tidsskrift for den evangelisk-lutherske Kirke i Norge* 9 (1866) 574-612.

DÜBNER 1866 = Fedwick 1996, *BBV* ii 948 (= Dübner 1857a).

Xp-1866 = Fedwick 1996, *BBV* ii 948 (= writings, Russian).

BUDE 1867 = Fedwick 1996, *BBV* ii 948 (= *Litt, Att*, French).

DE BROGLIE 1867-68: Jacques-Victor-Albert De Broglie (1821-1901; Duc), *L'Église et l'empire romain au iv^e siècle*. 6 vols. Paris: Didier, 1867-68.

Vol. iv, 1-233: 'Basile de Césarée.' This is a revised and enlarged edition from 1856-59.

KITCHIN 1867 = Olivier 1995, 1869; Kristeller-Krämer 1993, 666. George William Kitchin (1827-1912); Oxonii, e typographeo Clarendoniano, m.dccc.lxvii; 82 p.

(30) See *ODCC*, 295.

86 Greek and 258 Latin MSS Oxford Christ Church.

MÜLLENHOFF 1867: Karl-Viktor Müllenhoff (1818-84), 'Aristoteles bei Basilius von Cæsarea.' *Hermes* 2 (1867) 252-58.

Traces of 'De animalibus' in *Hex* 1-9.

ROUX 1867: L. Roux, *Étude sur la prédication de Basile le Grand, archevêque de Césarée*. Strasbourg, 1867.

SOMMER 1867 = Fedwick 1996, *BBV* ii 948 (= Sommer 1858).

UNDOL'SKIY 1867 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1325**. Vukol Mikhaylovich Undol'skiy (1815-64⁽³¹⁾).

110 Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzey Sobranie Sinodal'noe.

DÜBNER 1868 = Fedwick 1996, *BBV* ii 949 (= Dübner 1857b).

FIALON 1868 = Fedwick 1996, *BBV* ii 949 (= writings, Greco-French).

JAGIĆ 1868: Vatroslav Jagić (1838-1923), 'Prilozi k historiji književnosti naroda hrvatskoga i srbskoga.' *Arhiv za povjestnicu jugoslavensku* 9 (1868) 65-151.

At 104-09: ed. De Santos Otero 1981, No. 102.

KINGSLEY 1868: Charles Kingsley (1819-75), *The Hermits*. The Sunday Library for Household Reading. Philadelphia, Pa.: J.B. Lipincot & Co., 1868; ii.335 p.

Includes Basil. Often reprinted.

MATRANGA 1868 = Fedwick 1996, *BBV* ii 949 (= *Fide*, Italian).

MEZHOV 1868: Vladimir Izmailovich Mezhov (1831-94), *Bibliograficheskiy ukazatel' russkoy arkheologicheskoy literatury za 1866, 1867 i 1868 goda*. Sankt-Peterburg: Tipografiya Imperatorskoy Akademii nauk, 1868; 131-217 p.

(31) For more on him, see *Ukazatel'* (1983), 84-97.

Cf. Mezhov 1864.

MONACENSIS (1868-1991) = Kristeller-Krämer 1993, 613-5. Many authors.

Latin MSS München Bayerische Staatsbibliothek cml.

NEALE 1868: reprint of 1859.

POPOVIĆ 1868 = Fedwick 1997, *BBV* iii 580 (= his 'Shestodnev,' Serbian).

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At 290 ff. accepts the authenticity of the Basil-Libanios correspondence.

STROGANOVSKIY (1868): *Stroganovskiy ikonopisnyy litsevoy podlinnik (kontsa xvi i nachala xvii stolitey)*. Moskva: Moskovskaya dukhovnaya akademiya, 1868.

i.35 (1 January): ikon: Basil, the teacher, alongside the Presentation of Christ in the Temple (2 February).

VMCh 1868-1917 = Fedwick 1996, *BBV* ii 949-50, iii 554 (= monthly readings).

BAZUNOV-MEZHOV 1869: Aleksandr Fedorovich Bazunov & Vladimir Izmailovich Mezhov (1831-94), *Sistematicheskiy katalog russkim knigam, prodavayushchikhsya v knizbnom magazini*. Sankt-Peterburg: Izdanie A.F. Bazunova, 1869.

Basil for years 1783 1785 1787 1811 1812 1813 1853.

BOSSUET 1869: Jacques-Bénigne Bossuet (1627-1704; Bishop of Meaux), *Gallia orthodoxa d'après l'autographe de Bossuet*. Bruxelles: Fr. Vromant/Paris: G. Hurtrel, 1869; xiii.[13].508 p.

c.lxv: on Basil's relations with Rome.

FISH 1869 = Fedwick 1996, *BBV* ii 950 (= *Virg* 46, English).

GENOUILLE 1869: reprint of Genouille 1851.

HERGENRÖTHER 1869 = Fedwick 1999-2000, *BBV* iv 162 (= Photios 895).

NEALE-LITTLEDALE 1869: reprint of Neale-Littledale 1859.

PAVLOV 1869: Aleksey Stepanovich Pavlov (1832-98), *Pervonachal'nyy slavyano-russkiy nomokanon*. Uchenye zapiski imperatorskago kazanskago universiteta, iv. Kazan', 1859.

Valuable study for the sources of *Kormchaya* 2. See Fedwick 1999-2000, *BBV* iv 1575-80.

STORF 1869 = Fedwick 1999-2000, *BBV* iv 1338 (= *Lit-Bas/Byz*, German).

VENEZIA 1869 = Fedwick 1999-2000, *BBV* iv 1338 (= *Lit-Bas/Byz*, Greek).

CHAPTER TWO: STUDIES (1870-1904)

CLERICO 1870 = Fedwick 1996, *BBV* ii 950 (= *Litt*, Greco-Italian).

KALAMA 1870 = Fedwick 1999-2000, *BBV* iv 1338-39 (= *Lit-Bas/Byz*, Greek).

MAASSEN 1870: Friedrich-Bernhard-Christian Maassen (1823-1900), *Geschichte der Quellen und der Literatur des canonischen Rechts in Abenlande bis zum Ausgange des Mittelalters. Erster Band: Die Rechtssammlungen bis zur Mitte des 9. Jahrhunderts*. Graz: Leuschner & Lubensky, 1870; lxx.981 p.

PERRY 1870: George Gresley Perry (1820-97), *Christian Fathers*. London: SPCK, 1870; 344 p.

POLNOE (1870-1912): *Polnoe sobranie postanovleniy i razporядzheniy po vedomostvu pravoslavnogo ispovedaniya rossiyskoy imperii. i-x (1721-1741), i^a-iv^a (1741-1762), i^b-iii^b (1762-1796), i^c (1796-1801), i^d (1825-1835)*. Sankt-Peterburg, 1870-1912.

RODWELL 1870 = Fedwick 1999-2000, *BBV* iv 1339 (= *Lit-Bas/EB*).

UCCELLI 1870 = Fedwick 1999-2000, *BBV* iv 270 n.110 (= Aquinas' Greek sources on papal infallibility).

VIKTOROV 1870 = Bel'chikov-Begunov-Rozhdestvesnkiy 1963, 1234. Aleksey Egorovich Viktorov (1827-83).

1348 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie V.M. Undol'skiy = Vukol Mikhaylovich Undol'skiy (1815-64).

WRIGHT 1870-72: William Wright (1830-89), *Catalogue of the Syriac Manuscripts in the British Museum Acquired since the Year 1838*. 3 vols. London: at the British Museum, 1870 (MSS 1-526) 1871 (MSS 527-910) 1872 (MSS 911-1036); xxxviii.1352 cols; xx pl.

More than a catalogue, an excellent guide to the whole range of Syriac lore. 1036 Syriac MSS London British Library Additional.

BUDÉ 1871: reprint of Budé 1867.

CZERNY 1871 = Kristeller-Krämer 1993, 771. Albin Czerny (1821-1900).

Latin MSS Sankt-Florian Stiftsbibliothek.

DELISLE 1871-94 = Kristeller-Krämer 1993, 687. Léopold-Victor Delisle (1826-1910).

Latin MSS Paris Bibliothèque Nationale de France fonds nouvelles acquisitions.

GIL'TEBRANDT 1871 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1931. Petr Andreevich Gil'tebrandt (1840-1905).

82 Old Slavonic MSS Vilnius Lietuvos Mokslu Akademijos Centrinė Biblioteka.

KAVELIN 1871 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1258. Arkhimandrit Leonid Kavelin (1822-91).

131 Old Slavonic MSS of Moskva Gosudarstvennyy Istoricheskiy Muzei Sobranie Voskresenskiy (Novo-Yerusalimskiy) Monastyr.

MAGUIRE 1871: John M. Maguire, *Scripture Ethics by St. Basil the Great, Exarch of Caesarea in Cappadocia, A.D. 370-379*. Translated and edited by John M. Maguire, B.A., late scholar of Trinity College, Dublin. London: Samuel Bagster and Sons, 1871; iv.49 p.

Mor 1-80, with *MorPr1.1-3* (English). ⁽¹⁾

TRICALET 1871-72: a Latin version of Tricalet 1758-62, *Bibliotheca manualis ecclesiae patrum, presbyter Petrus Ios. Tricaletus...Gallice edidit. Eudoxius Philenius...Latinitate donavit, notisque illustravit. editio secunda emendatior*. 5 vols. Romæ, typis sacrae congregationis de Propaganda Fide, soc.eq. Petro Marietti administrato, 1871-72.

UNDOL'SKIY 1871: Vukol Mikhaylovich Undol'skiy (1815-64), *Khronologicheskii ukazatel' slavyano-russkikh knig tserkovnoy pechati s 1491-go po 1854-yy goda*. Vypusk 1. Moskva, 1871.

(1) To be added to Fedwick 1997, *BBV* iii 599.

VIKTOROV 1871 = Bel'chikov-Begunov-Rozhdestvesniy 1963, 1218. Aleksey Egorovich Viktorov (1827-83).

204 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie D.V. Piskarev = Dementiy Vasil'evich Piskarev (1797-c.1865).

MOSKVA 1872: reprint of Moskva 1845-48.

PAVLOV 1872: see Pavlov 1897 1st ed. Odessa, 1872.

POPOV 1872-75 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1405 1406. Andrey Nikolavich Popov (1841-81).

361 + 68 Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzei Sobranie A.I. Khludova = Aleksey Ivanovich Khludov (1818-82; *Ukazatel'* (1983), 102-07).

SATHAS 1872 = Fedwick 1999-2000, *BBV* iv 223 n.54 (= *At-taleiates* 1079).

VADKOVSKIY 1872-73: A. Vadkovskiy, 'Svyatoy Vasiliy Velikiy i ego propovednicheskie trudy.' *Pravoslavnyy sobesednik* 2.5 (1872) 3-37, 3.10 (1872) 121-41, 1.3 (1873) 390-430.

WEISS 1872: Hugo Weiss (1842-1909), *Die grossen Kappadozier, Basilus, Gregor von Nazianzus, Gregor von Nyssa, als Exegeten*. Braunsberg: A. Martens, 1872; 109 p.

BUDÉ 1873: reprint of Budé 1867.

DÜBNER 1873: reprint of Dübner 1857a.

JAGIĆ 1873: Vatroslav Jagić (1838-1923), 'Novi prilozi za literaturu biblijskih apokrifi.' *Starine* 5 (1873) 69-108.

At 69-70: ***ErAp Bas-GrNaz* (De Santos Otero 1981, No. 7 from Fedwick 1997, *BBV* iii 11027).

JAGIĆ 1873a: Vatroslav Jagić (1838-1923), 'Što ima u bugarskom zborniku kraljevske biblioteke u Berlinu?' *Starine* 5 (1873) 43-68.

About Fedwick 1997, *BBV* iii 11027.

NEW YORK 1873 = Fedwick 1999-2000, *BBV* iv 1339 (= *Lit-Bas/Byz*, English).

ROMA 1873 = Fedwick 1999-2000, *BBV* iv 1339 (= *Lit-Bas/Byz*, Greek).

SUK'REAN 1873: A. Suk'rean, 'Surb Barsel ew ir erkasirut'i-wnk'n.' *Bazmavēp* 31 (1873) 112-26.

VISSARION 1873: Vissarion (Vasiliy Petrovich) Nechæv (1822-1905; Bishop), *Tolkovanie na bozhestvennuyu liturgiyu po chinu sv. Yoanna Zlatoustogo i sv. Vasiliya Velikogo*. 2nd ed. Moskva: Tipografiya universitetskaya, 1873; iv.232 p.

3rd. ed. 1884; 4th ed. 1895.

VVEDENSKIY 1873: Agapit Vvedenskiy (d.1877; Archbishop of Novospasskiy), *Zhizn' svyatogo Vasiliya Velikogo*. Sankt-Peterburg, 1873.

24,500 printed copies.

BARSOV 1874 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 375. El'pidifor Vasilievich Barsov (1836-1917).

No fewer than ten of the Old Slavonic MSS described are now in Petrozavodsk.

BESEDA (1874): 'Svyatye Grigoriy Nazianzin, Grigoriy Nisskiy i Vasiliy Velikiy.' *Dukhovnaya beseda* (1874) Nos. 31-33 36.

GENOUILLE 1874: reprint of Genouille 1838c.

JAGIĆ 1874 = Fedwick 1999-2000, *BBV* iv 1339-40 (= ****K 138**, Greek).

PAVLOV 1874 = Fedwick 1999-2000, *BBV* iv 1330 (= ****K 121**, Old Slavonic).

PETROV 1874-78 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 2014; Olivier 1995, 1395. Nikolay Ivanovich Petrov (1840-1921).

548 Old Slavonic and Greek MSS Kyiv Tsentral'na Naukova Biblioteka Akademii Nauk Sobrannya Kyivska Dukhovna Akademiya.

ROMA 1874 = Fedwick 1999-2000, *BBV* iv 1340 (= *Lit-Bas/Byz*, Italian).

VENEZIA 1874 = Fedwick 1996, *BBV* ii 950 (= ****AmphVita**, Armenian).

ZAMISLOVSKIY 1874: E.E. Zamislovskiy, 'Chelobitnaya startsa Avraamiya.' *Letopis' zanyatiy Arkheograficheskoi komissii* 6, otd. ii (1874) 1-164.

Quotes Basil at 27 37 42 98.

ZHITIE (1874): *Zhitie Svyatogo Vasiliya Velikogo*. Moskva, 1874; 12°.

Printed 12,000 copies.

ZOTENBERG 1874: Hermann-Theodor Zotenberg (1836-), *Manuscripts orientaux. Catalogues des manuscrits syriaques et sabéens (mandaites) de la Bibliothèque Nationale*. Paris: Imprimerie nationale, 1874; viii.248 p.

MSS Paris Bibliothèque Nationale de France fonds siriaque 1-288.

BÖHRINGER 1875: Georg-Friedrich Böhringer (1812-79) & Paul Böhringer (1852-1919), *Die drei Kappadozier oder die trinitarischen Epigonen. 1: Basilius von Cæsarea. 2. völlig umgearbeitete Auflage*. Stuttgart: Meyer & Zeller, 1875; viii.184 p.

Also as vol. 7 of G.F.'s *Die Kirche Christi und ihre Zeugen oder die Kirchengeschichte in Biographie*. 2nd ed.

DÜBNER 1875: reprint of Dübner 1857a.

GRÖNE 1875-81 = Fedwick 1996, *BBV* ii 951-52, iii 554 (= works, German).

HAGEN 1875 = Kristeller-Krämer 1993, 286. Hermann Hagen (1844-98).

722 Latin MSS of the formerly Bibliotheca Bongarsiana, now Bern Burgerbibliothek.

HURTER 1875 = Fedwick 1997, *BBV* iii 555 (= *AmphSp*, Greek).

KAVELIN 1875 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 2380. Arkhimandrit Leonid Kavelin (1822-91).

Old Slavonic MSS, 83 of the Khiliantariou, 55 of Ayios Paulos, 10 of the Zographou monasteries of Athos.

EL-QĀHIRA 1875 = Fedwick 1999-2000, *BBV* iv 1340 (= *Lit-Bas/EB*, Copto-Arabic).

MALAN 1875 = Fedwick 1999-2000, *BBV* iv 1340 (= *Lit-Bas/EB*, English).

MOSKVA (1875): *Svyatoy Vasiliy Velikiy, arkhiepiscope Kesarii Kappadokiyskoy*. Moskva: Tipografiya Barbeya, 1875; 18°; 36 p.

7,200 copies in print.

PASTYR (1875): 'Svyatoy Vasiliy Velikiy, arkhiepiscope Kesarii Kappadokiyskoy, kak pastyr.' *Rukovodstvo dlya sel'skikh pastyrey* 2.23 (1875) 157-66, 25: 217-28, 26: 245-63; 3.36: 1-13, 52: 533-52.

POPOV 1875: Andrey Nikolævich Popov (1841-81), *Istoriko-literaturnyy obzor drevne-russkikh polemicheskikh sochineniy protiv latinyan (xi-xv v.)* Moskva: Tipografiya T. Rish, 1875; vii.417 p.

Reprinted, London: Variorum Reprints, 1972, with an introduction by Ivan Dujčev (1907-86), six pages long. Basil at 4 150 174-76 261 299 357 360.

SCHERRER 1875 = Kristeller-Krämer 1993, 772. Gustav Scherrer (1816-92).

1725 Latin MSS Sankt-Gallen Stiftsbibliothek.

SREZNEVSKIY 1875 = Fedwick 1999-2000, *BBV* iv 1340 (= on drunkenness, Russian).

Xp-1875 = Fedwick 1999-2000, *BBV* iv 1341 (= *Lit-Bas/Byz*, Old Slavonic).

DÜBNER-LEFRANC 1876: reprint of Dübner-Lefranc 1843.

FIALON 1876: reprint of Fialon 1868.

GENNADI 1876-1908: Grigoriy Nikolævich Gennadi (1826-80), *Spravochnyy slovar o russkikh pisatelyakh i uchenykh umershibkh v xviii i xix stoletiyakh i spisok russkikh knig s 1725 po 1825 g. 1: A-E, 2: Zb-M, 3: N-R*. 3 vols. Berlin: Rosental, 1876 1880 (with additions by Nikolay Sobko), Moskva: Tipografiya Shtaba Moskovskogo voennogo okruga, 1908 (with a preface by A. Titov); vi.361 + 433 + 291 p.

Reprints: Slavistic Printings and Reprintings, 156.1/3. The Hague/Paris: Mouton, 1969.

PASTYR (1876): 'Svyatpy Vasiliy Velikiy, arkhiepiscope Kesarii Kappadokiyskoy, kak propovednik.' *Rukovodstvo dlya sel'skikh pastyrey* 3.49 (1876) 443-61.

PITRA 1876-91 = Fedwick 1997, *BBV* iii 555-56; Fedwick 1999-2000, *BBV* iv 1341 (= kanonikal, Greek).

ROMA 1876 = Fedwick 1999-2000, *BBV* iv 1341 (= **Prayers, Greek).

SANKT-PETERBURG 1876 = Fedwick 1999-2000, *BBV* iv 1341 (= excerpts, Russian).

VENEZIA 1876: reprint of Venezia 1859.

DÜBNER 1877: reprint of Dübner 1857c.

EGAR 1877-78: John Hudson Egar (1832-1924), 'Basil the Great, Some Letters.' *American Church Review* 30 (1877) 391 567, 31 (1878) 25 118 401.

Unclear whether mere quotations or full text.

HÉBERT-DUPERRON 1877 = Fedwick 1996, *BBV* ii 952 (= *Litt*, French).

MONTECASSINO 1877: *Bibliotheca Casinensis seu codicum manuscriptorum qui in tabulario Casinensi asseruantur series per paginas singillatim enucleata, notis, characterum specimenibus ad*

unguem exemplatis aucta. Cura et studio monachorum ordinis Benedicti abbatiae Montis Casini. Tomus tertius. Monte Cassino, ex typographia Casinensi, 1877.

iii.205-19: ***AmphVita* (Latin; trans. Ursus).

PAPADOPOULOS-KERAMEUS 1877 = Olivier 1995, 1275. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

143 Greek MSS Izmir Εὐαγγελικὴ Σχολή. The whole library was destroyed in a fire 1 September 1922.

SCHMID 1877: Heinrich-Friedrich-Ferdinand Schmid (1811-85), *Lehrbuch der Dogmengeschichte*. 2. vermehrte Auflage. Nördlingen: C.H. Beck, 1877; viii.251.[1] p.

STORF 1877: reprint of Storf 1869.

DCB (1877-87): *Dictionary of Christian Biography, Literature, Sects and Doctrines*. 4 vols. Edd. William Smith (1813-93; Sir) & Henry Wace (1836-1924⁽²⁾). London: L.J. Murray, 1877-87.

See Venables 1877 1911 1994. Articles on other writers and topics are still worth consulting. Reissued in one volume 1911 1994.

VAN DER LINDE 1877 = Kristeller-Krämer 1993, 908. Antonius Van Der Linde (1833-97).

78 Latin MSS Wiesbaden Hessische Landesbibliothek.

VENABLES 1877: Edmund Venables (1819-95), 'Basil of Caesarea,' i 282-97, in: *DCB* (1877-87).

Reissued in one volume 1911 1994.

WISŁOCKI 1877-81 = Kristeller-Krämer 1993, 507. Władysław Wiśłocki (1841-1900).

1875 Latin MSS Kraków Biblioteka Jagiellońska.

(2) Cf. *ODCC*, 1712.

WRIGHT 1877: William Wright (1830-89), *Catalogue of the Ethiopic Manuscripts in the British Museum Acquired since the Year 1847*. London: at the British Museum, 1877; xiii.366 p.; xiii pl.

Ethiopian MSS London British Library Additional.

ZOTENBERG 1877: Hermann-Theodor Zotenberg (1836-), *Manuscripts orientaux. Catalogue des manuscrits éthiopiens (gheez et amharique) de la Bibliothèque Nationale*. Paris: Imprimerie nationale, 1877; v.287 p.

MSS Paris Bibliothèque Nationale de France fonds éthiopien 1-170.

BAYLE 1878: Marc-Antoine Bayle (1825-77), *Saint Basile, archevêque de Césarée (329-379)*. Cours d'éloquence sacrée, 1869-70. Avignon: Seguin, 1878; xvi.447 p.

Over-rhetorical, lacks depth.

BUDÉ 1878: reprint of Budé 1867.

GORSKIY-KAVELIN 1878-79: Aleksandr Vasilievich Gorskiy (1812-75) & Leonid Kavelin (1822-91; Arkhimandrit Leonid), 'Istoricheskoe opisaniye Svyato-Troitskoy Sergievoy Lavry sostavlennoe po rukopisnym i pechatnym istochnikam A.V. Gorskim v 1841 godu, s prilozheniyami arkhimandrita Leonida.' *Chteniya v Obshchestve istorii i drevnostey rossiykikh pri moskovskom universitete*, kniga 4 (1878) 1-204; kniga 2 (1879) 1-117.

Issued also separately, Moskva: Tipografiya T. Risy, 1879. On the Old Slavonic MSS of the Lavra, see Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie Troitse-Sergieva Lavra in Fedwick 1993-2000, *BBV* i-iv.

HAMMOND 1878: Charles Edward Hammond (1837-1914); *Ancient Liturgies Being Reprint of the Texts, Either Original or Translated, of the Most Representative Liturgies of the Church from Various Sources Edited with Introduction, Notes, and a Liturgical Glossary*...Oxford: Clarendon Press, 1878; lxxxiii.391.1 p.

2) *Lit-Bas/Byz* (Greek). Overhauled by Brightman 1896.

ILARIY-ARSENIY 1878-80 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1167**. Yeromonakh Ilariy (d.21 February 1866), Yeromonakh Arseniy.

823 Old Slavonic MSS Moskva Gosudarstvennaya Publichnaya Biblioteka Sobranie Troitse-Sergieva Lavra.

MIOLA 1878 = Kristeller-Krämer 1995, 626. Alfonso Miola (1844-).

Latin MSS Napoli Biblioteca Nazionale Vittorio Emanuele III.

PRADO (1878-1907): *Catálogo del Museo El Prado* = Fedwick 1999-2000, *BBV* iv 1909-10.

DÜBNER 1879: reprint of Dübner 1858.

GORSKIY-KAVELIN 1879: see Gorskiy-Kavelin 1878-79.

LEWIS-SHORT 1879: Charlton Thomas Lewis (1834-1904) & Charles Short (1821-86), *A Latin Dictionary Founded on Andrews' Edition of Freund's Latin Dictionary, Revised, Enlarged, and in Great Part Rewritten*. Oxford: at the Clarendon Press, 1879; xiv.2019 three-colonned pages.

Never superseded, contains the most information on the Latin and its relationship to Sanskrit and Greek, with generous attestation of its usage by countless writers.

MARTIN 1879 = Fedwick 1996, *BBV* ii 953 (= *Litt*, French).

MÖLLER 1879: Ernst-Wilhelm Möller (1827-92), 'Basilius der Grosse und die Barmherzigkeitspflege in der alten Kirche.' *Deutsch-evangelische Blätter* 4 (1879) 462-79.

PROZOROVSKIY 1879 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **746**; Olivier 1995, **2118**. Dimitriy Ivanovich Prozorovskiy (1820-94).

69 Old Slavonic and 1 Greek MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Russkogo Arkheologicheskogo Obshchestva.

SANKT-PETERBURG (1879): *Zhitie prepodobnikh otets' Feodora i Vasiliya*. Obshchestvo lyubiteley drevney pis'mennosti i iskusstva, 37. Sankt-Peterburg: Renigardt, 1879; 67 p.

SMITH 1879: Richard Travers Smith (1831-1906), *Saint Basil the Great*. Published under the direction of the Tract committee. The Fathers for English Readers. London: SPCK/New York: Pott, Young, 1879; 232 p.

Still valuable account of Basil's life. Reissued London: SPCK/New York: E.S. Gorham, 1908.

VIKTOROV 1879 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1196**. Aleksey Egorovich Viktorov (1827-83).

64 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie V.I. Grigorovich = Viktor Ivanovich Grigorovich (1815-76 (?)).

BLASS 1880-81: Friedrich-Wilhelm Blass (1843-1907), 'Fragmente griechischer Handschriften im kgl. ägyptischen Museum zu Berlin.' *Zeitschrift für ägyptische Archäologie* 18 (1880) 34-40, 19 (1881) 22-24.

See the papyrus with 11 Basil letters = Fedwick 1993, *BBV* i 81-82.

BULGAKOV 1880: Fedor Il'ich Bulgakov (1852-1908), 'Dve rukopisi iz biblioteki M.F. Gazetova.' *Obshchestvo lyubiteley drevney pis'mennosti* (1880) 145-66.

Catalogue not in Bel'chikov-Begunov-Rozhdestvenskiy 1963. See Fedwick 1996, *BBV* ii **h6304**.

DÜBNER 1880: reprint of Dübner 1857a.

ENGELMANN-PREUSS 1880: Wilhelm Engelmann (1808-78), *Bibliotheca scriptorum classicorum*. Achte Auflage, umfassend die Literatur von 1700 bis 1878, neu bearbeitet von Dr Emil Preuss [1845-]. Erste Abteilung: Scriptores Græci. 2 vols. Leipzig: Wilhelm Engelmann Verlag/London: Dulau & Co., 1880.

(3) See on him *Ukazatel'* (1983), 161-78.

Basil at i 232.

GRAUX 1880 = Olivier 1995, 977. Charles-Henri Graux (1852-82).

Greek MSS San Lorenzo de El Escorial Real Biblioteca de San Lorenzo de El Escorial.

IZBORNİK 1076 (1880): see Izbornik 1076 (1965).

KALACHOV 1880: Nikolay Vasil'evich Kalachov (1819-85), *Predvaritel'nyya yuridicheskiya svedeniya dlya polnago obyazneniya Russkoi Pravdy. Vypusk pervyy*. 2nd ed. Sankt-Peterburg: Tipografiya A.E. Landau, 1880; xiv.263 p.

1st ed. 1846. At 238-39: †*Slav* 147.

LEBEDEV 1880 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1254. Aleksey Petrovich Lebedev (1845-1908). Moskva: Tipografiya L.F. Snegerev, 1880; 388.viii p. 52 (not 31 as in 1254, also amend 333-81 to 338-88).

Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzei Sobranie Arkhangel'skiy Sobor.

LEO 1881 = Fedwick 1999-2000, *BBV* iv 99-100 (= Venantius 601).

LILEEV 1880: Mikhail Ivanovich Lileev, 'Opisanie rukopisey khranyashchikhsya v biblioteke chernigivskoy Dukhovnoy Seminarii.' *Pamyatniki drevney pismennosti* 6 (1880) 181-244 [MSS 1-94], 7 (1880) 147-297 [MSS 95-201].

Not in Bel'chikov-Begunov-Rozhdestvenskiy 1963 (cf. 2148-2150). According to Rogov 1962, 79, the whole library of Chernihiv was destroyed during World War II. See, however, Fedwick 1996, *BBV* ii 327 n.8.

MONTECASSINO 1880: *Bibliotheca Casinensis seu codicum manuscriptorum qui in tabulario Casinensi asseruantur series per paginas singillatim enucleata, notis, characterum specimenibus ad unguem exemplatis aucta*. Cura et studio monachorum ordinis Benedicti abbatiae Montis Casini. Tomus quartus. Monte Cassino, ex typographia Casinensi, 1880; 307 + 438 p.

iv.391-434: **Isaiam* (frag. from Fedwick 1997, *BBV* iii 11696, trans. Anonymous). See Gryson-Osborne 1985.

SHLYAPKIN 1880 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 173. Il'ya Aleksandrovich Shlyapkin (1858-1918).

26 Old Slavonic MSS Suzdal' Suzdal'skoe Otdelenie Vladimiro-Suzdal'skogo Istoriko-Khudozhestvennogo i Arkhitekturnogo Muzeia-Zapovednika.

SOMMER 1880: reprint of Sommer 1853c.

TALBOT 1880 = Fedwick 1996, *BBV* ii 953 (= *Litt, Att*, French).

EIRINIDIS 1881: Demetrios Eirinidis, Βίος τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου τοῦ Μεγάλου μετὰ διαφόρων βοηθικῶν σημειώσεων. Athinai, 1881; 32 p.

HATCH 1881: Edwin Hatch (1835-89), *The Organization of the Early Christian Churches*. The Bampton Lectures. Eight lectures delivered before the University of Oxford in 1880. London: Rivingtons, 1881; xxviii.216 p.

A work of general value, often reprinted.

KAVELIN 1881 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1168. Arkhimandrit Leonid Kavelin (1822-91).

22 Old Slavonic MSS now in Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie Rznitsy Troitse-Sergievoi Lavry.

PORFIR'EV-VADKOVSKIY-KRASNOSEL'TSEV 1881-98 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 844. Ivan Yakovlevich Porfir'ev (1833-90), I.Ya. Vadkovskiy, Nikolay Fomich Krasnosel'tsev (1845-98).

894 Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Solovets'kiy Monastyr. Vzdor-nov 1980 contains much valuable information on the monastery and its artistic treasures.

SCHOLL 1881: Eugen Scholl (1850-1915), *Die Lehre des heiligen Basilius von der Gnade*. Freiburg i.Br.: Herder, 1881; viii.235 p.

'...von der Theologischen Fakultät zu Würzburg gekrönte pre-
isschrift.' Scholl was 'Religions-und Oberlehrer in Siegburg, Mün-
stereifel und Aachen, Ritter des roten Adlerordens.' Born 13 De-
cember 1850 in Ratingen, he died in Bonn after a prolonged ill-
ness 3 December 1915.

TIKHANOV 1881 = Bel'chikov-Begunov-Rozhdestvenskiy 1963,
863. Pavel Nikitich Tikhanov (d.1905).

67 Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya
Biblioteka Sobranie Sofiyskaya Biblioteka.

TITOV 1881-95 = Bel'chikov-Begunov-Rozhdestvenskiy 1963,
891. Andrey Aleksandrovich Titov (1845-1911).

1684 Old Slavonic MSS Sankt-Peterburg Rossiyskaya
Natsional'naya Biblioteka Sobranie A.A. Titov.

TOZER 1881: Henry Fanshawe Tozer (1829-1916), *Turkish Ar-
menia and Eastern Asia Minor*. London: Longmans, 1881;
xiv.11.470 p.; plates; folded map.

VENEZIA 1881: reprint of Venezia 1859.

VIKTOROV 1881 = Bel'chikov-Begunov-Rozhdestvenskiy 1963,
1229. Aleksey Egorovich Viktorov (1827-83).

77 Greek and 52 Old Slavonic MSS Moskva Rossiyskaya Gos-
udarstvennaya Biblioteka Sobranie P.I. Sevast'yanov = Petr
Ivanovich Sevast'yanov (1811-67).

VIKTOROV 1881a = Bel'chikov-Begunov-Rozhdestvenskiy
1963, 1183. Aleksey Egorovich Viktorov (1827-83).

540 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya
Biblioteka Sobranie I.D. Belyaev = Ivan Dmitrievich Belyaev (1810-
73; *Ukazatel'* (1983), 152-60).

BARACZ 1882: Sadok Baracz (1814-92; op), *Pamiętki bucza-
ckie*. Lwów: drukarnia 'Gazeta narodowa,' 1882; 168 p.

Fedwick 1999-2000, *BBV* iv 1889.

BARSUKOV 1882 = Bel'chikov-Begunov-Rozhdestvenskiy 1963,
669 541. Nikolay Platonovich Barsukov (1838-1906).

229 Old Slavonic MSS 106 of which are now in Sankt-Peterburg
Biblioteka Rossiyskoi Akademii Nauk Sobranie Arkheo-
graficheskaya Komissiya.

BUTE 1882 = Fedwick 1999-2000, *BBV* iv 1342 (= *Lit-Bas/EB*,
Arabic).

BYCHKOV 1882: Afanasiy Fedorovich Bychkov (1818-99), *Bib-
liologicheskii slovar i chernoye k nemu materialy Pavla Mikhay-
lovicha Stroeve [1796-1876]. Sbornik otdeleniya russkogo yazyka i
slovesnosti [= SORYAS] Akademii nauk* 29.4. Sankt-Peterburg:
Tipografiya IAN, 1882; 531.8] p.

Basil at 73 93 106 199 413 359 434.

BYCHKOV 1882a = Bel'chikov-Begunov-Rozhdestvenskiy 1963,
749. Afanasiy Fedorovich Bychkov (1818-99).

91 Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya
Biblioteka Sobranie Osnovnoe.

DOBRYANSKIY 1882 = Bel'chikov-Begunov-Rozhdestvenskiy
1963, 1933. Flavian Nikolavich Dobryanskiy (1848-).

272 Old Slavonic MSS Vilnius Lietuvos Mokslu Akademijos Cen-
trinė Biblioteka.

DE LAGARDE 1882 = Fedwick 1999-2000, *BBV* iv 218-19 (= *Mavropos* 1053).

KRANICH 1882: Anton Kranich (1852-1922), *Der heilige Basil-
ius in seiner Stellung zum "Filioque."* Braunsberg: J.A. Wichert,
1882; viii.126 p.

'...Promotionschrift approbirt von der Hochw. theologischen
Fakultät zu Würzburg, Herbst 1880.'

FIALON 1882: reprint of Fialon 1968.

MEZHOV 1882-90: Vladimir Izmailovich Mezhev (1831-94), *Russkaya istoricheskaya bibliografiya za 1865-1876 vkluchite'no*. 8 vols. Sankt-Peterburg: Izdatel'stvo Akademii nauk, 1882-90.

POOLE 1882: William Frederick Poole (1821-94), *Poole's Index to Periodical Literature, 1802-81*. Revised edition. 2 vols. New York, 1882.

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PROBST 1882-83: Ferdinand Probst (1816-99), 'Die Liturgie des Basiliius.' *Der Katholik* 62 (1882) 561-82, 63 (1883) 1-27 113-41.

See Probst 1893.

SABININ 1882 = Fedwick 1997, *BBV* iii 555 (= ‡*Georg 15a*).

SCHNORR VON CAROLSFELD-SCHMIDT 1882-1923 = Kristeller-Krämer 1993, 378. Franz Schnorr Von Carolsfeld (1842-1915), Ludwig Schmidt (1862-1944).

Latin MSS Dresden Sächsische Landesbibliothek A.1-H.206, J.1-M.299, N.1-R.310.

SOMMER 1882: reprint of Sommer 1853a.

TOMMASO 1882- = Fedwick 1999-2000, *BBV* iv 264 n.98 (= Thomæ Aquinatis 'Opera omnia.')

This 'Leonine' edition of Thomas Aquinas' *omnibus* is still in progress. But for the only work quoting Basil only Guarienti 1953 was used. For other Leonine volumes used in Fedwick 1999-2000, *BBV* iv 263-75, see at 268 n.103 104, 270 n.106 109, 272 n.114 115, 273 n.117 119.

YOSIF 1882: Yeromonakh Yosif, *Opis rukopisey perenesennykh iz biblioteki Yosifova monastyrya v biblioteku Moskovskoy Dukhovnoy Akademii*. Moskva: z universitets'koy tipografii, 1882; ii.315.xiv p.

236 Old Slavonic MSS now in Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sbranie Yosifo-Volokolamsk Monastyr.

BORDIER 1883: Henri-Léonard Bordier (1817-88), *Description des peintures et autres ornements contenus dans les manuscrits grecs de la Bibliothèque Nationale*. Paris: Honoré Champion, 1883; viii.336 p; plates.

Paris Bibliothèque Nationale de France fonds grec. Fedwick 1999-2000, *BBV* iv 1919 1920.

KARATÆV 1883: Ivan Prokofievich Karatæv (1817-86), *Opisanie slavyano-russkikh knig, napechatannym kirillovskimi bukvami, s 1491 po 1652 g*. Sankt-Peterburg: Tipografiya imperatorskoy akademii Nauk, 1883; vi.502 p.

No. 132: Ostrog 1594 = Fedwick 1997, *BBV* iii 538-39.

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4665 MSS Paris Bibliothèque Nationale de France fonds arabe.

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666 of which 431 Greek MSS Grottaferrata Biblioteca della Badia Greca. Kristeller-Krämer 1993, 460; Olivier 1995, **1074**.

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A study and edition of the 'Pænitentiale Vallicellianum I,' and also many other continental penitentials from the ninth and subsequent centuries. See Fedwick 1999-2000, *BBV* iv 1565-75. Reprints, vol. 1: Schmitz 1898; vols 1-2: Schmitz 1958.

SCHWENKENBECHER 1883 = Fedwick 1999-2000, *BBV* iv 220 n.49 (= Waltramus 1073-85).

ARTEM'EV 1884 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1772. Aleksandr Ivanovich Artem'ev (1820-74).

Old Slavonic MSS Kazan' Nauchnaya Biblioteka Kazans'kogo Universiteta.

BROVKOVICH 1884: Nikanor Brovkovich (1826-90; Archbishop of Kharkiv), *Sv. Vasilij Velikiy, arkhiepiskop Kesarii kappadokiyskoi*. Sankt-Peterburg, 1884.

DELISLE 1884 = Fedwick 1999-2000, *BBV* iv 241 n.80 (= Cluni 1100s).

DÜMLER 1884 = Fedwick 1999-2000, *BBV* iv 141 n.7 (= Wandalbertus 813).

LANDWEHR 1884-85: Hugo Landwehr (1859-94), 'Griechische Handschriften aus Fayyum.' *Philologus* 43 (1884) 106-36, 44 (1885) 1-29.

On the 5 fragments of Basil's letters (= **Em1**, Fedwick 1993, *BBV* i 81-82), see at 110-36.

MANCINI 1884 = Kristeller-Krämer 1993, 364. Girolamo Mancini.

447 Latin MSS Cortona Biblioteca Comunale e dell'Accademia Etrusca.

PAPADOPOULOS-KERAMEUS 1884-88 = Olivier 1995, 1459. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

Covers the Greek MSS of the various libraries in Lesvos.

PITRA 1884 = Fedwick 1999-2000, *BBV* iv 1342 (= *HistMyst*, Latin).

PROMIS 1884: Vincenzo Promis, 'Reliquiario armeno già esistente nel convento del bosco presso Alessandria in Piemonte. Brevi cenni. Approv. nell'adunanza del 21 gennaio 1883.' *Memorie della reale accademia delle scienze di Torino. Scienze morali, storiche e filologiche* Serie ii, Tomo xxxv (Torino 1884) 125-30; v pl.

Plate iv: Basil.

SWAINSON 1884: Charles Anthony Swainson (1820-87⁽⁴⁾); *The Greek Liturgies Chiefly from Original Authorities. ...With an Appendix Containing the Coptic Ordinary Canon of the Mass from Two Manuscripts in the British Museum, Edited and Translated by Carl Bezold* (1859-1922). Cambridge: University Press, 1884; 4°; xii.395 p.

i.76-87: *Lit-Bas/Byz* (Greek). MSS: Fedwick 1999-2000, *BBV* iv **k44 k2210 k3703 k3704 k6275**. 'Aus Swainson, *Liturgies*, xv, geht deutlich hervor, dass dieser selbst die Hs. niemals gesehen hat.' 'The MS is described to me by Mr Stevenson...Mr Stevenson has kindly collated [von] Bunsen's [1854] copy with the manuscript, and enabled me to exhibit a more correct transcript' (!) (Engberding 1931, xxvi). 'The comparison of eleventh and sixteenth century texts is inconveniently arranged and misleading. The choice of materials is arbitrary and inadequate, and it is assumed that conclusions can be drawn from the mere length of a text without regard to its intended scope, whereas in fact a modern altar-book is not materially longer than the earliest known text. Hence the comparison of an eleventh century altar-book with a more or less complete sixteenth century text leads to no result, and the remarks on p. 148 are entirely illusive. The inadequacy of materials may be gathered from p. 174 where the editor remarks that he has met with no ms. of the Presanctified later than the Barberini and the Rossano codices, whereas such mss. are quite common; and on p. 74 the mss. of the thirteenth and fourteenth centuries are said to be "chiefly fragmentary," which is not the case unless it be meant that they are altar-books and therefore do not contain the *diakonika*' (Brighman 1896, lxxxiv-lxxxv). The major problem is that Swainson dated **k6275** (text at 151-187) to the 11th cent. That this is false, and that the MS is of the 16/17th cent., see Mathiesen 1983. Engberding 1931, xxv, points to some of the mistakes in the transcription of **k2210**.

VON HEINEMANN+ 1884-1992 = Kristeller-Krämer 1993, 913-14. Otto Von Heinemann (1824-1904), et al.

22 volumes of Latin MSS Wolfenbüttel Herzog August Bibliothek.

(4) See further *ODCC*, 1562.

VON PAUCKER 1884: Karl-Heinrich Von Paucker (1820-83), *Vorarbeiten zur lateinischen Sprachgeschichte*. Herausgegeben von Hermann Rönisch (1821-88). 3 vols-in-1. Berlin: S. Calvary, 1884.

Vol. iii, 103-17: 'De Latinitate Eustathii.' Still one of the best studies of Eustathius' Latin translation of *Hex* 1-9.

BECKER 1885-87 = Kristeller-Krämer 1993, 41. Gustav-Heinrich Becker (1833-86).

Catalogues of ancient libraries with Latin MSS .

DNB (1885-1912) = Fedwick 1996, *BBV* ii xxix (= *Dictionary of National Biography*). Many times reprinted, and continuously updated.

GEORGIADIS 1885: Vasilios Georgiadis (1846-1929; Ecumenical Patriarch Vasilios III), Κρίσις τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου τοῦ Μεγάλου περὶ τοῦ βιβλίου τῶν Ψαλμῶν. Ἐκκλησιαστικὴ ἀληθεία 1 (1885) 473-76.

GEORGIADIS 1885-86: Vasilios Georgiadis (1846-1929; Ecumenical Patriarch Vasilios III), Ὁ Ὁριγένης ὡς ἐρμηνευτὴς τῶν Ἀγίων Γραφῶν κατὰ τοὺς ἁγίους πατέρας Βασίλειον τὸν Μέγαν καὶ Γρηγόριον τὸν Θεολόγον. Ἐκκλησιαστικὴ ἀληθεία 2 (1885/1886) 1-18.

HENRY VIII (1885) = Fedwick 1997, *BBV* iii 745 n.42 (= Bernardino Sandro).

KRASNOSEL'TSEV 1885: Nikolay Fomich Krasnosel'tsev (1845-98), *Svedeniya o nekotrykh liturgicheskikh rukopisyakh Vatikanskoy Biblioteki s zamechaniyami o sostave i osobennostyakh bogoslužhebnykh chinoposledovaniy, v nikh sodержashchikhsya, i s prilozheniyami. Iz otcheta ob uchenykh zaniyatiyakh zagranitse v 1882 g.* Kazan: Tipografiya Imperatorskago Universiteta, 1885; iv.375.1 p.

i.237-80: 'Liturgii sv. Vasiliya i sv. Yoanna Zlatoustago po spisku Moskovskogo Rumyantsevogo Muzeya Sevast'yanskogo Sobraniya 474' (*Lit-Bas/Byz* and *Lit-Chrys*; Greek from Fedwick 1999-2000, *BBV* iv **k5005**); ii.323-75: ***HistMyst* (Geerard 1974-87, CPG-Geer-

ard-Noret-Glorie-Desmet 1998, CPGS 8023; Greek from **k2606 k4202**, (5) and Old Slavonic from **k4308**).

LANDWEHR 1885 = Fedwick 1996, *BBV* ii 953 (= 5 letters, Greek).

LEGRAND 1885-1906: see Legrand 1962.

MARTIN 1885-99 = Kristeller-Krämer 1993, 83; Olivier 1995, **1901**. Henri-Marie-Radegonde Martin (1852-1927).

7990 Latin + 17 Greek MSS Paris Bibliothèque de l'Arsenal.

MOLINIER 1885-98: Auguste-Émile-Louis-Marie Molinier (1851-1904), *Catalogue des manuscrits de la Bibliothèque Mazarine*. 4 vols. Paris: Librairie Plon, 1885; xxvii.530 p. (MSS 1-1066), 1886; 536 p. (MSS 1067-3059), 1890; 397 p. (MSS 3060-4482), 1892 1898; 337 p. (MSS 4483-4494).

Cf. Kristeller-Krämer 1993, 84; Olivier 1995, **1905**

OIKONOMIDIS 1885 = Fedwick 1996, *BBV* ii 953 (= *Ebr*, Greek).

PASINI 1885-86: Antonio Pasini, *Il Tesoro di San Marco in Venezia*. Illustrato da Antonio Pasini. Venezia: F. Ongania, 1887; xx.153 p.; ill.; plates.

Fedwick 1999-2000, *BBV* iv 1938.

STEVENSON 1885 = Olivier 1995, **817**. Henry Stevenson (1818-90); Romæ, ex typographeo Vaticano, 1885; xxxvii.336 p.

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Palatino greco 1-432.

VITA (1885): *Vita di San Basilio Magno, dottore della chiesa*. Asti: Tipografia Michelerio, 1885; 31 p.

(5) Borgia 1911 is very similar to Krasnosel'tsev's Greek.

VITELLI 1885-90: Girolamo Vitelli (1849-1935), 'Spicilegio fiorentino.' *Museo italiano di antichità classica* 1 (1885) 1-32 159-72, 2 plates; 3 (1890) 287-318.

At 14: 'Sticometria di Basilio Magno e Demostene.'

WASSERSCHLEBEN 1885: Friedrich-Wilhelm-Hermann Wasserschleben (1812-93), *Die irische Kanonessammlung*. 2nd ed. Leipzig: B. Tauchnitz, 1885; 243 p.

Based chiefly on Roma BV Tomo XVIII = Fedwick 1997, *BBV* iii i178. See the 'Conlectio Hibernensis' in Fedwick 1999-2000, *BBV* iv 1564-75. Reprints: Wasserschleben 1966.

ARCHANGELSKY 1886: Basilius Archangelsky, *De heliga liturgierna av våra heliga Fäder Johannes Chrysostomus och Basilius der Store*. Öfversättning av Basilius Archangelsky. Stockholm, 1886.

Lit-Bas/Byz (Swedish).

DE LAGARDE 1886: Paul Anton De Lagarde (1827-91⁽⁶⁾), *Catena in euangelia aegyptiacae quae supersunt*. Gottingæ, in aedibus Dieterichianis Arnoldi Hoyer, 1886; viii.243 pp.

Geerard 1974-87, CPG iv **C 148 C 117 C 127 C 138**. Basil: at 10.25 (in Mt 5.27, 28); 37.5 (Mt 12.24); 67.39 (Mt 24); 111.27 (Mk 14.36); 211.12 (Jn 12.25); 223.13 (Jn 19.1-3). Reprints: De Lagarde 1971.

DRÄSEKE 1886: Johann Dräseke (1844-1916), 'Die Briefwechsel des Basilios mit Apollinarios von Laodicea.' *Zeitschrift für Kirchengeschichte* 8 (1886) 85-123.

Cf. Dräseke 1892.

FAUCON 1886-87: Maurice Faucon (1838-1907), *La librairie des papes d'Avignon, sa formation, sa composition, ses catalogues (1316-1420) d'après les registres, de comptes et d'inventaire des archives vaticanes*. Bibliothèque des écoles françaises d'Athènes et

(6) Protestant theologian and critic, in 1854 he changed his name Bötticher to DeLagarde. More on him, including reminiscences by his wife (1894), see *ODCC*, 943.

de Rome, 43 50. 2 vols. Paris: Ernest Thorin, 1886 1887; xxi.263 + 178 p.

Basil at i 29 38 61; ii 26 93 104 106 123.

FRANCE/CATALOGUES (1886-92) = Kristeller-Krämer 1993, 71.

2915 Latin MSS Departemental and Archives Nationales (Paris).

FRANCE/CATALOGUES (1886-1990) = Kristeller-Krämer 1993, 71-83.

65 volumes covering the Latin and Greek MSS in the Municipal Libraries of France.

GARDTHAUSEN 1886 = Olivier 1995, 2169. Viktor Gardthausen (1843-1925); *Spicilegium Alexandrinum et Patmianum*. Oxford: Clarendon Press; viii.295 p.; 6 pl.

Greek MSS 1-1223 Sinā' Μονή τῆς Ἀγίας Αἰκατερίνης.

GEORGIADIS 1886: Vasilios Georgiadis (1846-1929; Ecumenical Patriarch Vasilios III), Κρίσις τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Βασιλείου τοῦ Μεγάλου περὶ τῆς προφητείας. Ἐκκλησιαστικὴ ἀληθεῖα 3 (1886) 24-29.

GEORGIADIS 1886a: Vasilios Georgiadis (1846-1929; Ecumenical Patriarch Vasilios III), Κρίσις τοῦ Μεγάλου Βασιλείου περὶ τοῦ Μεγάλου Ἀθανασίου. Ἐκκλησιαστικὴ ἀληθεῖα 3 (1886) 85-87.

GEORGIADIS 1886a: Vasilios Georgiadis (1846-1929; Ecumenical Patriarch Vasilios III), Παλαιὸν εἶδος συμφωνίας κατὰ τὸν Μέγαν Βασίλειον. Ἐκκλησιαστικὴ ἀληθεῖα 3 (1886) 139-42.

GEORGIADIS 1886b: Vasilios Georgiadis (1846-1929; Ecumenical Patriarch Vasilios III), Χαρακτηρισμὸς συγχρόνων ἐπισκόπων ὑπὸ τοῦ Μεγάλου Βασιλείου. Ἐκκλησιαστικὴ ἀληθεῖα 3 (1886) 120-23.

JOSA 1886 = Kristeller-Krämer 1993, 670. Antonio Maria Josa (also Iossa, Minor Franciscan Conventual).

703 Latin MSS Padova Biblioteca Antoniana.

MIGNE 1886 = Fedwick 1996, *BBV* ii 953; Fedwick 1997, *BBV* iii 555; Fedwick 1999-2000, *BBV* iv 1344.

MILLER 1886 = Olivier 1995, **1610**. Bénigne-Emmanuel-Clément Miller (1810-86).

Greek MSS Madrid Biblioteca Nacional now superseded by De Andrés 1987.

OMONT 1886-91 = Olivier 1995, **179-180**. Henri Auguste Omont (1857-1940).

Greek MSS in the libraries of Switzerland.

OMONT 1886-98 = Olivier 1995, **192-193**. Henri-Auguste Omont (1857-1940); Paris: Alphonse Picard, 1886; vi.299 p. (MSS grec 1-1318), 1888; 280 p. (MSS grec 1319-2541), 1888; 384 p. (MSS grec 2542-3117; Coislin 1-400; Supplément grec 1-1100), 1898; cii.383-407.230.22 p. (MSS Suppl. gr. 1101-1281 + regional).

MSS Paris Bibliothèque Nationale de France fonds grec, plus some of regional French libraries.

PAPADOPOULOS-KERAMEUS 1886: Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912), Ἐκθεσις παλαιογραφικῶν καὶ φιλολογικῶν ἐρευνῶν ἐν Θράκῃ καὶ Μακεδονίᾳ γενομένων κατὰ τὸ ἔτος 1885 διὰ τὴν Μαυρογοδράτειαν Βιβλιοθήκην. Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος. Ἀρχαιολογικὴ ἐπιτροπὴ, παράρτημα τοῦ ΙΣΤ' τόμου (1886) 3-64.

See Fedwick 1996. *BBV* ii 112 n.274.

ROBERTSON 1886 = Fedwick 1999-2000, *BBV* iv 1344 (= *Lit-Bas/Byz*, Greco-English).

STEVENSON-DE ROSSI 1886 = Kristeller-Krämer 1993, 861. Henry Stevenson (1818-98), Giovanni Battista De Rossi (1822-94).

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Palatino latino 1-921.

TITOV 1886 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1843**. Andrey Aleksandrovich Titov (1845-1911) Also separately: *Opisanie rukopisey rostovskogo muzeya tserkovnykh drevnostey*.

Rostovskiy muzey tserkovnykh drevnostey, vypusk 2. Yaroslavl': V tipografii gubernskogo pravleniya, 1886; 4.92.3 p.

174 Old Slavonic MSS Yaroslavl' Yaroslavo-Rostovskiy Istoriko-Khudozhestvennyy Muzei-Zapovednik. Cf. Rogov 1962, 51-52.

TRAUBE 1886-96 = Fedwick 1999-2000, *BBV* iv 145 n.11 (= 'Carmina Centulensia,' a.825).

TSAGARELI 1886-94: Aleksandr Antonovich Tsagareli (1844-1938), *Svedeniya o pamyatnikakh gruzinskoy pis'mennosti*. 3 vols. Sankt-Peterburg, 1886 1889 1894.

ASHBURNHAMIANI (1887-1917) = Kristeller-Krämer 1993, 107. C. Paoli, Enrico Rostagno (1860-1942), Teresa Lodi (1889-1971).

Latin MSS Firenze Biblioteca Medicea Laurenziana Ashburnhamiani.

DE NOLHAC 1887: Pierre De Nolhac (1859-1936), *La bibliothèque de Fulvio Orsini. Contributions à l'histoire des collections d'Italie et à l'étude de la Renaissance*. Paris: F. Vieweg, 1887; xvii.489 p.

The MSS containing Basil's *Litt* are: Fedwick 1996, *BBV* ii **h3500 h3550 h3551**.

EL-QĀHIRA 1887 = Fedwick 1999-2000, *BBV* iv 1344 (= *Lit-Bas/EB*).

GEORGIADIS 1887: Vasilios Georgiadis (1846-1929; Ecumenical Patriarch Vasilios III), Περί του ἐγκομίου τοῦ Μεγάλου Βασιλείου εἰς τοὺς μ' μάρτυρας. Ἐκκλησιαστικὴ ἀληθεία 4 (1887) 343-50 402-09.

JACOB 1887 = Olivier 1995, **1929**. Alfred Jacob.

Greek palimpsest MSS Paris Bibliothèque Nationale de France fonds grec.

KHERSONSKIY 1887 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **273**. Yoann Kapitonovich Khersonskiy (1843-).

43 Old Slavonic MSS Ivanovo Gosudarstvennyy Arkhiv Ivanovskoy Oblasti.

LOEWE-VON HARTEL 1887 = Kristeller-Krämer 1993, 153. Gustav Loewe (1852-83), Wilhelm-August Ritter Von Hartel (1839-1907). K-K ignore the edition I used: *Bibliotheca patrum Latino-rum Hispaniensis. i. Band. Nach dem Aufzeichnungen Dr Gustav Loewe's herausgegeben und bearbeitet von Wilhelm Von Hartel.* Wien, in commission bei Carl Gerold's Sohn, 1887; [iv].542 p.

LUETJJOHANN 1887 = Fedwick 1999-2000, *BBV* iv 25 (= Sidonius 480/90).

MÜNTZ-FABRE 1887: Eugène Müntz (1845-1902) & Paul Fabre (1859-99), *La Bibliothèque Vatican au xv^e siècle d'après des documents inédits. Contribution pour servir à l'histoire de l'humanisme. Avec un inventaire de la bibliothèque grecque de Nioclas V, listes alphabétiques, et une table des auteurs et des matières.* Bibliothèque des Écoles françaises d'Athènes et de Rome, 48. Paris: Ernest Thorin, 1887; viii.380 p.

Reprinted Amsterdam: Gérard Th. Van Heusden, 1970. On some of its mistakes, cf. Bignami Odier 1973, 6 n.16. For Basil, see at 11 15 22 110 159 185 218 231 237 238 239 240 241 242 243 292 305 310 316 318 320 321.

OMONT 1887 = Olivier 1995, 273. Henri Auguste Omont (1857-1940).

Greek MSS of the Netherlands.

PANCIATICHIANI (1887-1953) = Kristeller-Krämer 1993, 107. Berta Maracci Biagiarelli.

Latin MSS Firenze Biblioteca Nazionale Centrale Panciatichiani.

TIELE-HULSHOF 1887-1909 = Kristeller-Krämer 1993, 844; Olivier 1995, 2387. P.A. Tiele, A. Hulshof.

Latin and Greek MSS Utrecht Bibliotheek der Rijksuniversiteit.

TONIELLI 1887 = Fedwick 1996, *BBV* ii 953-54 (= *GrNaz* 2/2, Italian).

VYHNIS 1887 = Fedwick 1996, *BBV* ii 954 (= *Litt*, Czech).

ARKHANGEL'SKIY 1888: Aleksandr Semenovich Arkhangel'skiy (1854-1926), *K izuchenyu drevne-russkoy literatury. Tvoreniya otsiv tserkvi v drevne-russkoy pis'mennosti.* Sankt-Peterburg: V.C. Balashev, 1888; 146 p.

At 22-37: works by Basil.

ARKHANGEL'SKIY 1888a: Aleksandr Semenovich Arkhangel'skiy (1854-1926), 'Tvoreniya ottsov tserkvi v drevnerusskoy pis'mennosti. (Obozrenie rukopisnogo materiala).' *Zhurnal ministerstva narodnogo prosveshcheniya* 257 (1888) 1-49, 258 (1888) 203-95.

At 19-33: analysis of the *Hexæmeron*; literary questions; old Russian copies of the works by Basil.

FUNK 1888: Franz-Xaver Funk (1840-1907), 'Ein angebliches Wort Basilius des Grossen über die Bilderverehrung.' *Theologische Quartalschrift* 70 (1888) 297-98.

Reissued in his: *Kirchengeschichtliche Abhandlungen und Untersuchungen*, Paderborn 1899, ii 251-53.

KEUFFER-FRANZ-KENTENICH-BECKER 1888-1990 = Kristeller-Krämer 1993, 830-1; Olivier 1995, 2341. Max Keuffer (1856-1902), Gunther Franz (1902-), Gottfried Kentenich (1873-1939), Adolf Becker (1888-).

1110 Latin MSS (inclusive of No. 7: Greco-Latin) Trier Stadtbibliothek.

LEWIS 1888 = Fedwick 1997, *BBV* iii 555 (= *AmphSp*, English).

PETSCHENIG 1888 = Fedwick 1999-2000, *BBV* iv 17 (= Casianus 435). Michæl Petschenig (1845-1923).

PITRA 1888 = Fedwick 1997, *BBV* iii 555-56 (= some Greek works from Fedwick 1999-2000, *BBV* iv **k2372**). i.78-103: 'Catena Niketæ Serrani in Psalmos' = Geerard 1974-87, CPG iv **C 21**, from Fedwick 1999-2000, *BBV* iv **k2372**. Indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1888.

REINACH 1888: Théodore Reinach (1860-1928), *Numismatique ancienne. Trois royaumes de l'Asie Mineure: Cappadoce, Bithynie,*

Pont. Mémoires publiées dans la *Revue numismatique* de 1886 à 1888. Paris: C. Rollin & Feuerardent, 1888; vii.207 p.

See Reinach 1891.

STEVENSON 1888 = Olivier 1995, **825**. Henry Stevenson (1818-90).

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Reginense greco 1-190, and fondo Reginense greco Pio II 1-55.

SUVOROV 1888 = Fedwick 1999-2000, *BBV* iv 1345 (= Anonymous 'Penitential').

TITOV 1888-1907 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1380**. Andrey Aleksandrovich Titov (1845-1911).

1131 Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzey Sobranie I.A. Vakhrameev = Ivan Aleksandrovich Vakhrameev (1793-1868).

BOLLANDIANI 1889-93 = Kristeller-Krämer 1993, 682.

MSS Paris Bibliothèque Nationale de France fonds latin.

DEBRECZEN 1889 = Fedwick 1999-2000, *BBV* iv 1345 (= *Lit-Bas/Byz*, Hungarian).

FARRAR 1889: Frederic William Farrar (1831-1903), *Lives of the Fathers. Sketches of Church History in Biography*. 2 vols. Edinburgh: A. & Ch. Black, 1889; xxv.781 + vi.737 p.

ii 1-73: 'St Basil. Basil's youth and his life at Annesi [Annisa]. Basil as presbyter. Basil as bishop. Basil and Valens. Basil's labours for the church in general.'

GENOUILLE 1889 = Fedwick 1996, *BBV* ii 954 (= *Gord*, Greek).

GRAUX-MARTIN 1889 = Olivier 1995, **290**. Charles-Henri Graux (1852-82), Albert Martin (1844-); also separately, Paris: Ernest Leroux, 1889; 88 p.

Greek MSS in Swedish libraries.

KOETSCHAU 1889: Paul Koetschau (1857-c.1941), *Die Textüberlieferung der Bücher des Oriegegens Gegen Celsus in den Handschriften dieses Werkes und der Philokalia. Prolegomena zu einer kritischen Ausgabe*. Texte und Untersuchungen, 6. Leipzig: J.C. Hinrichs, 1889; 157 p.

At 83-127: 54 Greek MSS of the \ddagger *Philokalia*. Cf. Koetschau 1899.

LEWIS 1889 = Fedwick 1997, *BBV* iii 556 (= revision of Lewis 1888).

LIDDELL-SCOTT 1889: Henry George Liddell (1811-98) & Robert Scott (1811-87), *An Intermediate Greek-English Lexicon Founded upon the Seventh Edition of Liddell and Scott's Greek-English Lexicon*. Oxford: at the Clarendon Press, 1889; ii.910 p.

Although its source, the larger lexicon, continue expanding resulting in the Liddell-Scott 1996, this intermediate version has remained unchanged since its publication. However, so far has not been superseded on account of the etymologies which the great scholar-lexicographer perhaps as a second thought decided to add.

MOSKVA 1889 = Fedwick 1999-2000, *BBV* iv 1345 (= works as in Moskva 1653a).

POLÍVKA 1889: Jiří Polívka (1858-1933), 'Opisi i izvodi iz nekolko jugoslavenskih rukopisa v Pragu...iii. Pitanya i odgovori.' *Starine* 21 (1889) 184/195-206/224.

Editions: 197-201 = Fedwick 1999-2000, *BBV* iv **k6257** 289-91; 202-06 = Fedwick 1999-2000, *BBV* iv **k6261** 119u-122.

SCHEPPS 1889 = Fedwick 1999-2000, *BBV* iv 10 (= Orosius 418).

STÆNDER 1889 = Kristeller-Krämer 1993, 622. Joseph Stænder (1842-1917).

761 Latin MSS Münster Universitätsbibliothek most of which disappeared during World War II.

STAUFER 1889 = Kristeller-Krämer 1993, 586. Vinzenz Staufer.

Latin MSS Melk Stiftsbibliothek.

STROMBOLI 1889 = Fedwick 1996, *BBV* ii 954 (= *Litt*, Italian).

WIERZBOWSKI 1889: Teodor Wierzbowski (1853-1923), *Bibliographia Polonica xv ac xvi saeculorum siue catalogus librorum*. 2 vols. Warszawa: Uniwersytecka biblioteka, 1889.

Reissued Nieuwkoop: B. De Graaf, 1961. Nos. 95 107 149 245 307 653: Basil.

ZARBHANALEAN 1889: Karegin Zarbhanalean (1829-1901; Mekhitarist (?)), *Matenadaran haykakan t'argmanut'eanc naxeac*. Venezia: San Lazzaro, 1889; xxxi.783 p.

At 325-44: Works by Basil in Armenian. A useful 'Catalogue of ancient Armenian translations' spanning the 4th-13th centuries. See now Anasyan 1975.

ARKHANGEL'SKIY 1890: Aleksandr Semenovich Arkhangel'skiy (1854-1926), *Tvoreniya otsov tserkvi v drevnerusskoy pis'mennosti. Izvlecheniya iz rukopisey i opiti*. 4 vols. Kazan: Tipografiya IV, 1890.

BARBIER 1890: Paul Barbier (1858-1944), *Vie de saint Basile*. Paris: Delhomme et Briguet, 1891; x.320 p.

CATALOGUES (1890): 'Catalogus codicum hagiographicorum bibliothecae ciuitatis Montensis.' *Analecta Bollandiana* 9 (1890) 263-77.

11 Latin MSS Mons Bibliothèque Publique.

DE BACKER-CARAYON-SOMMERVOGEL 1890-1932/60: Auguste De Backer (1809-73; Society of Jesus), Auguste Carayon (1813-74; Society of Jesus) & Carlos Sommervogel (1834-1902),

(7) See the brief necrology in *Bessarione* 9 (1901) 330-31. Born in Istanbul, he spent most of his life between Venice and the former capital of the Byzantine Empire. In recognition for his heroic services to the population of Istanbul during the epidemic of 1865, the Sultan Abd-ul-Aziz decorated him. He attended the I Vatican Council as a theologian. Among his many publications are an 'History of Greek, Roman and patristic literature,' and an 'Armenian Bibliography' (1883) cataloguing all the publications in Armenian since 1565.

Bibliothèque de la Compagnie de Jésus. 1. partie. Bibliographie, par Augustin et Aloys De Backer. 2. partie. Histoire, par August Carayon. Bruxelles: O. Schepens, 1890-1932; 12 vols in double columns, numbered continuously.—Reprint: Louvain: Éditions de la Bibliothèque S.J., Collège philosophique et théologique, 1960.

t.1-7. Bibliographie. A-Thon.—t.8. Bibliographie. Thor-Z. Supplément: A-Casale.—t.9. Supplément: Casali-Z. Anonymes, pseudonymes. Index géographique.—t.10. Tables de la première partie, par Pierre Bliard (1852-1928; Society of Jesus).—t.11. Histoire, par Pierre Bliard (1852-1928; Society of Jesus).—t.12. Supplément, par Ernest-Marie Rivière (1854-; Society of Jesus).—See Fedwick 1993, *BBV* i 252 n.109, 259 n.144.

EHRLE 1890 = Kristeller-Krämer 1993, 852. Franz Ehrle (1845-1934; Cardinal). K-K, *ibid.*, for the 1947 additions by August Pelzer (1876-).

History of some of the collections of Latin holdings of Città del Vaticano Biblioteca Apostolica Vaticana.

HATCH-FAIRBAIM 1890: Edwin Hatch (1835-89⁽⁸⁾), *The Influence of Greek Ideas and Usages upon the Christian Church*. The Hibbert Lectures 1888. By the late Edwin Hatch. Edited by Andrew Martin Fairbairn (1838-1912). London/Edinburgh: Williams & Norgate, 1890; xxiii.359 p.

Often reprinted. See esp. Harper Torchbooks, 18. New York, 1957. With a Foreword, New Notes and a Bibliography by Michael Grant; xxxv.359 p.

KRASNOSEL'TSEV 1890 = Fedwick 1999-2000, *BB* iv 1345 (= **ErAp* 3 *Hier*, Greek from **k783**).

LATYSHEV 1890-1906: Vasilii Vasil'evich Latyshev (1855-1921), *E ueteribus scriptoribus Graecis et Latinis collegit et cum uersione Rossica edidit Basilius Latyshev*. Vol. i: *scriptores Graeci*. Vol. ii: *scriptores Latini*. *Izvestiya drevnikh pisateley grecheskikh i latin-skikh o Skifii i Kavkaze*. 2 vols. Sankt-Peterburg, 1890 1906; viii.946 + 454 p.

(8) See *ODCC*, 739.

Vol. i, 718-20: *Hex* 3.6 (PG 29, 65C12-68A1), Ἐκ τῶν μέσων...Σκυθίας ὄρη; *Hex* 4.4 (88A8-12), Εἰ καὶ τὴν Ὑγκανίαν...ἅπασιν συναναστόμωται; *Ps* 7.5 (240C3-D4), Κύριος κρινεῖ...τιμωρίαν παρασκευάζουσι; *An* 30/155 (PG 32, 613B6-12), Αὐτὸς δὲ ὅσα...μάρτυρας τῷ κυρίῳ; *AschEp* 2/164 (636B10-637A3), Μάρτυς δὲ ἡμῖν...τῶν μαρτύρων; *Asch* 165 (640A1-10), Μάρτυρι νέον...Χριστοῦ αὐτοῦ.

MAL'TZEV 1890: Aleksiey Petrovich Mal'tzew (1854-1915), *Die göttlichen Liturgien unserer heiligen Väter Johannes Chrysostomos, Basilius des Grossen und Gregorios Dialogos. Deutsch und slawisch, unter Berücksichtigung der griechischen Urtexte von Alexios Maltzew*. Berlin: Karl Siegmund, 1890; xxxiv.568 pp.

2) *Lit-Bas/Byz* (German-Old Slavonic). Reprints: Mal'tzew 1894 1911.

MILČETIĆ 1890: Ivan Milčetić, 'Prilozi za literaturu hrvatskih glagolskih spomeniki.' *Starine* 23 (1890) 40-79 (in fact, 153).

MOCHUL'SKIY 1890 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2117**; Olivier 1995, **1822**. Vasilii Nikolævich Mochul'skiy (1856-).

43 Old Slavonic + 11 Greek MSS Odesa Odes'ka Derzhavna Naukova Biblioteka. See Fedwick 1997, *BBV* iii **1691** (with important notes).

NEWMAN 1890: John Henry Newman (1801-90; Cardinal⁽⁹⁾), *The Arians of the Fourth Century*. 7th ed. London/New York: Longmans & Green, 1890; xix.474 p.

1st ed. 1833. See Jackson 1895 for the translation of many excerpts of Basil's letters.

NÜRNBERGER 1890: August-Joseph Nürnberger (1854-1910), 'Über eine ungedruckte Kanonessammlung aus dem 8. Jahrhundert,' 118-97, in: 25. *Bericht der wissenschaftlichen Gesellschaft Philomatie in Neisse vom Oktober 1888 bis zum Oktober 1890*. Neisse, 1890.

(9) See *ODCC*, 1141-43.

OFTEDAL 1890 = Fedwick 1996, *BBV* ii 954-55; Fedwick 1997, *BBV* iii 556 (= works, Danish).

OMONT 1890 = Olivier 1995, **171**. Henri-Auguste Omont (1857-1940).

Greek MSS Germany.

PAVLOVSKIY 1890: A.A. Pavlovskiy, *Zhivopis' Palatins'koy Kapelli u Palermo*. Sankt-Peterburg, 1890.

Fedwick 1999-2000, *BBV* iv 1917-18.

RAMSAY 1890: William Mitchell Ramsay (1851-1939; Sir⁽¹⁰⁾), *Historical Geography of Asia Minor*. London: John Murray, 1890; vi.495 p.

Reissued New York: Cooper Square, 1972. Ramsay had the unique opportunity of seeing many archeological artifacts which even when he returned again to the same spot in order to study them further were quickly vanishing.

REINACH 1890: Théodore Reinach (1860-1928), *Mithridate Eupator, roi du Pont*. Bibliothèque d'archéologie, d'art et d'histoire ancienne. Paris: Firmin-Didot, 1890; xvi.494 p.

SAKKELION 1890 = Olivier 1995, **1948**. Ioannes Sakkelion (1815-91). Athinai: Alexandros Papageorgios, 1890; xiv.340 p.; 7 pl.

735 Greek MSS Patmos Μονὴ τοῦ Ἁγίου Ἰωάννου τοῦ Θεολόγου.

SANKT-PETERBURG 1890 = Fedwick 1999-2000, *BBV* iv 1345 (= *Lit-Bas/Byz*, Old Slavonic).

SCHENKL 1890-1905 = Kristeller-Krämer 1993, 205. Heinrich Schenkl (1859-1919).

SPERANSKIY 1890-91 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **309 340 344**. Mikhail Nestorovich Speranskiy (1863-1938).

(10) Cf. *ODCC*, 1363.

308 Old Slavonic MSS Tver' Gosudarstvennyy Arkhiv Tver'skoy Oblasti.

STUEMUND-COHN-DE BOOR 1890-97 = Olivier 1995, 559. Wilhelm-Friedrich-Adolf Studemund (1843-89), Leopold Cohn (1856-1915), Carl-Gotthard De Boor (1848-1923).

Greek MSS Berlin Preussische Staatsbibliothek Philipps, Cod.Græc.fol., -quart., -oct, -Diez, -Hamilton, -Nicolai, -Sachau.

SYRKU 1890: Polikhromiy Agapievich Syрку (1855-1905), *K istorii ispravleniya knig v Bolgarii v xiv vieke. Tom i, vypusk 1: Vremya i zhizn' patriarkha Evfimiya Ternovskago. Tom i, vypusk 2: Liturgicheskie trudy patriarkha Evfimiya Ternovskago (teksty, sobrannye P.A. Syрку)*. Sankt-Peterburg: Tip. Imperatorskoy Akademii Nauk, 1890 [vyp. 2], 1898 [vyp. 1]; xxxii.609 pp.; xcvi.231.1 p.; 2 figs.

I.2, i.1-30 32-148: 'Sluzhebnik Evfimiya Ternovskago'; includes: *Lit-Bas/Byz* (Old Slavonic, Serbian recension). Reprints: Syрку 1972.

USENER 1890: Hermann-Karl Usener (1834-1905), *Der Hl. Theodosios. Schriften des Theodoros und Kirillos*. Leipzig: B.G. Teubner, 1890; 210 p.

i.3-101: *Vita Theodosii* (BHG 1776; Geerard 1974-87, CPG 7533), from Fedwick 1999-2000, *BBV* iv **k3123**; *BBV* iv 40 (= Theodoros 536-47). Reprints: Usener 1975.

VIKTOROV 1890: Aleksey Egorovich Viktorov (1827-83), *Opisi rukopisnikh sobraniy v knigokhranilishchakh severnoy Rossii*. Izdanie Arkheograficheskoy komissii. Sankt-Peterburg: Tipografiya Imperatorskoy Akademii nauk, 1890; [6].ii.378.i p.

Shchepkina-Protas'eva 1958 (henceforward SP 1958), Bel'chikov-Begunov-Rozhdestvesnkiy 1963 (henceforward BBR) complemented by Rogov 1962: i.1-61: 265 Old Slavonic MSS the Arkhangel'skaya Dukhovnaya Seminariya, with several not described by Viktorov, are now in Sankt-Peterburg Biblioteka Rossiyskoy Akademii Nauk [= BRAN] Sobranie Arkhangel'skoe. SP 1958, 152-54; Rogov 1962, No. 101; BBR **628**. The last two list MSS not in the BRAN.

ii.62: 4 MSS of the Krasnogorskiy Monastyr. Podvor'e Arkhangel'skoe. SP 1958, 152-53; Rogov 1962, No. 210. None of these MSS are at the BRAN.

iii.63-64: 7 MSS of the Kholmogorskiy Spaso-Preobrazhneskiy Sobor in the Arkhangel'skaya guberniya. Rogov 1962, No. 433; BBR **81**.

iv.65: 5 MSS of the Prilutskiy Monastyr. Missing?

v.66-124: 253 MSS of the Siyskiy-Antoniev Monastyr in Kholmogorsk, Arkhangel'skaya guberniya. SP 1958, 153-54; Rogov 1962, No. 284; BBR **628**, who list which MSS are at the BRAN.

vi.125-33: 31 MSS of the Solovetskiy Monastyr, in part now at the BRAN. BBR **676**.

vii.134-50: 27 MSS of the Kirillo-Belozerskiy Monastyr some of which are in Sankt-Petrburg Rossiyskaya Natsional'naya Biblioteka. BBR **817**.

viii.151-71: 89 MSS of the Novoezerskiy Kirillov Monastyr, Kirillovsk, Novgorodskaya guberniya. Present whereabouts of most unknown. Rogov 1962, No. 250; BBR **817**.

ix.172-95: 92 MSS of the Svirskiy Aleksandrov Monastyr, Olonets, Olonetskaya guberniya, 113 of which are in the BRAN. Rogov 1962, No. 277; BBR **622**. Reprinted in Viktorov 1901.

x.196-223: 135 MSS of the Stolbenskaya Nilova Pustyn', Ostashkovsk, Tverskaya guberniya. For those now in Moskva Rossiyskaya Gosudarstvennaya Biblioteka, see Rogov 1962, No. 291; for the missing ones, see BBR **1128**.

xi.224-78: 169 MSS of the Florishchevaya Uspenskaya Pustyn', Gorokhovetsk, Vladimirskaya guberniya. Rogov 1962, No. 305; BBR **130**. Described in more detail by Georgievskiy 1896.

xii.279-84: 10 MSS of the Troitskiy Monastyr, Kalyazin, 4 of which are now in Kalyazin Rayonnyy Muzei. BBR **349**.

xiii.285-303: 86 MSS of the Petrozavodskiy Arkhiereyskiy Dom. Present whereabouts unknown. Rogov 1962, No. 264; cf. BBR **376**.

xiv.304-07: 20 MSS of the Petropavlovsk Sobor, some of which are now in Petrozavodsk, Karel'skaya ASSR, probably in the Gosudarstvennyy Arkhiv. BBR 376.

xv.307-10: 16 MSS of Petrozavodsk Olonetskiy Arkhiv. Present whereabouts unknown. Rogov 1962, No. 68.

xvi.311-17: 40 MSS of the Suzdal'skiy Spaso-Evfimiev Monastyr, Vladimirskaya guberniya, now in Vladimir Vladimir-Suzdal'skiy Istoriko-Khudozhestvennyy i Arkhitekturniy Muzei-Zapovednik. Rogov 1962, No. 295; BBR 176.

xvii-xviii.318-27: 26 MSS of the Nizhegorodskaya Dukhovnaya Seminariya, and 18 of the Nizhegorodskiy Blagoveshchenskiy Monastyr, most of which are now in Nizhniy Novgorod. Rogov 1962, No. 235; BBR 253.

xix.328-31: 22 MSS of the Novotorzhskiy Borisoglebskiy Monastyr, Tverskaya guberniya. Their whereabouts are unknown. Rogov 1962, No. 252. BBR 308 would imply that they are in Kalinin.

xx.332-37: 15 MSS of the Ryazan'skaya Dukhovnaya Seminariya of which only Nos. 5 8 10 11 are now in the Ryazan'skiy Oblastnyy Krævedecheskiy Muzei. Rogov 1962, No. 121; BBR 1697.

BYCHKOV 1891-93 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 759. Ivan Afanasievich Bychkov (1858-).

125 + 150 Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Osnovnoe.

DELISLE 1891 = Kristeller-Krämer 1993, 687. Léopold-Victor Delisle (1826-1910).

Latin MSS Paris Bibliothèque Nationale de France fonds nouvelles acquisitions.

KAVELIN 1891 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1047. Arkhimandrit Leonid Kavelin (1822-91).

91 Old Slavonic MSS belonging to various fonds from the region of Moscow.

MOSKVA 1891a-c = Fedwick 1996, BBV ii 955; Fedwick 1997, BBV iii 556 (= works, Russian).

PAPADOPOULOS-KERAMEUS 1891-1915 = Olivier 1995, 1286. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

Describes the Greek MSS of all the major libraries of Yerushalayim.

PETROV 1891-1907 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1987; Olivier 1995, 1405-1407. Nikolay Ivanovich Petrov (1840-1921).

1218 Old Slavonic and 9 Greek MSS Kyiv Tsentral'na Naukova Biblioteka Akademii Nauk Sobranie (i) Kyivskoy Dukhovnoy Seminarii, (ii) Kyivo-Pecherskoi Lavry, (iii) Kyivo-Sofiyskoho Sobora.

REINACH 1891: Théodore Reinach (1860-1928), *Monnaies inédites d'Asie Mineure. Supplément à la Numismatique des royaumes de Cappadoce, de Bithynie et de Pont*. Extrait de la *Revue numismatique*, 1891. Paris: C. Rollin & Feuerardent, 1891; 41 p.

See Reinach 1888.

STROEV 1891 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1009. Pavel Mikhaylovich Stroeve (1796-1876).

49 Old Slavonic MSS from the Pafnutiev-Borovskiy monastery now in Sankt-Peterburg Tsentral'nyy Gosudarstvennyy Istoricheskiy Arkhiv.

VENEZIA 1891 = Fedwick 1999-2000, BBV iv 1346 (= *Lit-Bas/Byz*, Greek).

VILLEMMAIN 1891: Abel-François Villemain (1790-1870), *Tableau de l'éloquence chrétienne au iv^e siècle*. Nouvelle édition. Paris: Perrin et Co., 1891; [2].viii.[9].537 p.

Previously published in *Nouveaux mélanges historiques et littéraires*, and as vol 3 of *Mélanges philosophiques, historiques et littéraires* (1823-).

XENIA (1891) = Kristeller-Krämer 1993, 233.

Latin MSS of the Cistercian monasteries of Austria.

BERTOLOTTO 1892 = Olivier 1995, 1035. G. Bertolotto.

1 Greek MS Genova Biblioteca Franzoniana.

BOCH 1892 = Fedwick 1996, *BBV* ii 955 (= *Litt*, Italian).

BROCKHAUS (1892): N.S., 'Vasilii Velikiy,' 579-80, in: *Entsiklopedichnyy Slovar Brokhaus i Efron*. Sankt-Peterburg, 1892.

DE RÉGNON 1892-98: Théodore De Régnon (1831-93; Society of Jesus), *Études de théologie positive sur la Sainte Trinité*. 4 vols. Paris: Victor Retaux, 1892-98.

Vol. i: ...*Première série: exposé du dogme*; xii.514 p. Basil at 98-99 140 154-59 190 195 354-55 380-82 430-38 456-64 481-82. One of the most influential and dominant Roman Catholic treatments of the subject, but methodologically seriously flawed. Besides quoting from spurious works, it accommodates the variety of views into a pre-established 'dogmatic' (not in the sense that Basil used this term) module. See Michel René Barnes, 'De Régnon Reconsidered,' *Augustinian Studies* 26 (1995) 51-79, and Idem, 433-34, in: *Biographical Dictionary of Christian Theologians*. Edd. Patrick W. Carey & Joseph Thomas Lienhard (1940-). Westport, Conn./London: Greenwood Press, 2000.

DRÄSEKE 1892: Johann Dräseke (1844-1916), *Apollinarios von Laodicea. Sein Leben und seine Schriften. Nebst einem Anhang: Apollinarii Laodicensi quæ supersunt dogmatica*. Texte und Untersuchungen, 7. Leipzig: J.C. Hinrichs, 1892; xiv.494 p.

At 100-21: Apolinarios and Basil; 205-51: Apolinarios as author of ***Eun 4s* [sic]. Cf. also Dräseke 1886.

FEOFAN 1892 = Fedwick 1997, *BBV* iii 556 (= *Ask* 4, Russian).

GRAUX-MARTIN 1892 = Olivier 1995, 188. Charles-Henri Graux (1852-82), Albert Martin (1844-).

Greek MSS in Spanish and Portuguese libraries.

HARRISON 1892: Frederic Harrison (1831-1923), *The New Calendar of Great Men. Biographies of the 559 Worthies of All Ages and Nations in the Positivist Calendar of Auguste Comte [1798-1857]*. London/New York: Macmillan, 1892; xviii.644 p.

IL'INSKIY 1892 = Fedwick 1999-2000, *BBV* iv 1552 n.133 (= Syntagma of Matthaios Blastares, *fl.c.*1335).

JOHNSTON 1892 = Fedwick 1996, *BBV* ii 955-56; Fedwick 1997, *BBV* iii 556-57 (= edition of *AmphSp*, with some Letters, Greek). Charles Francis Harding Johnston ⁽¹¹⁾.

LEWIS 1892 = Fedwick 1997, *BBV* iii 557 (= *AmphSp*, English).

LOPAREV 1892-99 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 835; Olivier 1995, 2117. Khrisanth Metodievich Loparev (1862-1918).

609 Old Slavonic + 15 Greek MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Obshchestva Lyubiteley Drevney Pis'mennosti.

OMONT 1892 = Olivier 1995, 1922. Henri-Auguste Omont (1857-1940), *Les manuscrits grecs datés de xv^e et xvi^e siècles de la Bibliothèque Nationale et des autres bibliothèques de France*. Extrait de la *Revue des bibliothèques* 1892. Paris: Émile Bouillon, 1892; 87 p.

ROSSI 1892 = Fedwick 1996, *BBV* ii 956; Fedwick 1999-2000, *BBV* iv 1346 (= kanons, Copto-Italian).

(11) Ven. Charles Francis Harding Johnston, MA; born in Barnstaple, 6 October 1842; son of Rev. G. Johnston, and Elizabeth, daughter of James Gordon Morgan, MD; married Kate, daughter of Richard Mallam, MRCS, Kidlington; two sons. *Education*: Barnstaple Grammar School; Christ's College, Cambridge (Wrangler, 2nd Classical Tripos). In Inland Revenue Dept. Somerset House, 1859-62; Civil Service Commission, 1862-63; Master, Trinity College, Glenalmond, 1867-68; ordained 1867; Chaplain of HMIE, 1869-90; Domestic Chaplain to Bishop of Bombay, 1869-75; Archdeacon of Bombay, 1888-90; Curate of All Saints, Oxford, 1890-91; Vicar of Headington Quarry, Oxford, 1891-1916. *Publication*: Editor St Basil on the Holy Spirit, revised text, 1892. *Address*: Thelwall Vicarage, Warrington. Died 22 August 1925 (adapted from *Who Was Who Volume ii. Who Was Who 1916-1928. A Companion to Who's Who Containing the Biographies of Those Who Died During the Period 1916-1928* [London: A & C Black, 1929; 5th ed. 1992], 432).

SAKKELION 1892 = Olivier 1995, 430; Kristeller-Krämer 1993, 254. Ioannes Sakkelion (1815-91), Alkibiadis I. Sakkelion. Athinai: Ethnikos typographeios, 1892; 339 p.

1856 Greek MSS, of which Nos. 1603-1642 are in Latin, Athinai: Ἑθνικὴ Βιβλιοθήκη τῆς Ἑλλάδος.

SERGIYEV POSAD 1892 = Fedwick 1996, *BBV* ii 956; Fedwick 1997, *BBV* iii 557 (= reprints of Moskva 1845-48, works in Russian).

SMITH 1892: Isaac Gregory Smith (1826-1920), *Christian Monasticism from the Fourth to the Ninth Century of the Christian Era*. London: Innes, 1892; viii.352 p.

WINTER 1892 = Fedwick 1996, *BBV* ii 956 (= some homilies, German).

YOSIF 1892: Arkhimandrit Yosif (1831-97), *Podrobnoe oglavlenie Velikikh Chetikh-Miney userossiyskogo Mitropolia Makariya, khranyashchikhsya v moskovskoy patriarshey (nyni sinodal'noy) biblioteki*. Moskva: Sindol'naya tipografiya, 1892; iv.532.[2].502 cols.

For more on this work, see Fedwick 1996, *BBV* ii 486-88.

ZHDANOV 1892: see Zhdanov 1904.

BUDGE 1893: Ernest Alfred Thompson Wallis Budge (1857-1934; Sir), *The Book of Governors: the Historia monastica of Thomas, Bishop of Marga, A.D. 840, Edited from Syriac MSS in the BM and Other Libraries*. 2 vols. London: K. Pau, Trench, Trübner, et Co., 1893; ccv.409 + 732 p.

Add to Fedwick 1996, *BBV* ii **h4043**: LONDON British Library Oriental 2316: C; 12 1/2x8 1/2; 182 fols; 26 lin; s.17 in; i.176: *Syr 12; incomplete). Other MSS collated: two owned by Budge; Vat. sir. 165. C; 8x6 in; 328 fols; 19 lin; 1663; Paris syr. 286; Vat. sir. 381 and 382; Berlin Sachau 179.

FERON-BATTAGLINI 1893 = Olivier 1995, 814. Ernesto Feron (1849-1916), Fabbiano Battaglini (1840-1904); lxiii.305 p.

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Ottoniano greco.

KANAJEANZ 1893: Step'anos Kanajeanz, *Ts'ouws'ak bayerēn dserhagrats/Catalog der armenischen Handschriften des armenischen Nersisian Seminars zu Tiflis*. Tbilisi, 1893.

See Fedwick 1996, *BBV* ii **h6910**.

KAVELIN 1893-94 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1392. Arkhimandrit Leonid Kavelin (1822-91); Moskva: Tipografiya A.I. Mamantova; i 1893 (MSS 1-622; xvi.695 p.), ii 1893 (MSS 623-1302; 579 p., 3 figs), iii 1894 (MSS 1303-1769 2244-2250; 364 p., 3 figs), iv 1894 (MSS 1770-2243; 563 p.)

2250 Old Slavonic MSS from the collection of Graf Aleksey Sergievich Uvarov (1825-84) now in Moskva Gosudarstvennyy Istoricheskiy Muzei Sobranie A.S. Uvarov. Kavelin's MSS 1770-2243 are from the collection of Ivan Nikitich Tsarskiy which was acquired by Uvarov in 1853. The earlier catalogue by Stroev 1848 has been incorporated into Kavelin's.

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-----3. *Nachlässe von Gelehrten orientalische Handschriften Handschriften im Besitz von Instituten und Behörden. Register zu Band 1-3.* *ibid.*, 1894; viii.551.244 p.

Cf. Kristeller-Krämer 1993, 451; Olivier 1995, **1063**. Latin, Greek and Oriental MSS Göttingen Niedersächsische Staats- und Universitätsbibliothek.

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At 124-56: 'Die kappadozische Messe nach den Schriften des Basilius, Gregor von Nazianz und Gregor von Nyssa'; 377-412: 'Basilius und seine Liturgie': reprint of Probst 1882. Reissued Tübingen: J.C.B. Mohr, 1968.

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ROBINSON 1893: Joseph Armitage Robinson (1858-1933 ⁽¹²⁾), *The Philocalia of Origen. The Text Revised with a Critical Introduction and Indices*. Cambridge: Cambridge University Press, 1893; lii.278 p.

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(12) For more on him, see *ODCC*, 1404.

SEMENOV 1893 = Fedwick 1999-2000, *BBV* iv 1347 (= *F iii 1a*, Old Slavonic).

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KRASNOSEL'TSEV 1894 = Fedwick 1999-2000, *BBV* iv 1348 (= ***HistMyst*, Greek from Milles 1703).

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LEWIS 1894 = Olivier 1995, **2189**. Agnes Smith Lewis (1843-1926). London: C.J. Clay and Sons, 1894; xiv.131 p.; vii pl.

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With addenda by Boris L'vovich Fonkich and F.B. Polyakov. 510 Greek MSS Moskva Gosudarstvennyy Istoricheskiy Muzei Soobrazenie Sinodal'noe grecheskoe.

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The foundation of the modern editions with an ever improving identifications of early textual witnesses, including Basil. See further Gregory 1900-09 1907.

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(13) See the necrology by A.I. Sobolevskiy, *Episkop Vladimir* (Moskva: Sinodal'naya tipografiya, 1916; 4 pp.) Became monk in 1880 and hieromonk in 1882. Taught in 1864-80 at the Spiritual Academy of Shuisk and Simferopol'. While librarian and riznik at the Sinodal'naya Biblioteka, 1882-96, excelled through his unselfish assistance to many students who paid moving tributes to him. In 1898 was named superior of the monastery of Novo-Yerusalem and in 1904 bishop of Kirensk and vicary of Irkutsk. In 1908 was transferred to Kovna as vicary of Vilnius. He retired in 1911 for health reasons and spent the rest of his life in a monastery in the Kremlin near the church of Twelve Apostles.

(14) See *ODCC*, 1625.

Towards a New Edition of that Work in Two Parts. 3 vols. London, 1895 1898 1902.

See Hain 1826-38. Reprints: Hain-Copinger 1960, Milano: Görlich editore, 1950.

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.....Tom' ii. Εὐχολόγια. Profesora Kievskoy dukhovnoy Akademii Aleksey Dmitrievskago. Kiev': Tipografiya Imperatorskago Universiteta Sv. Vladimira N.T. Korchak'-Novitskago, Meringovskaya ul-

(15) See Boris Ivanovich Sove, 'Russkyy Goar i ego shkola,' *Bogoslovskie trudy* 4 (1968) 39-84.

itsa, 1901; xii.1058.xxvii.32 pp. -----.....*Tom' iii (pervaya polovina)*. Τυπικὰ. *ch. ii. Zasluzhenago Profesora Alekseya Dmitrievskago*. Petrograd': Tip. V.F. Kirschbauma, 1917; viii.768.iv p.

On *Lit-Bas/Byz*, see especially **II**, 19 42 64 **75 85 134 140 146 160 175 206** 233 249 270 273 327 331 362 365 367 **368** 369 393 394 415 436 490 **501** 576 600 614 625 632 644 646 658 660 705 766 781 784 787 791 798 801 802 **816** 826 832 835 858 902 913 916 917 918 921 922 926 927 951 **962** 968. For the ***Prayers iii 1-3*, 118 244 **293** 418 **419** 452 594 636 767 918 966. Reprints: Dmitrievskiy 1965.

JACKSON 1895 = Fedwick 1996, *BBV* ii 957; Fedwick 1997, *BBV* iii 557-58 (= works, English). Blomfield Jackson⁽¹⁶⁾

JAMES 1895-1912 = Kristeller-Krämer 1993, 331; Olivier 1995, **696 699**. Montague Rhodes James (1862-1936); I [not i].472 + xxxii.410 p.; 108 plates [= 1912].

239 + 202 Latin and Greek MSS Cambridge Library of the Fitzwilliam Museum.

KONTOS 1895: Konstantinos Kontos (1835-1909), Κριτικά και γραμματικά παρατηρήσεις. *Atbina* 7 (1895) 3-64.

(16) Rev. Blomfield Jackson, MA; Prebendary of St Paul's Cathedral from 1899; Examining Chaplain to Bishops of St Albans (Festing), 1894, (Jacob), 1903; secretary to the London Diocesan Home Mission from 1895; born 5 May 1839; eldest son of late Rev. Thomas Jackson, Prebendary of St Paul's and Rector of Stoke Newington; married Elizabeth Anne, youngest daughter of late Richard Low Beck. *Education*: King's College School; Exeter College, Oxford; 2nd class Mods 1860; Deacon, 1862; Priest, 1863; curate of Stoke Newington, 1862; Classical Master King's College School, 1865; senior assistant master and chaplain, 1886-1889; tutor to TRH Princesses Louise, Victoria, and Maud of Wales, 1880-1889; Vicar of St Bartholomew, Moorfields, 1888-1901. *Publications*: Sermons, 1870; Lenten Sermons, 1876; First Steps to Greek Prose Composition, 1875; Second Steps, 1880; Putney, Past and Present, 1882; Translation of History Dialogues and Letters of Theodoret in the Library of Nicene and Post-Nicene Fathers, 1892; Translation of the De Spiritu Sancto, Hexaemeron, and Letters of St Basil in same series, 1895; Anglican Ordinal Annotated, 1897; Epistle and Martyrdom of St Polycarp, Translated and Annotated, 1898; Twenty-Five Agrapha or Extra Canonical Sayings of Our Lord. *Address*: 29 Mecklenburgh Square, WC. *Club*: New University. Died 12 June 1905 (from *Who Was Who Volume i. Who Was Who 1897-1915. A Companion to Who's Who Containing the Biographies of Those Who Died During the Period 1897-1915* [London: A & C Black, 1920; 6th ed. 1988], 271).

See also his translation of *Virg* 46 = *BBV* ii 960.

LAMBROS 1895-1900 = Olivier 1995, **1097**. Spyridon Paulos Lambros (1851-1919); 2 vols. Harvard Theological Studies. Cambridge, Mass.: Harvard University Press, 1895 1900; viii.438 + vii.597 p.

Reprint, Amsterdam: Adolphe M. Hakkert, 1966. Contending with typical monastic apathy and ignorance, Lambros managed to provide the first glimpse of the literary treasures of Mount Athos. When he found cooperation, his descriptions are still the best. Unfortunately of the Simonopetra Monastery he could only give the barest details. This library and the monastery were completely destroyed by a fire in 1891. Whoever chances to get involved in researching the Athonite libraries will find Lambros' shelf-marks the only ray of sanity in a world beset by chaotic ignorance.

LEITSCHUH-FISCHER 1895-1906 = Kristeller-Krämer 1993, 262; Olivier 1995, **529**. Friedrich Leitschuh (1837-88), Hans Fischer (1859-).

Latin + 2 Greek MSS Bamberg Staatliche Bibliothek.

LINK 1895 = Fedwick 1996, *BBV* ii 957 (§Syr 12, Syriac).

MADAN-CRATER-DENHOLM YOUNG-HUNT 1895-1953 = Olivier 1995, **1844-1845**; Kristeller-Krämer 1993, 661. Falconer Madan (1851-1935), Sir Herbert Henry Edmund Craster (1879-1959), Noël Denholm-Young; Richard William Hunt (1908-79).

37299 MSS Oxford Bodleian Library.

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NITTI 1895: Francesco Saverio Nitti (1868-1958), *Catholic Socialism*...Translated from the 2nd Italian edition by Mary Mackintosh, with an introduction by David G. Ritchie...London: S. Sonnenschein, 1895; 3 leaves, [v].xx.432 p.

Reprinted 1908; London: Allen & Co., 1911.

OLIVIERI-FESTA-PUNTONI 1895-96 = Olivier 1995, 597-599. Alessandro Olivieri (1872-), Nicola Festa (1866-1941), Vittorio Puntoni (1859-1926).

23 Greek MSS Bologna Biblioteca Comunale dell'Archiginnasio, and 71 of the Biblioteca Universitaria. Reprinted in Samberger 1965-68, i 3-113 114-27.

PROLOG (1895) = Fedwick 1996, *BBV* ii 958 (‡*Slav* 12, ‡*Slav* 16).

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RECUEIL (1895): *Recueil des historiens des croisades publié par les soins de l'Académie des Inscriptions et Belles Lettres. Historiens occidentaux, tome v*. Paris: Imprimerie nationale, 1895; f°; clvi.923 p.

liv-lix.295-98: 'Qualiter tabula Sancti Basilii continens in se magnam dominici ligni portionem Cluniacum delata fuerit tempore Pontii abbatis, 26 Iul. 1112.' See Heinrich Hagenmeyer (1834-1915), in *Byzantinische Zeitschrift* 7 (1898) 420-21.

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SPETSIERIS 1895 = Fedwick 1999-2000, *BBV* iv 35 n.46, 124-25 (= Isaak 900).

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vi (1896) 297-335: ****AmphEnk** (Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 3252; BHG 260z), based on Fedwick 1996, *BBV* ii **h3171 h3983**. For additional MSS, see Zetterstéen 1915. See the Index by Guidi 1908.

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Cf. Hammond 1878. i.309-44: 'The Liturgies of S. Basil [= *Lit-Bas/Byz*] and of S. Chrysostom (9th century)'; ii.400-11: 'The Prayers of the Liturgy of S. Basil according to the Modern Text' (a reprint from Venezia 1869); iii.521-26: 'The Liturgy from the Writers of the Pontic Exarchate.' The edition, still the best, is based on Fedwick 1999-2000, *BBV* iv **k2210**, supplemented, for the lacunæ at 327.22-336.12, by **k3252**. Reprints: Brightman 1965.

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(17) On him, see *ODCC*, 238, with bibl.

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130 Greek MSS Roma Biblioteca Angelica. Reissued in Samberger 1965-68, ii 47-198.

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(19) See further on him, *ODCC*, 673-74.

ORLOV-POGORELOV 1896-1903 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1561-1565**. A.S. Orlov, Valeriy Aleksandrovich Pogorelov (1872-).

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See Thayer 1999. Still valuable alongside Danker-Baur 2000.

USPENSKIY 1896 = Olivier 1995, **1676**. Porfiriý Uspenskiy (1804-85; Bishop of Chernihiv), Sankt-Peterburg: Izdanie Imperatorskoy Akademii nauk, 1896; xxx.615 p.

The name of this Russian 'traveler' is associated with thefts of MSS (often single folios) and curses hurled at him by monks especially on Athos. At 125 he reports that one Yoasaf (c.1605) spoke of a 'chastitsa' (presumably relic) of Basil in the Μονὴ Ἀγίου Στεφάνου (1444-55). See also on Basil at 117 120 131 172 204 206 428.

VASSILIEVSKIY-JERNSTEDT 1896 = Fedwick 1999-2000, *BBV* iv 221 n.52 (= Kekaumenos 1075-78).

VON GEBHARDT 1896: Oskar-Leopold Von Gebhardt (1844-1906), *Hieronymus, De uiris inlustribus in griechischen Übersetzung (der sogenannte Sophronius)*. Texte und Untersuchungen 14.2. Leipzig: J.C. Hinrich'sche Buchhandlung, 1896; xxx.62 p.

Fedwick 1999-2000, *BBV* iv 10 (= Hieronymus 420).

VON SCHANZ 1896-1920: Martin Von Schanz (1842-1914), *Geschichte der römischen Litteratur bis zum Gesetzgebungswerk des Kaisers Justinian*. 4 vols. München: C.H. Beck, 1896-1920.

On Basil see vol. iv (1914).

WECKESSER 1896: Paul Weckesser, 'Das feierliche Keuschheitsgelübde der Gottgeweihten Jungfrauen in der alten Kirche.' *Archiv für katholisches Kirchenrecht* 76 (1896) 83-104 187-211 321-51.

At 334 ff. Basil's part in the introduction of solemn vows for young girls.

YATSIMIRSKIY 1896-97 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1413**. Aleksandr Ivanovich Yatsimirski (1870-1925). Moskva: Tipografiya A.I. Mamontova.

488 Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzei Sobranie P.I. Shchukina = Petr Ivanovich Shchukin (1853-1912).

ZURETTI 1896 = Olivier 1995, **2319**. Carlo Oreste Zuretti (1865-1931).

32 Greek MSS, omitted by Pasini 1749, Torino Biblioteca Nazionale Universitaria.

ANDERSON 1897: John George Clark Anderson (1870-1952), 'The Road-System of Eastern Asia Minor with the Evidence of Byzantine Campaigns.' *Journal of Hellenic Studies* 17 (1897) 22-44.

BERGER 1897-98: Max Berger, *Die Schöpfungslehre des heiligen Basilius des Grosse*. 2 parts. Programm des kgl. humanistischen Gymnasiums Rosenheim für das Jahr 1896/1897 und 1897/1898. Rosenheim: M. Niedermayr, 1897/1898; 58 + 34 p.

A study chiefly of *Hex* 1-2.

BIDEZ-PARMENTIER 1897: Joseph Bidez (1867-1945) & Léon Parmentier (1863-1929), 'La tradition manuscrite de la vie de saint Théodose par Théodore d'après le Patmiacus 273.' *Byzantinische Zeitschrift* 6 (1897) 357-74.

Cf. Fedwick 1996, *BBV* ii **h5926**.

BYCHKOV-MARTINSON 1897-1916 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **760**. Ivan Afanasievich Bychkov (1858-), F.A. Martinson.

97 Old Slavonic MSS from the collection of Fedor Ivanovich Buslæv (1818-97), now in Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Osnovnoe.

DÜBNER 1897 = Fedwick 1996, *BBV* ii 958 (= selections, Greek).

EICKHOFF 1897: Hermann-Eduard Eickhoff (1853-), *Zwei Schriften des Basilius und Augustinus als geschichtliche Dokumente der Vereinigung von klassischer Bildung und Christentum*. Programme. Schlesswig: Druck der provinzial Taubstummen Anstalt, 1897; 4°; 21 p.

Discussion of *Litt* and 'De doctrina Christiana.' Sees a contrast between the more idealistic Greek approach of Basil and Augustine's more pragmatic ideal.

GAT'ERCHIAN-TASHEAN 1897: Hovsēp' Gat'erchian (Catergian) (1820-82) & Yakopus Tashean (Dashian) (1866-1933), *Srbazan pataragamatoyts'k' Hayots'. T'argmanowt'iunk' pataragats' yownats' Asorwots' ew Latinats'wots'/Holy Liturgies of the Armenians. Translation of the Liturgies of the Greeks, Syrians, and Latins.* (20) Wien: Mechitaristenkongregation, 1897; 4°; xxi.747 p.

i.120-59: *Lit-Bas/Arm* (Armenian version from before 425; cf. Fedwick 1999-2000, *BBV* iv 11 = Faustos 425); ii.180-216: *Lit-Bas/Byz* (9th cent. Armenian translation). Partial Greek retroversion of i. in Engberding 1931, 2-25. 'Das Material, das diese Ausgabe beibringt, ist äusserst wertvoll. Die Herausarbeitung der ursprünglichen Gestalt des Textes weist indes grosse Verstösse gegen die Methode auf' (Engberding 1931, xxvi).

HÄBERLIN 1897: Carl Häberlin (1865-; assumed name Bromios), 'Griechische Papyri.' *Centralblatt für Bibliothekswesen* 14 (1897) 473-99.

Some of the papyri discussed include Basil texts.

HAHN 1897 = Fedwick 1997, *BBV* iii 558 (= *†Symb/Fid*, Greek).

HERING 1897: Hermann Hering (1838-1920), *Die Lehre von der Predigt. i. Geschichte der Predigt.* Berlin: Reuther & Reichard, 1897; iv.253 p.

At 15-26 characterization of Basil and other fourth-century preachers.

HOLL 1897: Karl Holl (1866-1926 (21)), *Die Sacra Parallela des Johannes Damascenus.* Texte und Untersuchungen, 16.1. Leipzig: J.C. Hinrichs, 1897; xiv.392 p.

Cf. Fedwick 1999-2000, *BBV* iv 132 n.116.

JÜLICHER 1897: Adolf Jülicher (1857-1938), 'Basileios,' iii 52-54, in: *Pauly-Wissowa Realenzyklopädie.* Stuttgart, 1897.

(20) A grand total of 15 texts.

(21) For more on this outstanding scholar, see *ODCC*, 779.

KRÜGER-MÖLLER 1897: Gustav Krüger (1862-1922) & Wilhelm Möller (1827-92), 'Basilius der Grosse,' ii 435-39, in: *Pauly-Wissowa Real-Encyclopädie der classischen Altertumwissenschaft.* Leipzig: Hinrichs, 1897.

KRUMBACHER 1897: Karl Krumbacher (1856-1909), *Geschichte der byzantinischen Literatur von Justinian bis zum Ende des oströmischen Reiches (527-1453).* 2nd ed. München: C.H. Beck'sche Verlagsbuchhandlung Oskar Beck, 1897; xx.1193 p.

In collaboration with Albert-Joseph-Maria Ehrhard (1862-1940), 37-218: 'Theologie,' and Heinrich Karl Guido Gelzer (1847-1906), 911-1067: 'Abriss der byzantinischen Kaisergeschichte.' Reprints: Krumbacher 1970. Although Beck 1959 is excellent, Krumbacher still retains its value.

MARTIN 1897: reprint of Martin 1879.

MORIN 1897 = Fedwick 1999-2000, *BBV* iv 10 (= Hieronymus 420).

MURETOV 1897 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1106. Sergey Dmitrievich Muretov (1863-).

172 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie Vifanskaya Dukhovnaya Seminariya.

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See Fedwick 1993, *BBV* i 452-53; Fedwick 1996, *BBV* ii **h6752**; Fedwick 1997, *BBV* iii **i2461**.

OLIVIERI 1897 = Olivier 1995, 1007. Alessandro Olivieri (1872-).

Greek MSS Firenze Biblioteca Nazionale Centrale Magliabechiani 25-73. Reissued in Samberger 1965-68, i 235-58.

OMONT 1897: Henri-Auguste Omont (1857-1940), *Bibliothèque Nationale. Catalogue des manuscrits grecs, latins, français et es-*

pagnols et des portulans recueillies par feu Emmanuel Miller. Paris: Ernest Leroux, 1897; ix.136 p.; 4 pl.

At 14 (Suppl. gr. 1157), 50 (Suppl. gr. 1191), 62 (Suppl. gr. 1202). On E. Miller, see Miller 1848.

ORLOV 1897: N. Orlov, *Horologion. A Primer for Elementary Village Schools. Translated from the Slavonian Edition of 1894. Printed at Skt.-Peterburg and Published by The Most Holy Governing Synod of Russia*. London, 1897.

Reprinted: New York: AMS Press, 1969; xi.152 p.

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Contains many texts from Basil's sermons and exhortations accompanied by commentaries.

PARIS BNF (1897-1981): *Ministère de l'Instruction Publique et des Beaux Arts. Catalogue général des livres imprimés de la Bibliothèque Nationale. Auteurs*. 231 vols. Paris: Imprimerie nationale, 1897-1981.

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PAVLOV 1897: 2nd ed. of Pavlov 1872: Aleksey Stepanovich Pavlov (1832-98), *Nomokanon pri bol'shom trebnike. Ego istoriya i teksty, grecheskiy i slavyanskiy, s obyasnitel'nimy i kriticheskimi primichaniyami. Opyt' nauchnogo razrsheniya voprosov ob etom sborniku, vznikavshykh v proshlom stoletii v Svyatishem Pravitel'stvuyushchym Sinode. Novoe, ot nachala do kontsa pererabotannoe izdanie*. Uchen'e zapiski Imperatorskogo Moskovskogo universiteta po otdelu yuridicheskomu, xiv. Moskva: Tipografiya G. Lissnera i A. Geshelya, 1897; xiv.520 p.

TwoParts:

I, i.1-111: Inc.Prooem. 'Ο δεχόμενος τοὺς λογισμοὺς τῶν ἀνθρώπων ὀφείλει εἶναι τύπος ἀγαθός (Greek, & Old Slavonic trans. s.9 ex.-10 in., in Bulgaria). **SSac quoted (p. 85): ὁ δὲ Μέγας Βασιλεῖος φησὶν; Ὅρα, μὴ πποθηῖς ἀνθρωπων...τὰ δόγματα τῆς ἐκκλησίας ἀπαρασάλευτα διαφύλαξον; ii 6 (p. 91) = Part 2, Kanons 13-20; iii 2 (p. 96): K 39; iii 8 (pp. 105-106): K 3, K 84; iii 9 (p. 106): quotes **K 121; iii 11 (p. 109): quotes from M. Blastares = Old Slavonic, p. 110-111.

II, i.113-439: *Kee* = Νομοκάνον ἔχον κανόνας κατ' ἐπιτομήν τῶν ἁγίων ἀποστόλων, τοῦ Μεγάλου Βασιλείου καὶ τῶν συνόδων ('Nomokanon of the Great Ritual'; Greek & Old Slavonic. For its composition, see *Nomokanon Kee* in Fedwick 1999-2000, *BBV* iv 1553-64, where are also listed the MSS not collated by Pavlov.) Greek MSS: Fedwick 1999-2000, *BBV* iv **k3734 k7846 k7996 k6205 k5391 k6566**.

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Excursus 3: 'Das Todesjahr Basileios des Grossen (379).' See Baronio 1590-1608.

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SCHENKL 1897 = Fedwick 1999-2000, *BBV* iv 5 (= Ambrosius 397). Karl Schenkl (1827-1900).

SMIRNOV 1897 = Fedwick 1999-2000, *BBV* iv 1352 (= **Hist-Myst, Greek).

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À propos Fedwick 1996, *BBV* ii **h4047**.

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ASTROLOGORVM (1898-1936) = Olivier 1995, **48**.

12 volumes by various authors of Greek astrological MSS many of which contain works by Basil.

BELOKUROV 1898 = Olivier 1995, **1760**. Sergiy Belokurov; Moskva: Tipografiya E. Lesskera & A. Gesheli, 1898; xvi.336.dxxviii p.

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FUNK 1898: see Funk 1899.

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72 Greek MSS Leipzig Universitätsbibliothek.

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'Traduction d'un ouvrage écrit probablement en français' (private communication by Ioan Gheorghe Coman).

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PAPADOPOULOS-KERAMEUS 1898 = Olivier 1995, **2338**. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

84 Greek MSS Trabzon Μονή Σουμελά.

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Additional Greek MSS to Bandini 1764-70 of Firenze Biblioteca Medicea Laurenziana, reprinted in Bandini-Rostagno-Festa 1961. Cf. also Rostagno-Festa 1893.

SCHMITZ 1898: reprint vol. 2 of Schmitz 1883.

VON GEBHARDT 1898 = Olivier 1995, **746**. Oskar-Leopold Von Gebhardt (1844-1906).

(22) For more on him, see *ODCC*, 995.

A summary of the catalogue by Belin de Ballu = Olivier, **745**, describing the Greek MSS of Christian Friedrich Mattahei (1744-1811, cf. Fedwick 1996, *BBV* ii 912-13) now in Kharkiv Tsentral'na Naukova Biblioteka Kharkivskoho Derzhavnoho Universiteta.

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At 467 good characterization of Basil's reliance on the Gospels as the only rule. See also at 468 486. Reprinted in book form with other material in Besse 1900.

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Cf. *Mart.*

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HÜBL 1899 = Kristeller-Krämer 1993, 907. Albert Hübl (1867-1931; Order of St Benedict).

750 Latin MSS Wien Schottenkloster.

JACOB 1899 = Olivier 1996, 1931. Alfred Jacob.

Greek palimpsest MSS Paris Bibliothèque Nationale de France fonds Coislin, and Supplément grec.

JAMES 1899 = Kristeller-Krämer 1993, 333. Montague Rhodes James (1862-1936).

280 Latin MSS Cambridge Library of Peterhouse.

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At lxvii n.4: 6 additional MSS of the ‡*Philokalia*. Cf. Koetschau 1889.

KOIKYLIDIS 1899 = Olivier 1995, 1292. Kleopas M. Koikylidis.

See Fedwick 1996, *BBV* ii **h7286 h7287**; Fedwick 1997, *BBV* iii **12661**.

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KRASNOSEL'TSEV 1899 = Fedwick 1999-2000, *BBV* iv 1353 (= 3 ***ErAp Bas/GrNaz*, Greek).

LAMBROS 1899 = Olivier 1995, 357. Spyridon Paulos Lambros (1851-1919).

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i.121-126: ***Prayer iii 3a* (Syro-Latin, the Syriac trans. being from s.5th); based on PARIS Bibliothèque Nationale de France sir. 62, CHARFET Bibliothèque des syriens catholiques 272, plus another MS; cf. Gain 1992, 266-67; see Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 1743 1733, and Gain 1992, variants at 271-77). Reprints: Rahmani 1968. English translation in McLean 1902.

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BACH 1900 = Fedwick 1996, *BBV* ii 958-59 (= *Litt*, Greco-Latin).

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BESSE 1900: Jean-Martial-Léon Besse (1861-1920; Order of St Benedict), *Les moines d'Orient antérieures au Concile de Chalcédoine (451)*. Paris: Oudier, 1900; viii.554 p.

Cf. Besse 1899.

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(23) Date Uncertain: **VASSON 1800?** Vasson, abbé, *Oeuvres oratoires et ascétiques de saint Basile le Grand*. Paris: Tolra, S/A; 752 p.

i.326-27: 'Väterbeweis für den Nestorianer'; ii.330: 'Der selige Basilius sagt...' For both quotations, see Fedwick 1999-2000, *BBV* iv 214-15 (= Synhados 900s). The MS edited is Fedwick 1999-2000, *BBV* iv **k2298**. Reprints: Braun 1975.

BYCHKOV 1900 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **764**. Ivan Afanasevich Bychkov (1858-).

Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie P.I. Savvaitov = Pavel Ivanovich Savvaitov (d.1895). Apparently there are no works by Basil in the 250 MSS of this fond.

GOLUBINSKIY 1900-11: Evgeniy Evstign'ev Golubinskiy (1834-1912), *Istoriya russkoi tserkvi*. 2 vols-in-4. Moskva: Universitetskaya tipografiya, 1900 [v.ii] 1901 [v.i] 1904 [v.iii] 1911 [v.iv].

A major work dealing also with the introduction and growth of monasticism in the lands of present Russia and Ukraine.

GREGORY 1900-09: Caspar-René Gregory (1846-1917), *Textkritik des Neues Testaments*. 3 vols. Leipzig: Hinrichs, 1900 1902 1909; 1486 p.

At 1431-80: Index of MSS; Basil at 781-82.

GUMMERUS 1900: Jaakko Gummerus (1870-1933), *Die homöusianischer Partei bis zum Tode des Konstantius. Ein Beitrag zur Geschichte des arianischen Streites in den Jahren 356-361*. Dissertation inauguralis. Helsingfors: Frenckell'ska tryckeriet, 1900; [2].196 p.

GWATKIN 1900: Henry Melvill Gwatkin (1844-1916), *Studies in Arianism, Chiefly Referring to the Character and Chronology of the Reaction which Followed the Council of Nicæa*. 2nd ed. Cambridge: D. Bell & Co., 1900; xxviii.311 p.

1st ed. 1882.

JAMES 1900-04 = Kristeller-Krämer 1993, 334; Olivier 1995, **711**. Montague Rhodes James (1862-1936).

417 Latin and Greek MSS Cambridge Library of Trinity College.

KAPLANIDIS 1900 = Fedwick 1996, *BBV* ii 959 (= works unspecified, Greek).

MANSI 1900-27: Giovanni Domenico Mansi (1692-1769⁽²⁴⁾), *Sacrorum conciliorum noua et amplissima collectio cuius Ioannes Dominicus Mansi et post ipsius mortem Florentinus et Venetianus editores ab anno 1758 ad annum 1798, triginta unum tomos ediderunt, nunc autem continuata et, deo fauente, absoluta (curantibus Ioanne Baptista Martin et r.p. Ludouico Petit)*. Paris: H. Walter, 1900-1927; 51 vols in-60.

Used for councils not covered by ACO = Schwartz-Straub-Riedinger 1914-95.

Fedwick 1999-2000, *BBV* iv 104-05 (= Lateran 649), 136-39 (= Nikaia 787).

MARR 1900: Nikolay Yakovlevich Marr (1864-1934), 'Agiograficheskie materiyaly po gruzinskim rukopisyam Ivera.' *Zapiski vostochnogo otdeleniya russkogo arkheologicheskogo obshestva* 13 (1900) 1-144.

Georgian hagiographic MSS Athos Μονὴ Ἰβήρων.

MORPURGO 1900 = Kristeller-Krämer 1993, 421. Salomone Morpurgo (1860-1942); 713 p.

Latin MSS 1002-1700 Firenze Biblioteca Riccardiana.

MUNRO 1900-01: John Arthur Ruskin Munro (1864-1952), 'Roads in Pontus, Royal and Roman.' *Journal of Hellenic Studies* 20 (1900) 159-66, 21 (1901) 52-66.

PAPADOPOULOS-KERAMEUS 1900 = Olivier 1995, 1247. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

(24) From 1765 Archbishop of Lucca, where he was born and spent most of his life. His 'amplissima' collection of the councils originally consisted of 6 volumes (1748-52). It was expanded to 31 volumes (1759-98) of which he only supervised the first fourteen. 'Its only real merit is its completeness. The editing is poor and uncritical and the older editions [N. Coleti 1728-1733, C. Baronius 1738-1756, J.A. Fabricius 1754, A.S. Piccolomini (Pius II) 1755, and E. Baluze 1761] are often to be preferred' (*ODCC*, 1029).

30 Greek MSS now in Istanbul Βιβλιοθήκη τοῦ Οἰκουμενικοῦ Πατριαρχείου Μονὴ Παναγίας Καμαριωτίσσης.

PERETTS' 1900: Vladimir Nikolævich Peretts' (1870-1935), *Istoriko-literaturnyya izsledovaniya i materialy. Tom i: iz istorii russkoy pesni. Chast' 2. Prilozheniya. Opisaniya sbornikov psalm, kantov i pesen'. Virshi iz staropechatnykh izdaniy. Malorusskiya pesni iz rukopisey xviii v. Ukazateli*. Sankt-Peterburg: Tipo-litografiya F. Vayzberga i P. Gershunina, 1900; 337 + 389 p.

From various MSS: i.11: 'Pesn' svyatitelyu Khristovu Vasiliyu' (inc. Izliyasya ot ust tvoikh, otche vsekhvalne Vasilie, prebogat i vsezyadne); ii.74 91 97: ['Pesn' Vasiliyu'] (inc. Izliyasya blagodat' v ustnakh tvoikh, otche, i byl yesi pastir dobryy, Vasilie svyatetele). **From L'viv 1614:** iii.153-54: 'Na velikogo Vasilia' (ID: Edin Bog predvechnyy, nad vsemi tsarstvuyushchiy/I edin Vasiliy, yak stl'pesya naydouyuchiy...Raduysya pastyru, kotryy yak truba shumish/I azh do prishestvia Khristova v tserkvakh brmish). The carol is accompanied by a figure of Basil.

PERETTS' 1900a: Vladimir Nikolævich Peretts' (1870-1935), *Istoriko-literaturnyya izsledovaniya i materialy. Tom ii: Iz istorii starinnoy russkoy povesti. 1. Slukhi i tolky o patriarkhe Nikone v literaturnoy obrabotke pisateley xvii-xviii vv.* Sankt-Peterburg: Tipografiya imperatorskoy Akademii nauk, 1900; 68 p.

PFLÜGER 1900: Paul-Bernhard Pflüger (1865-), 'Der Sozialismus der Kirchenväter.' *Schweizerische Blätter für Wirtschafts-und Socialpolitik* 8 (1900) 753-77.

Investigates also Basil's views.

PULLER 1900: reprint of Puller 1893; xxxv.568 p.

RIEDEL 1900: Johann-Wilhelm Riedel (1871-), *Die Kirchenrechtsquellen des Patriarchats Alexandrien*. Leipzig: A. Deichert; 310 p.

i.233-83: 'Kanones i-cvi' (German; preceded by author's introduction at 231-33). Derived from Fedwick 1999-2000, *BBV* iv **k1856**. Coptic and Italian (fragmentary) in Rossi 1892, English (a choice) in Crum 1904. See Fedwick 1999-2000, *BBV* iv 1556.

SPERANSKIY 1900-06 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2039 2040**; Olivier 1995, **1408 1409**. Mikhail Nestorovich Speranskiy (1863-1938).

140 MSS Old Slavonic and Greek Kyiv Tsentral'na Naukova Biblioteka Akademii Nauk Sobrannya Nezhynskoho Istoryko-Filologichnoho Instytutu Knyazya Bezborodko.

TROITSKA LAVRA 1900-09 = Fedwick 1996, *BBV* ii 959; Fedwick 1997, *BBV* iii 558 (= Moskva 1845-48).

VLADIMIROV 1900: Petro Vladimirovich Vladimirov (1854-), *Drevnaya russkaya literatura kievskogo perioda x-xiii vekov*. Kyiv: Tipografiya Sv. Vladimira, 1900; iv.375.viii.47.17.4.4.10.ii p.

At 21: influence of Basil's works on the formation of national literature; 127-34: survey of patristic literature.

ZURETTI 1900: Carlo Oreste Zuretti (1865-1931), 'Ancora per la critica del "Physiologus" greco.' *Byzantinische Zeitschrift* 9 (1900) 170-88.

BAUMSTARK 1901: Carl-Anton-Joseph-Maria-Dominikus Baumstark (1872-1948), 'Ein Brief des Andreas von Samosata an Rabula von Edessa und eine verlorene dogmatische Katena.' *Oriens Christianus* 1 (1901) 179-81.

Fedwick 1999-2000, *BBV* iv 17 (= Andreas 432/44).

BETHUNE-BAKER 1901: James Franklin Bethune-Baker (1861-1951), *The Meaning of Homoousios in the "Constantinopolitan" Creed*. Texts and Studies, 7.1. Cambridge: Cambridge University Press, 1901; vii.83 p.

Inter alia, defends the authenticity of the Basil-Apolinarios correspondence.

BOYENS 1901 = Olivier 1995, **1246**. J. Boyens.

Greek MSS Istanbul Βιβλιοθήκη τοῦ Οἰκουµενικοῦ Καθολικοῦ Πατριαρχείου Μονὴ Παναγίας Καµαριωτίσσης..

CLERICI 1901 = Fedwick 1996, *BBV* ii 959 (= *Att*, Italian).

DIETRICH 1901 = Fedwick 1999-2000, *BBV* iv 120 (= Daniel 700).

ERNST 1901: Johann Ernst (1844-1929), *Die Ketzertaufe angelegenheit in der altchristlichen Kirche nach Cyprian. Mit besonderer Berücksichtigung der Konzilien von Arles und Nicæa*. Forschungen zur christlichen Literatur-und Dogmengeschichte, 2.4. Mainz: Kirchheim, 1901; viii.94 p.

Basil at 3-6 22-32.

FUNK 1901: Franz-Xaver Funk (1840-1907), 'Zur Geschichte der zwei letzten Bücher der Schrift Basilius' des Grossen gegen Eusebius.' *Theologische Quartalschrift* 83 (1901) 113-16.

Attributes ***Eun 4s* to Didymos of Alexandria. Cf. Leipoldt 1905 and Funk 1907.

IVAKIN 1901: I.M. Ivakin, *Knyaz' Vladimir Monomakh i ego Pouchenie, chast' i*. Moskva, 1901.

At 15 identifies a text from *Ebr* quoted under the name of the Prophet Joel. See Bobrov 1904.

KOIKYLIDIS 1901: Kleopas M. Koikylidis, Τὰ κατὰ τὴν λαύραν καὶ χεῖμαρρον τοῦ Χουζηβᾶ. Yerushalayim, 1901.

Fedwick 1996, *BBV* ii **h176**.

KRUG 1901: Heinrich Krug (1866-), *De pulchritudine diuina. libri tres. liber i: de pulchritudine generatim spectata praesertim secundum doctrinam patrum ecclesiae*. Freiburg i.Br.: Herder, 1901; xi.73 p.

A useful anthology which comprises excerpts from Basil.

LÜBECK 1901: Konrad Lübeck (1873-1952), *Reichseinteilung und kirchliche Hierarchie des Orients bis zum Ausgange des vierten Jahrhunderts. Ein Beitrag zur Rechts-und Verfassungsgeschichte des Kirche*. Kirchengeschichtliche Studien, 5.4. Münster: W.H. Schöningh, 1901; 239 p.

LYNCH 1901: Harry Finnis Blossé Lynch (1862-1913), *Armenia. Travels and Studies*. 2 vols. London: Longmans/New York: Green, 1901.

Reissued Beirut: Khayats, 1965.

MALONEY 1901 = Fedwick 1996, *BBV* ii 959 (= *Litt*, Greek).

MESIATSESLOV (1901): *Polnyy mesiatseslov vostoka arkhiepiskopa Sergiya*. Tom ii. Vladimir, 1901.

At 393 519-22 (25 December): *Chr*; 69 99-100 (9 March): *Mart*. Both in Old Slavonic. Both add to Fedwick 1996, *BBV* ii 1056 1114, respectively.

NAHTIGAL 1901-02: Rajko Nahtigal (Nachtigall) (1877-1958), 'Ein Beitrag zu den Forschungen über die sogenannte "Beseda trekh svyateteley" (Gespräch dreier Heiligen).' *Archiv für slavische Philologie* 23 (1901) 1-95, 24 (1902) 321-408.

i.355-89: ****ErAp-Hier** (edition of the Old Slavonic 1 Typus, inc. Grigoriy reche, Kto pr'vo Bog nareche? Vasiliiy reche, Satanail pr'vy angel; 100 ErAp; cf. Geerard 1974-87, CPG 3077); ii.389-403: ****ErAp-Hier** (edition of 2 Typus, inc. Grigoriy reche, Rtse my ot sloves evangeliya. Vasiliiy reche, A iskony by slovo, i slovo by v Boga; 63/65 ErAp; cf. Geerard 1974-87, CPG 3073). On other ****ErAp**, see Fedwick 1999-2000, *BBV* iv 1874-76.

PAPADOPOULOS-KERAMEUS 1901 = Olivier 1995, **1705**. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

119 Greek MSS Milies Δημοτική Σχολή.

PAPADOPOULOS-KERAMEUS 1901a = Olivier 1995, **1989**. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

17 Greek MSS Pilio (Oros) Μονή Ἀγίου Λαυρεντίου.

SAHAK MESROPIAN (1901) = Fedwick 1999-2000, *BBV* iv 25-26 (= Movsēs 490s).

SCHERMANN 1901: Theodor Schermann (1878-1922), *Die Gottheit des Heiligen Geistes nach den griechischen Vätern des vierten Jahrhunderts. Eine dogmengeschichtliche Studie*. Strasburger

theologische Studien, 4-5. Freiburg i.Br./Saint Louis, Mo.: Herder, 1903; xii.245 p.

At 89-145: Basil's pneumatology.

SICKENBERGER 1901: Joseph Sickenberger (1872-1945), *Titus von Bostra. Studien zu dessen Lukashomilien*. Texte und Untersuchungen, 21. Leipzig: J.C. Hinrich's Buchhandlung, 1901; viii.268 p.

Geerard 1974-87, CPG iv **C 130 131**. Basil at 5 30 45n 49 53 61 71n 77 108 123 130 154-155 252. Indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 378.

SREZNEVSKIY 1901-15 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **573**. Vsevolod Izmailovich Sreznevskiy (1867-1936).

72 Old Slavonic MSS Sankt-Peterburg Biblioteka Rossiyskoy Akademii Nauk Sobranie Osnovnoe.

STOJANOVIĆ 1901 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2676**. Ljubomir Stojanović (1860-1929).

229 Old Slavonic MSS Beograd Biblioteka Serbskoi Akademii Nauk.

STRONG 1901-03: Thomas Banks Strong (1861-1944; Bishop of Oxford), 'The History of the Theological Term "Substance."' *Journal of Theological Studies* 2 (1901) 224-35, 3 (1902) 22-40, 4 (1903) 28-45.

SUVOROV 1901-02: Nikolay Semenovich Suvorov (1848-1909), 'Veroyatnyy sostav drevneyshago ispovednago i pokayannago ustava v vostochnoy tserkvi.' *Vizantiyskiy vremennik* 8 (1901) 357-434; 9 (1902) 378-417.

i.393-96: Anonymous, 'Pænitentiale' (Greek; reprint of Suvorov 1888); ii.398-414: **a)** Διδασκαλία πατέρων περί τῶν ὀφειλόντων ἐξαγγεῖλαι τὰ ἴδια ἁμαρτήματα καὶ περί τοῦ Βασιλείου τοῦ τέκνου τῆς ὑπακοῆς (ID: Δεῖ τὸν δεχόμενον τὴν ἐξομολόγησιν...καὶ πῶς δεῖ ἐξομολογεῖσθαι); **b)** Αἱ δὲ ἐπιτιμῆσεις καὶ διαφοραὶ τῶν ἐπιτιμίων εἰσὶν αὗται; Βασιλείου τέκνου τῆς ὑπακοῆς, μαθητοῦ τοῦ ἁγίου Βασιλείου τοῦ Μεγάλου (ID: Ὅσα ἐγένοντο πρὸ λ' χρόνων...κοσμικῶν τε καὶ μοναχῶν); **c)** ****K 129**; **d)** Κανόνες τῶν ἁγίων πατέρων (ID: Ἀρξομαι τῇ τοῦ

ἀγαθοῦ θεοῦ ὁδηγία καὶ συνεργία τὰς ποσότητος καὶ ποιότητος καὶ διαφορὰς ἥδη τῶν ἀμαρτημάτων... ἡ δὲ πορνεία, ἥγουν τὸ τῆς χήρας καὶ δούλης καὶ πόρνης ἐν ζ' ἔτεσι τὴν ἐπιτήμησιν περιέχει; in the latter, following the 'epitimia apostolorum': 'Ὁ ἀκουσίως φονεύσας ἔτη ι' (K 57); 'Ὁ ἐκουσίως φονεύσας ἔτη κ' (K 56); 'Ὁ μοιχεύων ἔτη κ' (K 58); 'Ὁ ἀφίων τὴν γυναῖκα αὐτοῦ τὴν συναφθεῖσαν αὐτῷ καὶ ἄλλην ἀγόμενος, ἔτη ιε' (K 77); 'Ὁ κτηνοβάτης ἔτη ιε' (cf. K 63); 'Ὁ ἀρσενικοίτης ἔτη ιε' (cf. K 62); 'Ὁ ἀδελφομιξία ἔτη κ' (cf. K 67); 'Ὁ ἴδιαν ἀδελφὴν συμμιανόμενος ἔτη κ' (K 75); 'Ὁ πόρνος ἔτη ζ' (K 59); 'Ὁ κλέπτης ἔτη δύο (K 61); 'Ὁ ἐπίορκος ἔτη ι' (K 64); 'Ὁ τυμβωρύχος ἔτη ι' (K 66) (Greek from k5165⁽²⁵⁾); iii.415-434: Old Slavonic of **a-d** (from Fedwick 1999-2000, *BBV* iv **k4984**⁽²⁶⁾).

VIKTOROV 1901: Aleksey Egorovich Viktorov (1827-83), *Rukopisi Aleksandro-Svirskogo monastyrya*. Perepechatano iz *Olonetskikh eparkhialnykh vedomosti* 9 (1901) 285-88, 10: 325-26, 11: 350-57, 12: 389-90, 13: 422-23, 15: 472-74. Petrozavodsk: Olonetskaya gubernskaya tipografiya, 1901; 17 p.

In fact, this is also a reprint of Viktorov 1890, ix.172-95.

WITTIG 1901: Joseph Wittig (1879-1949⁽²⁷⁾), 'Basilius der Grosse über Rom,' 293 ff., in: *Akten des fünften internationalen Kongresses katholischen Gelehrten zu München vom 24. bis 28. September 1900*. München: Herder, 1901; viii.520 p.

WRIGHT 1901: William Wright (1830-89), *A Catalogue of the Syriac Manuscripts Preserved in the Library of the University of Cambridge*. With an introduction and appendix by Stanley Arthur Cook (1873-1949). 2 vols. Cambridge: Cambridge University Press, 1901; 1290 p. (vol. ii at 549).

(25) As Herman 1953 has noted (cf. CPG 7559.c), the *Didaskalia* in Suvorov ends at 402; 402.3-414 is the *Kanonarion* (CPG 7558) on which the former depends. See further Herman 1953, 99 122-125.

Suvorov, 413: γ· Μοιχείαν δὲ ἐκείνην λέγομεν... καὶ Μέγας Βασίλειος μᾶλλον δὲ ὁ ἐν πᾶσι καὶ ἐν αὐτῷ λαλήσας καὶ ἕως νῦν λαλῶν θεός (cf. K 58).

(26) For a concordance with the various similar Greek texts, see Herman 1953, 121-27.

(27) See now Joachim Köhler, 'Historiker des Lebens. Die Aktualität des Theologen und Kirchengeschichtlers Joseph Wittig (1879-1949). *Archiv für schlesische Kirchengeschichte* 56 (1998) 9-26.

ABRAMOVYCH 1902 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2025**. Dmitriy Ivanovych Abramovych (1873-1955).

Old Slavonic MSS Zhytomyr at 108-14 115, and Volodymyr Volynskyy at 114. According to Rogov 1962, 30 66 28, their present whereabouts are unknown.

AL-BARAMŪSĪ 1902 = Fedwick 1999-2000, *BBV* iv 1357 (= *Lit-Bas/EB*, Bohairic-Arabic).

ASSEMANI 1902: reprint of Assemani 1749-66.

BARDENHEWER 1902-32: Otto Bardenhewer (1851-1935), *Geschichte der altkirchlichen Literatur*. 5 vols. Freiburg i.Br./St Louis, Mo.: Herder, 1902 1903 1912 1924 1932.

2nd ed. Ibid. (the first three volumes): 1913 1914 1923 (the latter with additions). iii (1923) 130-62: Basil of Cæsarea.

BATIFFOL 1902-06: Pierre Batiffol (1861-1929), *Études d'histoire et de théologie positive*. 2 vols. Paris: V. Lecoffre, 1902 1906.

BELL 1902: Nancy R.E. Bell (d.1933; Meugens; Mrs Arthur), *Lives and Legends of the Great Hermits and Fathers of the Church, with Other Contemporary Saints*. The Saints in Christian Art. London: George Bell & Sons, 1902; 322 p.; ill.

At 122-27: 'St Basil the Great.'

BRENTANO 1902: Lujo Brentano (1844-1931), 'Die wirtschaftlichen Lehren des christlichen Altertums.' *Sitzungsberichte der bayerischen Akademie, philos.-philologische und historische Klasse* (1902) 141-93.

The attitude to private property and economy of Basil, John Chrysostom, and others.

BROOKS 1902-69 = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 7070(1-2). Ernest Walter Brooks (1863-1955).

Fedwick 1999-2000, *BBV* iv 55-61 (= Seueros 538)

BUCUREȘTI 1902 = Fedwick 1999-2000, *BBV* iv 1357 (= *Lit-Bas/Byz*, Romanian).

CHABOT 1902: Jean-Baptiste Chabot (1860-1948), *Synodicon orientale ou Recueil de synodes Nestoriens, publié, traduit et annoté d'après le ms. syriaque 332 de la Bibliothèque nationale et le ms. K.VI, 4 du Musée Borgia, à Rome*. Tiré des notices et extraits des manuscrits de la Bibliothèque nationale et autres bibliothèques. Tome xxxvii. Paris: Imprimerie nationale, 1902; 695 p.

i.594-95 598: see Fedwick 1999-2000, *BBV* iv **k2303**; Paris Bibliothèque Nationale de France sir. 332.

CRUM 1902 = Fedwick 1997, *BBV* iii 558 (= *MorPr1*, Copto-English).

DELEHAYE 1902 = Olivier 1995, **1782**. Hippolyte Delehaye (1859-1941; Society of Jesus).

Greek MSS Napoli Biblioteca Nazionale Vittorio Emanuele III.

DRÄSEKE 1902: Johannes Dräseke (1844-1916), *Johannes Scotus Erigena und dessen Gewährsmänner in seinem Werke De divisione naturæ libri 5*. Studien zur Geschichte der Theologie und der Kirche, 9.2. Leipzig: Dieterich, 1902; vi.68.

Scotus Eriugena probably read Basil in Greek. Now a certainty, cf. Fedwick 1999-2000, *BBV* iv 158-61.

FUNK 1902: Franz-Xaver Funk (1840-1907), 'Über Reichtum und Handel im christlichen Altertum.' *Historisch-politische Blätter* 130 (1902) 888-99.

JAMES 1902: see James 2002.

KARO-LIETZMANN 1902: Georg-Heinrich Karo (1872-1963) & Hans Lietzmann (1875-1942), *Catenarum Græcarum catalogus*. Göttingen, 1902; 180 p.

Reprinted from Königl. Gesellschaft der Wissenschaften zu Göttingen, Philol.-hist. Kl. 1 (1902) 1-66; 3: 299-350; 5: 559-620. Still indispensable and widely used in the identification and classification of the MSS of the biblical catenæ.

LEBEDEVA 1902: E. Lebedeva, *Svyatyi Vasilii Velikiy*. Sankt-Peterburg, 1902.

MALTZEW 1902 = Fedwick 1999-2000, *BBV* iv 1358 (= Malt'zew 1894).

MCLEAN 1902 = Fedwick 1999-2000, *BBV* iv 1358 (= ***Prayer iii 3a*, English from Syriac).

MENDES DA COSTA 1902 = Kristeller-Krämer 1993, 244. Maurits Benjamin Mendes Da Costa (1851-).

1627 Latin MSS Amsterdam Bibliotheek der Universiteit.

MOELLER 1902: Wilhelm Moeller (1827-1892), *Lehrbuch der Kirchengeschichte*. 3 vols. Tübingen: J.C.B. Mohr, 1902.

NAU 1902: François-Nicolas Nau (1864-1931), 'Histoire de Jean bar Aphthonia.' *Revue de l'Orient chrétien* 97-135.

Fedwick 1999-2000, *BBV* iv 40-41 (= Aphthonia 537).

PADELFORD 1902 = Fedwick 1996, *BBV* ii 959 (= *Litt*, English).

POPOV 1902: I. Popov, 'Vasilii Velikiy,' iii 179-87, in: *Pravoslavnaya bogoslovskaya entsiklopediya*. Sankt-Peterburg, 1902.

REINACH 1902-03: Salomon Reinach (1858-1932), 'Satan et ses pompes.' *Revue de l'université de Bruxelles* 8 (1902/1903) 97-112.

Includes a discussion of Basil's kanons.

SCHERMANN 1902: Theodor Schermann (1878-1922), *Die griechischen Quellen des heiligen Ambrosius in 11.iii De spir.s.* München: Lentner, 1902; viii.107 p.

At 59-70: *AmphSp* and *Eun* 1-3 as sources of Ambrose's pneumatology.

SCHMID 1902 = Olivier 1995, **2358**. Wilhelm Schmid (1859-1951). Tübingen: Buchdruckerei von G. Schmürten, 1902; iv.88 p.

41 Greek MSS Tübingen Universitätsbibliothek.

SERGIYEV POSAD 1902 = Fedwick 1996, *BBV* ii 959 (= Sergiyev-Posad 1892).

SICKENBERGER 1902: Joseph Sickenberger (1872-1945), *Die Lukaskatene von Niketas von Herakleia*. Texte und Untersuchungen, N.F. 7.4. Leipzig: J.C. Hinrichs, 1902; v.118 p. incl. tables..

Geerard 1974-87, CPG iv **C 135**. Scholions of Basil at 88 96. Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1973.

SIMSON 1902 = Fedwick 1996, *BBV* ii **h6570**.

SPROSTRANOV 1902 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2223**. Evfim Sprostranov.

136 Old Slavonic MSS Rila Natsional'ney Muzey Rilski Manastir.

SREZNEVSKIY 1902 = Bel'chikov-Begunov-Rozhdestvenskiy 1963 **575 615 617**. Vsevolod Izmailovich Sreznevskiy (1867-1936).

36 Old Slavonic MSS Sankt-Peterburg Biblioteka Rossiyskoy Akademii Nauk Sobranie Osnovnoe.

STORNAJOLO 1902-21 = Kristeller-Krämer 1993, 864. Cosimo Stornajolo (1849-1923).

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Urbinate latino 1-1779.

SYRKU 1902-08 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2275**. Polikhroniy Agapievich Syrku (1855-1905).

44 Old Slavonic MSS Oxford Bodleian Library.

UNTERSTEIN 1902-03: Karl Unterstein, *Die natürliche Gotteskenntnis nach der Lehre der kappadozischen Kirchenväter Basilios, Gregor von Nazianz und Gregor von Nyssa. 1 Teile*. Programm des Gymnasiums für 1901/1902. Straubing: Attenkofer, 1902/1903; 44 p.

VAN DEN GHEYN 1902-06 = Olivier 1995, **619**; Kristeller-Krämer 1993, 318. Joseph Van Den Gheyn (1854-1913; Society of Jesus). Bruxelles: Henri Lamertein, Libraire-Éditeur.

4559 Greek and Latin MSS Bruxelles Bibliothèque Royale Albert 1^{er}.

VATTASSO-FRANCHI DE' CAVALIERI 1902 = Kristeller-Krämer 1993, 866. Marco Vattasso (1869-1925), Pio Pietro Franchi de' Cavalieri (1869-1960).

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano latino 1-678.

VENTURA TRAVESET 1902 = Fedwick 1996, *BBV* ii 959-60 (= *Ps 14/15b*, Spanish).

VON FAULHABER 1902: Michel Von Faulhaber (1869-1952; Cardinal), *Hobelied-Proverbien-und Prediger-Catenen*. Theologische Studien der Leo-Gesellschaft, 4. Wien: Verlag von Mayer & Co., 1902; xv.176 p.

Imprescindible for Geerard 1974-87, CPG iv **C 80 C 90 C 100 C 102**.

VON SODEN 1902-13: Hermann Von Soden (1852-1914; Freiherr), *Die Schriften des Neuen Testaments in ihrer ältesten erreichbaren Textgestalt*. 4 vols. Teil 1, Abteilung 1-3. Berlin: Alexander Duncker, 1902-10; Teil 2, Text mit Apparat, Göttingen: Vandenhoeck & Ruprecht, 1913.

Teil 1, 1466 ff. allocates the Cappadocians to the group of Gospel MSS $\text{N O } \Sigma \Phi$. Results which were followed for Basil by Clarke 1925 but which today have been challenged. See the reservations of Oliver 1961, who, however, adheres to Von Soden's nomenclature, but now see especially Racine 2004.

VYAZEMSKIY (1902) = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **872**. Pavlo Petrovich Vyazemskiy (1792-1878; Graf).

Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Pavla Petrovicha Vyazems'kogo F 1-150, Q 1-303, O 1-91.

WITTIG 1902: Joseph Wittig (1879-1950), 'Studien zur Geschichte des Papsten Innozenz I, und der Papstwahlen des 5. Jahrhunderts.' *Theologische Quartalschrift* 84 (1902) 388-439.

ZAOZERSKIY-KHAKHANOV 1902: see Zaozerskiy-Khakhanov 1903.

Z[H]ORDANIA 1902-03: T'edo Z[h]ordania, *Opisanie rukopisey i staropechatnikh knig tserkovnogo muzeya dukhovenstva gruzinskoy eparkhii*. 2 vols. Tbilisi: Tipografiya Gutenberg, 1902 (vol. ii: MSS 401-800), 1903 (vol. i: MSS 1-400).

800 Georgian MSS Tbilisi Sak'art'velos Mec'nierebat'a Akademia Helnacert'a Instituti A-. See now K'art'uli (1974-76).

ANDERSON 1903: John George Clark Anderson (1870-1952), *Asia Minor. Index*. Murray's Handy Classical Maps. London: J. Murray, 1903; 11 p.; 1 folded colour map.

ANDERSON-CUMONT-GRÉGOIRE 1903-10: John George Clark Anderson (1870-1952), Franz-Valéry-Marie Cumont (1868-1947) & Henri Grégoire (1881-1964), *Studia Pontica*. 3 vols. Bruxelles: H. Lamerin, 1903-10.

Vol. i: 'A Journey of Exploration into Pontus' (with ill., plates, maps); vol. iii: 'Recueil des inscriptions grecques et latines du Pont, et de l'Arménie.'

BERNARDAKIS 1903: Gregorios N. Bernardakis (1848-1925), 'Les appels au pape dans l'église grecque jusqu'à Photius.' *Echos d'Orient* 6 (1903) 118-25 249-57.

Deals also with Basil.

BIRMINGHAM 1903: George A. Birmingham (1865-1956), *The Spirit and Origin of Christian Monasticism*. London: Methuen, 1903; xxiv.307 p.

BRIGHT 1903: William Bright (1824-1901), *The Age of the Fathers Being Chapters in the History of the Church During the 4th and the 5th centuries*. 2 vols. London: Longmans, Green Co., 1903.

At i 367-93: 'The Episcopate of St Basil.'

CHARON-KOROLEVSKI 1903 = Fedwick 1999-2000, *BBV* iv 1358-59 (= *Lit-Bas/Byz*, French).

DELEHAYE 1903: Hippolyte Delehaye (1859-1941; Society of Jesus), 'Saint Barlaam à Antioche.' *Analecta Bollandiana* 22 (1903) 129-45.

Critical edition of the Greek Passions. Deals also with **Barl.

DICTIONNAIRE (1903-72): *Dictionnaire de théologie catholique, contenant l'exposé des doctrines de la théologie catholique, leurs preuves et leur histoire*. Edd. Jean-Michel-Alfred Vacant (1852-1901), Joseph Eugène Mangenot (1856-1922), et al. 15 vols + 3 de Tables générales. Paris: Letouzey et Ané, 1903-46 1951-72 (= + 3 vols).

For Basil, see 'Tables générales,' i 381-83.

DITTENBERG 1903-05: Wilhelm Dittenberger (1840-1906), *Orientis Graeci inscriptiones selectae. Supplementum Syllogas inscriptionum Graecarum*. 2 vols. Leipzig: Hirzel, 1903 1905.

EGGERSDORFER 1903: Franz-Xaver Eggersdorfer (1879-1958), 'Die grossen Kirchenväter des 4. Jahrhunderts auf den heidnischen Hochschulen ihrer Zeit.' Vortrag gehalten in den Studentenverein Oeno-Danubia. *Theologisch-Praktische Monatschrift* 13 (1903) 335-45 426-32.

Contrasts the favourable attitude to Hellenistic higher education on the part of Basil and Gregory of Nazianzos with the negative stance of Jerome and Augustine.

FINCK 1903: Franz-Nikolaus Finck (1867-1910), *Ts'owts'ak hay-erēn dzerhagrats' Apkar Yovhannisian/Katalog der armenischen Handschriften des Herrn Abgar Joannissian zu Tiflis*. Leipzig/Marburg: Nubar Kapamadjian, 1903; xxiii.260 p.

This collection has been transferred to Yerevan, see Fedwick 1999-2000, *BBV* iv 1164.

GILLMANN 1903: Franz Gillmann (1865-1943), *Das Institut der Chorbischöfe im Orient; historisch-kanonistische Studie*. Veröffentlichungen aus dem kirch.-hist. Seminar, München, 2.1. München: J.J. Lentner, 1903; [6].136 p.

At 99-105: Basil's kanonikal letters, esp. *Chor* 1/54, *Chor* 2/53.

GOLLOB 1903 = Olivier 1995, 275. Eduard Gollob (1856-1922).

Greek MSS in Austrian mainly provincial libraries.

GRÜTZMACHER 1903: Richard-Heinrich Grützmacher (1876-1959), 'Mönchtum,' xiii 214-35, in: *Realencyklopädie für protestantische Theologie und Kirche*. 1903.

JENTSCH 1903: Karl-Eduard-Gottlieb Jentsch (1833-1917), *Helentum und Christentum*. Leipzig: F.W. Grunow, 1903; viii.301 p.

KUGENER 1903 = Fedwick 1999-2000, *BBV* iv 40 (= Zakharias 536).

KYRIAKOS 1903: Diomedos Anastasiou Kyriakos (1843-1923), *ΟΙ ΤΡΕΙΣ ΜΕΓΑΛΟΙ ΊΕΡΑΡΧΑΙ*. Athinai, 1903; 18°; 76 p.

LÜDEMANN 1903: Hermann Lüdemann (1842-1933), 'Jahresbericht über die Kirchenväter und ihr Verhältnis zur Philosophie.' *Archiv für Geschichte der Philosophie* 9 (1903) 401-48.

MERCATI 1903: Giovanni Mercati (1866-1957; Cardinal), *Varia sacra. Fascicolo 2. Piccoli supplementi agli scritti dei dottori capadoci e di San Cirillo Alessandrino*. Studi e testi, 11. Roma: Tipografia vaticana, 1903; 112 p.

i.53-56: 'Nuova lettera di Gregorio Nazianzeno e risposta di Basilio Magno' = *GrNaz* 367 = Fedwick 1993, *BBV* i 467; ii.57-70: 'La lettera ad Eustazio "De sancta trinitate" ossia la 189 tra le lettere di San Basilio' = *EustArc* 2/189 = Fedwick 1993, *BBV* i 467-68.

NARDINI-GIGLI-BADIANI-MARACCHI BIAGIARELLI-FALCIANI PRUNAI 1903-79 = Kristeller-Krämer 1993, 414. Carlo Nardini, Antonio Gigli, A. Badiani, Berta Maracchi Biagiarelli, Maria Falciani Prunai.

Latin MSS Firenze Biblioteca Moreniana Moreni 1-396, Pecci 1-136, Frullani 1-43, Bigazzi 1-32.

PAPADOPOULOS-KERAMEUS 1903: Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912), *Βίος καὶ πολιτεία Βασιλείου τοῦ Μεγάλου καὶ Γρηγορίου τοῦ Θεολόγου*. Athinai, 1903.

RADCHENKO 1903: Konstantyn Theodorovych Radchenko (d.1908), 'Zur Literatur der "Fragen und Antworten."' *Archiv für slavische Philologie* 25 (1903) 611-21.

Cf. Fedwick 1999-2000, *BBV* iv 1874-76.

RASNEUR 1903: J. Rasneur, 'L'homoiousianisme dans se rapports avec l'orthodoxie.' *Revue d'histoire ecclésiastique* 4 (1903) 189-206 411-31.

SANDYS 1903-08: John Edwin Sandys (1844-1922; Sir), *A History of Classical Scholarship. i. From the Sixth Century B.C. to the End of the Middle Ages. ii. From the Revival of Learning to the End of the Eighteenth Century (in Italy, France, England, and the Netherlands). iii. The Eighteenth Century in Germany, and the Nineteenth Century in Europe and the United States of America*. Cambridge: Cambridge University Press, 1903; xxiii.702 p., 1903; xxx.498 p., 1908; xiv.523 p.

Basil in i 349-50, and ii: see Index (some of the translations are incompletely described).

SANKT-PETERBURG 1903 = Fedwick 1997, *BBV* iii 558-59 (= *Mor* 1-80, Russian).

SERRUYS 1903 = Olivier 1995, 2287. Daniel Serruys.

These Greek MSS of the Thessaloniki Γυμνάσιον have been transferred to other places, as indicated by Olivier.

SOBOLEVSKIY 1903: Aleksey Ivanovich Sobolevskiy (1856-1929), *Perevodnaya literatura moskovskoy Ruse xiv-xvii vekov. Bibliograficheskie materialy s dvuma fototipicheskimi snimkami. Sbornik otdeleniya russkogo yazyka i slovesnosti Akademii nauk (SORYAS) 74.1*. Sankt-Peterburg: Tipografiya imperatorskoy Akademii nauk, 1903; viii.460 p.; 2 figs.

Basil at 5 15 264 268-71 281 289 293-96. See also Fedwick 1996, *BBV* ii 960.

SOBOLEVSKIY 1903a: Aleksey Ivanovich Sobolevskiy (1856-1929), *Zbityiya svyatykh po drevnerusskim spiskam*. Pamyatniki drevney pis'mennosti, 149. Sankt-Peterburg, 1903.

At 19-40: A life of Basil from a 14th century MS.

SOMMERLAD 1903: Theo Sommerlad (1869-1940), *Das Wirtschafts-Programm der Kirche des Mittelalters. Ein Beitrag zur Geschichte der National-Ökonomie und zur Wirtschaftsgeschichte des ausgehenden Altertums*. Leipzig: Weber, 1903; xvi.224 p.

Traces the reaction in the Middle Ages against the 'communism' of such writers as Lactantius, Basil, Chrysostom and Ambrose.

SREZNEVSKIY 1903 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **576 620**. Vsevolod Izmailovich Sreznevskiy (1867-1936).

137 Old Slavonic MSS Sankt-Peterburg Biblioteka Rossiyskoy Akademii Nauk Sobranie Osnovnoe.

TERZAGHI 1903 = Kristeller-Krämer 1993, 786. Nicolò Terzaghi.

Index to Lorenzo Ilari's 1844-48 catalogue of Latin MSS Siena Biblioteca Comunale degli Intronati.

VON FAULHABER 1903: Michel Von Faulhaber (1869-1952; Cardinal), 'Die Katenenhandschriften der spanischen Bibliotheken.' *Biblische Zeitschrift* 1 (1903) 151-59; 246-55; 351-71.

Important for Geerard 1974-87, CPG iv **C 4 C 56 C 65 C 70 C 75**; Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS **C 50**.

WEISS 1903: Karl Weiss (1853-1931), *Die Erziehungslehre der drei Kappadozier. Ein Beitrag zur patristischen Pädagogik*. Strassburger theologische Studien v.3-4. Freiburg i.Br.: Herder, 1903; xii.242 p.

Firstly presented as 'Die Erziehungslehre der drei Kappadozier. Eine pädagogisch-historische Studie.' Inaug.diss. Freiburg i.Br.: Herder, 1903.

ZAOZERSKIY-KHAKHANOV 1903: Nikolay Aleksandrovich Zaozerskiy (1851-) & A.S. Khakhanov, 'Nomokanon Yoanna Postnika v ego redaktsiyakh gruzinskoy, grecheskoy i slavyanskoy. S predisloviyami izdateley.' *Chteniya v Obshchestve istorii i drevnostey rossiysskikh*, kniga 2 (1903) 1-96; kniga 3, 1-97.

Printed also separately: Moskva, 1902. Kniga 3, i.1-97: Ps.Ioannes IV Nesteutes, *Kanonarion* (Geerard 1974-87, CPG 7558; Georgian-Old Slavonic-Greek; Georgian trans. Ek'vt'ime Mt'atsimedeli, d.1028). It includes, at (83)85-93(96): **K 129 (Geerard 1974-87, CPG 7560.1) = Fedwick 1999-2000, *BBV* iv 1543-44. Khakhanov did not collate Fedwick 1999-2000, *BBV* iv **k7534** (a.1031) but more recent codices. Neither has Zaozerskiy used **k4984** (*Kormchaya* 3, 'Ustyuzhskaya Novgorodskaya') but **k4751** (*Kormchaya* 3, Yoasafovskaya). For the Greek the editors used Morin 1651, with variants from Pitra 1852-58, 429-35 436-38.

BEIS 1904 = Olivier 1995, **2235**. Nikos Athanasiou Beis (1883-1958).

Greek MSS Sparti Τομικὸ Ἱστορικὸ Ἀρχεῖο.

BENESHEVICH 1904: Vladimir Nikolævich Beneshevich (1874-1934), 'Svedeniya o grecheskykh rukopisyakh kanonicheskago soderzhaniya v bibliotekakh monastyrey Vatopeda i Lavre sv. Afanasiya na Afone.' *Vizantiyskiy vremennik*, Suppl. to vol. 11 (1904) 1-104 p.

Greek kanonikal MSS Athos Μονὴ Βατοπεδίου and Μονὴ Μεγίστης Λαύρας. Cf. Olivier 1995, **1101**.

BOBROV 1904: Vladimir Bobrov (1872-1908), 'Fragmente Basilii' des Grossen (des Propheten Joël) in der Handschrift Sbornik Svijatoslava vom Jahre 1076.' *Archiv für slavische Philologie* 26 (1904) 478-80.

An excerpt from *Ebr* (448 452 448 453 457) under the name of Prophet Joel in the *Izbornik Svyatoslava 1076 g.* (p. 678-84 819-22) first identified by Ivakin 1901.

BUDGE 1904: Ernest Alfred Thompson Wallis Budge (1857-1934; Sir), *The Book of Paradise Being the Histories and Sayings of the Monks and Ascetics of the Egyptian Desert by Palladius, Hieronymus and Others. The Syriac Texts, According to the Recension of 'Anân-Īshĕr' of Bêth 'Īabbê, Edited with an English Translation*. 2 vols. Lady Meux Manuscript No. 6. London: N/P, 1904 lxxviii.[918].1095 (trans.) + 786 pp. (Syriac is in vol. 2: 768 p.)

See Budge 1907.⁽²⁸⁾ i.275-76 (= vol. ii, trans. i 340): '...and the blessed man Basil, Bishop of Cæsarea, appointed him [Evagrius Pontikos] to be a reader' (= Budge 1907, i 223); ii.721 (= vol. ii, trans. ii 936): No. 395, '...and the blessed Mar Basil, the Bishop, sent him a message in a letter, saying, Thou hast lost the great name which thou hadst in the world, for thou wast called "nobleman," and thou hast not become a monk' ⁽²⁹⁾ (= Budge 1907, ii 238, No. 417); iii.931 (= vol. ii, trans. ii 1033): '...Basil and John [Chrysostom]...applied all the Psalms to their own lives and works' (= Budge 1907, ii 306, No. 637).

Fedwick 1999-2000, *BBV* iv 17 n.22. See Budge 1907.

CRUM 1904: Walter Ewing Crum (1865-1944), 'The Coptic Version of the "Canons of St Basil."' *Proceedings of the Society of Biblical Archaeology* 26 (1904) 57-62.

'Kanones i-cvi' (English abridged). See Fedwick 1999-2000, *BBV* iv 1560.

HOLL 1904: Karl Holl (1866-1926), *Amphilochius von Ikonium in seinem Verhältnis zu den grossen Kappadoziern*. Tübingen/Leipzig: J.C. Mohr, 1904; vii.266 p.

Basil's Trinitarian Teaching at 116-58, still one of the finest. Reissued 1969.

HOLL 1904a: Karl Holl (1866-1926), 'Über die Gregor von Nyssa zugeschriebene Schrift "Aduersus Arium et Sabellium."' *Zeitschrift für Kirchengeschichte* 25 (1904) 380-98.

Reprinted in his *Gesammelte Aufsätze zur Kirchengeschichte, Band ii: Der Osten*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1964, 298-309; Basil at 300 304-05 308.

LAMBROS 1904-09 = Olivier 1995, **407** = **46**. Spyridon Paulos Lambros (1851-1919).

(28) This ed. was for private use; in 1907 it was put out for wider circulation.

(29) For the Latin version of this saying, see Fedwick 1999-2000, *BBV* iv 17-18 (= Cassianus 435).

241 MSS of which 237 are Greek now in Athinai Βιβλιοθήκη τῆς Βουλῆς τῶν Ἑλλήνων.

LIETZMANN 1904: Hans Lietzmann (1875-1942⁽³⁰⁾), *Apollinaris von Laodicea und seine Schule. Texte und Untersuchungen von Hans Lietzmann*, 1. Tübingen: J.C. Mohr, 1904; xvi.323 p.

No more published. At 48-62 discusses the chronology of many of Basil's letters. Reissued Hildesheim/New York: Olms, 1970.

MARR 1904: Nikolay Yakovlevich Marr (1864-1934), 'Fiziolog, armyano-gruzinskiy izvod. Gruzinskiy i armyanskiy teksty izsle- doval, izdal i perevel N. Marr.' *Teksty i raziskanya po armyano-gruzinskoy filologii* 6 (1904) 111-30.

Ed. of ***Physiologos* (Armeno-Georgian-Russian) from Fedwick 1996, *BBV* ii **h673**. Add to Fedwick 1999-2000, *BBV* iv 1873.

NIKOL'SKIY 1904-10 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1016**. Anton Ivanovich Nikol'skiy (1874-1953).

4065 Old Slavonic MSS Sankt-Peterburg Tsentral'nyy Gosudarstvennyy Istoricheskiy Arkhiv.

PARIS 1904 = Fedwick 1999-2000, *BBV* iv 1360 (= *Lit-Bas/Byz*, French).

PONOMAREV 1904: Pavel Petrovich Ponomarev, 'Iz istorii sv. predaniya. Uchenie o sv. predanii sv. Vasiliya Velikogo.' *Pravoslavnyy sobesidnik* 1 (1904) 264-78 318-38.

Reissued in Ponomarev 1908.

RAMSAY 1904: William Mitchell Ramsay (1851-1939; Sir), 'Roads and Travel [in New Testament],' 374-402, in: *A Dictionary of the Bible Dealing with Its Language, Literature and Contents Including the Biblical Theology. Extra Volume Containing Articles, Indexes, and Maps*. Edd. James Hastings (1852-1922) & John Alexander Selbie (1856-1931). Edinburgh: T. & T. Clark, 1904; xviii.936 p.

(30) Further on him, see briefly *ODCC*, 980.

SCHERMANN 1904: Theodor Schermann (1878-1922), *Die Geschichte der dogmatischen Florilegien vom v.-viii. Jahrhundert*. Texte und Untersuchungen N.F. xiii.1. Leipzig: J.C. Hinrichs'sche Buchhandlung, 1904; vi.104 p.

After so many years, this work has not been replaced entirely.

SCHIWIETZ 1904-38: Stephan Schiwietz (1863-), *Das morgenländische Mönchtum*. 3 vols. Mainz: Verlag von Kirchheim & Co., 1904 1913, Mödling bei Wien: St Gabriel, 1938.

SEVER'YANOV 1904 = Fedwick 1996, *BBV* ii 960 (= *Mart*, Old Slavonic).

SPERANSKIY 1904: Mikhail Nestorovich Speranskiy (1863-1938), *Perevodnye sborniki izrecheniy v slavyano-russkoy pis'mennosti. Izsledovanie i teksty*. Sankt-Peterburg, 1904; vi.573.245.vi p.

Reissued with second title, *Serbische und bulgarische Florilegien (Pchele) aus den 13.-15. Jahrhundert*. Nachdruck der 1904 Ausgabe mit einer Einleitung und neuen Registern von Dmitriy Tschizewskij (1894-). Slavische Propyläen Texte in Neu- und Nachdrucken, Band 28. München: W. Funk, 1970. Since much of the studied material is relevant to Basil, here are its more detailed contents (the Roman number indicates chapters followed by pages): i.1-67: general history of the florilegia; ii.68-154: Damaske-nian 'Sacra parallela'; iii.155-328: 'Pchely' 'Melissai'. Pchela russkaya; iv.330-45: Pchela serbskaya; v.346-70: Pchela bulgar-skaya; vi.371-92: Russkaya pravda 1599 goda; vii.393-414: Me-nandr. Grigoriy Bogoslov; viii.415-470: Nil i Isaakiy. Varnava. Bezi-mennye florilegii; ix.471-504: Sirakh i Solomon; x.505-26: Gen-nadiy. Evagriy. Thalassiy. Ioann Zlatoust; xi.527-62: Tsvety darova-nii; xii.563-72: Neskol'ko vyvodovi nablyudenii. Follow 'Prilozheniya' (Appendix, with texts).

SREZNEVSKIY 1904 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **577**. Vsevolod Izmailovich Sreznevskiy (1867-1936).

120 Old Slavonic MSS Sankt-Peterburg Biblioteka Rossiyskoy Akademii Nauk Sobranie Osnovnoe.

TSERETELI 1904: Grigoriy Filimovich Tsereteli (1870-1939), *Sokrashcheniya v grecheskikh rukopisyakh preimushchestvenno po*

datirovannim rukopisyam Sankt-Peterburga i Moskvy. Izdanie vtoroe ispravlennoe i dopolnennoe s prilozheniem 11 tablits'. Sankt-Peterburg: Tipografiya I.N. Skorokhodova, 1904; lviii.212 p.; 11 pl.

Reissued Hildesheim/New York: Georg Olms Verlag, 1969.

WADDINGTON-BABELON-REINACH 1904: William Henry Waddington (1825-1894), Ernest-Charles-François Babelon (1854-1924) & Théodore Reinach (1858-1932), *Recueil général des monnaies grecques d'Asie Mineure, commencé par feu William Henry Waddington, continué et complété par Ernest Charles François Babelon et Théodore Reinach*. Paris: E. Leroux, 1904.

ZHDANOV 1904: Ivan Nikolævich Zhdanov (1846-1901), 'Beseda Trekh Svyateteley i "Ioca monachorum,"' 763-808, in: *Sochineniya*. Izdanie Sbornika Otdeleniya russkogo yazyka i slovesnosti Akademii nauk. Sankt-Peterburg: Tipografiya Imperatorskoy Akademii nauk, 1904; v.871 p.

Originally published in *Zhurnal Ministerstva narodnogo prosveshcheniya* 1 (1892) 157-94. See Fedwick 1999-2000, *BBV* iv 1875 = ***ErAp* 3 *Hier*. Cf. also Fedwick 1999-2000, *BBV* iv 1361.

CHAPTER THREE: STUDIES (1905-34)

ABRAMOVYCH 1905-10 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 841. Dmytryy Ivanovych Abramovych (1873-1955).

Old Slavonic MSS 1-83 1255-1260 (total: 259) of Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Sankt-Peterburgskaya Dukhovnaya Akademiya.

ALLARD-BESSE 1905: Paul Allard (1841-1916) & Jean-Martial-Léon Besse (1861-1920; Order of St Benedict), 'Basile de Césarée,' ii 441-59, in: *Dictionnaire de théologie catholique*. Paris: Letouzey, 1905.

BENESHEVICH 1905: Vladimir Nikolaevich Beneshevich (1874-1943), *Kanonicheskiy sbornik xiv titulov s vtoroy chetverti vii veka do 883 g. K drevney istorii istochnikov prava greko-vostochnoy tserkvi*. Sankt-Peterburg: Tip. Imperatorskoy Akademii Nauk, 1905; xiii.334.101 p.

A base study of *Synt xiv tit.* (Greek-Old Slavonic) for Beneshevich 1906. For MSS and recensions, see *ibid.* Fedwick 1999-2000, *BBV* iv 1546 1576-80. Reprints: Beneshevich 1974.

BURN 1905: Andrew Ewbank Burn (1864-1927), *Niceta of Remesiana. His Life and Works*. Cambridge: Cambridge University Press, 1905. clx.194 p.

Fedwick 1999-2000, *BBV* iv 9 (= Nicetas 414). For the antiphonal singing, see at xc-xci.

CAVALLERA 1905: Ferdinand Cavallera (1869-1960; Society of Jesus), 'Le "De uirginitate" de Basile d'Ancyre.' *Revue d'histoire ecclésiastique* 6 (1905) 5-14.

À propos **VirgL.

CAVALLERA 1905a: Ferdinand Cavallera (1869-1960; Society of Jesus), *Le schisme d'Antioche*. Paris: Picard, 1905; xix.342 p.

See now Spoerl 1993.

CHEVALIER 1905-07: Ulysse Chevalier (1841-1923), *Répertoire des sources historiques du Moyen Âge, Bibliographie*. 1st ed. 1 vol. 2370 cols, 1877-83. 2nd ed. greatly augmented, in 2 vols, 1905-07.

Reprints: New York: Krause, 1960.

CONYBEARE 1905: Frederick Cornwallis Conybeare (1856-1924 ⁽¹⁾) & Arthur John Maclean (1858-1943; Bishop of Moray, Ross and Caithness), *Rituale Armenorum being the Administration of the Sacraments and the Breviary Rites of the Armenian Church, together with the Greek Rites of Baptism and Epiphany*. Edited from the Oldest MSS by F.C. Conybeare and the East Syrian Epiphany Rites Translated by A.J. Maclean. Oxford, at the Clarendon Press, 1905; xxxv.536 p.

Fedwick 1997, *BBV* iii 559. English translation of: i.159-160: *Arm 16 (= *AskPr5, 884B9-C13, + ErAp 25 fus, 984C5-11, 985B12-C7; inc. Now in the presence of the chosen, let all abolish). From Fedwick 1997, *BBV* iii 12570.

CRUM 1905: Walter Ewing Crum (1865-1944), *Catalogue of the Coptic Manuscripts in the British Museum*. London: British Museum Trustees, 1905; 623 p.

Coptic MSS London British Library.

FALK 1905: Franz Falk (1840-1909), 'Der älteste Druck der Schrift Basilius des Grossen über Lektüre heidnischer Schriftsteller.' *Der Katholik* 85 (1905) 158-60.

It is considered to be Mainz: Schöffler, 1460 or 1459. If this is so, amend Fedwick 1996, *BBV* ii 820(1).

GALTIER 1905: Émile Galtier, 'Contributions à l'étude de la littérature arabe-copte. iv. Histoire de saint Basile et du Serpent.' *Bulletin de l'institut français et archéologie orientale* 4 (1905) 140-44.

GIRARD 1905: P[ère?] Girard, known through De Jerphanion 1911, 351n, in: *Les missions catholiques* (1905) 34-35, tried to identify the location of Anisa.

(1) See ODCC, 414.

JACKSON 1905 = Fedwick 1996, *BBV* ii 960 (**KaisAp 8, Greco-English).

LEIPOLDT 1905: Johannes Leipoldt (1880-1966), *Didymus der Blinde von Alexandria*. Texte und Untersuchungen, 29. Leipzig: Hinrichs, 1905; 148 p.

**Eun 4s. At 26-31 criticizes Funk 1902. See the rejoinder by Funk 1907.

LOOFS 1905 = Fedwick 1999-2000, *BBV* iv 16 (= Nestorios 431+).

MORETUS 1905: Plantin-Henri Moretus (1878-1957; Society of Jesus), 'Catalogus codicum hagiographicorum Latinorum bibliothecæ Bollandianæ.' *Analecta Bollandiana* 24 (1905) 425-68.

Lation hagiographic MSS Bruxelles Bibliothèque des Bollandistes. Cf. Kristeller-Krämer 1993, 25 321.

PÉTRIDIS 1905 = Fedwick 1999-2000, *BBV* iv 1361 (= **Hist-Myst, Latin).

PLASS 1905: Paul Plass (1880-), *De Basilii et Ambrosii excerptis ad historiam animalium pertinentibus*. Dissertatio inauguralis. Marburg: Bauer, 1905; 57 p.

POHLENZ 1905: Max Pohlenz (1872-1963), 'Philosophische Nachklänge in altchristlichen Predigten.' *Zeitschrift für wissenschaftliche Theologie* (1905) 72-95.

POHLENZ 1905a: Max Pohlenz (1872-1963), 'Plutarchs Schrift Περὶ εὐθυμίας.' *Hermes* 40 (1905) 275-300.

Traces influences of Plutarch's 'On Cheerfulness, or Tranquillity' in *GrNaz* 2/2, *Grat*, *Ira*.

POPOV 1905 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1299. Nikolay Petrovich Popov. Also separately, Moskva: Tipografiya O.O. Gerbek, 1905.

18 Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzei Sobranie Simonov Monastyr.

ROCCHI 1905 = Fedwick 1999-2000, *BBV* iv 1362 (= ***Hist-Myst*, Latin).

SCHIFF 1905: Mario Lodovico Schiff (1868-1915), *La bibliothèque du Marquis de Santillane*. Bibliothèque de l'École des Hautes Études, Sciences historiques et philologiques, 153. Paris: Émile Bouillon, 1905; xci.509 p.

Don Iñigo Lopez de Mendoza, Marqués de Santillana (1398-1458) owned several MSS with works by Basil. See esp. Fedwick 1996, *BBV* ii **h4078 h4083**.

STEPHANIDIS 1905 = Olivier 1995, **939**. B.K. Stephanidis.

152 Greek MSS Edirne Γυμνάσιον. On the fate of these MSS, see Olivier.

TRUHLÁŘ 1905-06 = Kristeller-Krämer 1993, 719. Josef Truhlář (1840-1914).

2830 Latin MSS Praha Národní knihovna České Republiky.

YATSIMIRSKIY 1905 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2513**. Aleksandr Ivanovich Yatsimirskiy (1870-1925).

468 Old Slavonic MSS in various Romanian libraries.

BELTRAMI 1906 = Kristeller-Krämer 1993, 308. Achille Beltrami.

Latin MSS Brescia Biblioteca Civica Queriniana.

BENESHEVICH 1906-87: Vladimir Nikolaevich Beneshevich (1874-1943), *Drevneslavianskaya Kormchaya xiv titulov bez tolkovaniy*. Trud Vladimira Nikolaevicha Beneshevicha, tom pervoy/*Syntagma xiv titulorum sine scholiis, secundum uersionem Palaeoslouenicam*. edidit Vladimir Nikolaevich Beneševič. tomus primus. Izdaniya otdeleniya russkago yazyka i slovesnosti Imperatorskoy Akademii Nauk. Sankt-Peterburg: Tip. Imperatorskoy Akademii Nauk, 1906; viii.iv.840 p.

-----*Drevneslavianskaya Kormchaya xiv titulov bez tolkovaniy*. Trud Vladimira Nikolaevicha Beneshevicha, tom vtoroy. Podgotovlen k izdaniyu i snabzhen dopolneniyami Yuriyem Konstantinovim Begunovym, I.S. Chichurovym i Yaroslavom Nikolaevichim

Shchapovym. Pod obshchim rukovodstvom Yaroslava Nikolaevicha Shchapova/*Syntagma xiv titulorum sine scholiis secundum uersionem Palaeoslouenicam*, adiecto textu Græco e uetustissimis codicibus manuscriptis exarato. edidit Vladimir Nikolaevich Beneševič. tomus secundus. ad editionem præparauerunt et suppleuerunt Jurij Konstantinovič Begunov, I.S. Čičurov et Jaroslav Nikolaevich Ščapov. sub directione Jaroslavi Nikolaevich Ščapov. Akademiya Nauk SSSR, Bolgarskaya Akademiya Nauk Institut Istoriy/Academia scientiarum USSR institutum historicum USSR. Sofiya: Izdatel'stvo bolgarskoy akademii nauk/In ædibus academiæ scientiarum Bulgaricæ, Serdicæ, 1987; 331 p.

I, Eutychios, Patriarch of Constantinople (*sedit* 552-565 577-582) & Ioannes IV Nesteutes, Patriarch of Constantinople (*sedit* 582-595), *Synt. xiv tit.* (Greek-Old Slavonic; ⁽²⁾ Geerard 1974-87, CPG 7556), containing: i.460-78: *K* 1-16; ii.479-94: *K* 17-50; iii.495-508: *K* 51-84; iv.509-11: *K* 89; v.512-14: *K* 90; vi.515-16: *K* 88; vii.517: *K* 87; viii.524: *K* 86; ix.525-29: *K* 91; x.530-31: *K* 92. Based on all the recensions and MSS studied by Beneshevich 1905: ⁽³⁾ **Greek**: ⁽⁴⁾ (a) 'recensio i chronologica seu Trullana (ante a.883, Photio prototypa)' Fedwick 1999-2000, *BBV* iv **k621 k732 k1334 k1601 k1812 k2384 k2626 k2743 k2753 k3119 k3321 k5336 k5367 k5373 k5444 k5462 k5474 k5587 k5622 k5623 k5917 k5919 k5920 k5921 k5922 k6023 k6042 k6142 k6143 k6335 k6724 k7321 k7322 k7323 k7754 k7927 k7997 k8401**. (b) 'recensio ii': **k2607 k2735 k3113 k5342**. (c) 'recensio iii Tarasiana siue systematica': ⁽⁵⁾ **k6354 k8200**. From Rhalli-Potli 1854-58 he uses **k7791**. **Old Slavonic** (trans. of 'rec. iii,' incorporated into the *Kormchaya Kniga*): **k4302 k4585 k4786 k6617 k6876**.

(2) The latter incorporated into the *Kormchaya Kniga*.

(3) Beneshevich's classification is slightly more complex since he distinguishes in the first category several MSS that either have or do not have the kanons typical to the first recension. Among such is Fedwick 1999-2000, *BBV* iv **k2626**. Despite a different outlay, **k7932** has the kanons of the first recension. So does **k5343** in the second recension.

(4) Napoli I A 4 and Roma Collegio Romano iv 28 (= Beneshevich 1905, 116-29) should be eliminated. On Athinai 1372 (= Beneshevich 1905, 14-15 23-24), see Fedwick 1999-2000, *BBV* iv **k7791**.

(5) Only 84 kanons distributed: *K* 1-16 *K* 1-68. This would demonstrate its dependence on Ioannes III Scholastikos' *Synag. l. tit.* in which the first--*K* 1-16--are wanting. Perhaps in the beginning *Synt. xiv tit.* also featured only *K* 17-84.

II (1987), vi.49-53: **K 137; xiii.98-99: **K 107; xiv.100: **K 113; xxi.122-23: **K 138; xxiv.128-29: *Slav 191. MSS (with Basil texts): Fedwick 1999-2000, *BBV* iv **k4287 k6876**.

DELEHAYE 1906 = Olivier 1995, **1189**. Hippolyte Delehaye (1859-1941; Society of Jesus).

Greek MSS Holkham Hall Library of the Earl of Leicester now either in London British Library or Oxford Bodleian Library Holkham Greek. See Olivier, **1567 1861-1863**.

EUSTRATIADIS 1906-12 = Fedwick 1999-2000, *BBV* iv 240 (= Glykas 1184-1204).

FLOYER-GRAVES HAMILTON 1906 = Kristeller-Krämer 1993, 916. Jofin Kestell Floyer (1868-), Sidney Graves Hamilton (1855-1916); Worcestershire Historical Society Publications, 20. Oxford: James Parker & Co., 1906; xviii.196 p.; ill.

Latin MSS Worcester Cathedral and Chapter Library.

HÜLSTER 1906 = Fedwick 1996, *BBV* ii 960 (= *Litt*, German).

JUGIE 1906: Martin-Étienne Jugie (1876-1954; Augustinian of the Assumption), 'L'epiclèse et le mot "antitype" de la messe de saint Basile.' *Echos d'Orient* 9 (1906) 193-98.

Lit-Bas/Byz.XXIV = Fedwick 1999-2000, *BBV* iv 1499.

MARTINI-BASSI 1906 = Olivier 1995, **1694**; Kristeller-Krämer 1993, 594. Emidio Martini (1852-1940), Domenico Bassi (1859-1943); Milano: Hoepli, 1906; 1297 p.

1093 Greek, with some parts in Latin and Italian, MSS Milano Biblioteca Ambrosiana. For complementary descriptions, see Pasini 1997.

NAU 1906: François-Nicolas Nau (1864-1931), 'Note sur le contenu des manuscrits palimpsestes: Paris Supplément grec 480 et Chartres 1754.' *Revue de l'Orient chrétien* 11 (1906) 430-31.

On the Paris MS, see Fedwick 1996, *BBV* ii **h5861**.

NEDESHEV 1906 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **140**.

161 Old Slavonic MSS Vladimir Vladimiro-Suzdal'skiy Istoriko-Khudozhestvennyy i Arkhitekturnyy Muzey-Zapovednik. On the whole collection, see Rogov 1962, No. 39, at 25-26, with a concordance.

PAPAIOANNOU 1906 = Olivier 1995, **1486**. Ch.I. Papaioannou.

43 Greek MSS Leukosia Βιβλιοθήκη τῆς Ἀρχιεπισκοπῆς Κύπρου.

PLENKERS 1906: Heribert Plenkens (1869-1931; Order of St Benedict), *Untersuchungen zur Überlieferungsgeschichte der ältesten lateinischen Mönchsregeln*. Quellen und Untersuchungen zur lateinischen Philologie des Mittelalters, 1.3. München: C.H. Beck, 1906; ix.100 p.; 2 folded facsim.

RAMSAY 1906: William Mitchell Ramsay (1851-1939; Sir⁽⁶⁾), *Pauline and Other Studies in Early Christian History*. London: Hodder & Stoughton/New York: A.C. Armstrong, 1906; xi.415 p.

At 369-406: 'Life in the Days of St Basil the Great.' Reissued Grand Rapids: Baker Book House, 1970.

SCHLICH 1906: Johann L. Schlich (1876-), 'Bedeutung und Inhalt der Schrift des heiligen Basilius "Über die Lektüre der heidnischen Schriftsteller."' *Monatsblätter für den katholischen Religionsunterricht* 7 (1906) 328-37.

Litt.

SCHLOSSMANN 1906: Siegmund Schlossmann (1844-1910), *'Persona' und πρόσωπον im Recht und in christlichen Dogma*. Kiel/Leipzig: Lipsius & Tischer, 1906; 128 p.

SEECK 1906: Otto Seeck (1850-1921), *Die Briefe des Libanius zeitlich geordnet*. Texte und Untersuchungen 30. Leipzig: J.C. Hinrichs, 1906; 496 p.

(6) ODCC, 1363.

Basil-Libanios correspondence at 30-34 94-95 468-71. Proposes the dates for some. Net result: probably authentic Ep. 1580-1586 = 335-341 Maran, 1588-1589 = 343-344 Maran, 1591 = 346 Maran, 1603 = 358 Maran. Basil's only: 1580 = 335 Maran, 1582 = 337 Maran, 1584 = 339 Maran (all from a.365-370), 1589 = 344 Maran (from a.362).

SHEAR 1906: Theodore Leslie Shear (1880-1945), *The Influence of Plato on Saint Basil*. Baltimore: J.H. Furst Company, 1906; 61 p.

Based on author's dissertation. 'Somewhat too rush in drawing parallels' (Robbins 1912, 42n).

SUVOROV 1906: Nikolay Semenovitch Suvorov (1848-1909), *K voprosu o taynoy ispovede i o dukhovnikakh v vostochnoy tserkve*. Izdanie 2-roe, ispravlennoy i dopolnennoy. Moskva: Pechatnya A.I. Snegirevoy, 1906; iv.194 p.

'Confession of sins,' ordinarily performed in front of the 'spiritual men' rather than ordained priests.

SVENTSITSKY 1906 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2088**. Ilarion Sventsitskiy (1876-1956).

236 Old Slavonic MSS now in L'viv L'vivs'ka Naukova Biblioteka imeni Vasylya Stefanyka.

TRUHLÁŘ 1906 = Kristeller-Krämer 1993, 719. Josef Truhlář (1840-1914).

432 Czech MSS including 135 Latin Praha Národní Knihovna České Republiky.

VAN DE VORST 1906 = Olivier 1995, **828**. C. Van De Vorst.

43 MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Rossiano greco.

ALMAZOV 1907: Aleksandr Ivanovich Almazov (1859-1920), 'Kanonariy monakha Yoanna. K voprosu o pervonachalnoy sudbe nomokanona Yoanna Postnika.' *Zapiski imperatorskago novorossiyskago universiteta* 109 (1907) 158-68.

Edition of Ioannes IV Nesteutes (cf. Beneshevich 1906-87), 'Didaskalia patrum' (Geerard 1974-87, CPG 7559; Greek from Fedwick 1999-2000, *BBV* iv **k1284**).

BESSE 1907: Jean-Martial-Léon Besse (1861-1920; Order of St Benedict), 'Basil, Rule of Saint,' ii 322-24, in: *The Catholic Encyclopedia*. New York: Robert Appleton, 1907.

BINZ 1907: Gustav Binz (1865-), *Die deutschen Handschriften der Öffentlichen Bibliothek der Universität Basel. Erster Band: Die Handschriften der Abteilung A*. Basel, 1907; xi.437 p.

German MSS Basel Universitätsbibliothek.

BIRNBAUM 1907: Abraham Baer Birnbaum (1865-1922), 'De templo Nazianzeno a Gregorio Theologo descripto.' *Eos* 13 (1907) 30-39.

BRIGHTMAN 1907-08 = Fedwick 1999-2000, *BBV* iv 1363-64 (= ***HistMyst*, Greek).

BUDGE 1907: Ernest Alfred Thompson Wallis Budge (1857-1934; Sir), *The Paradise or Garden of the Holy Fathers Being the Histories of the Anchorites, Recluses, Monks, Coenobites and Ascetic Fathers of the Deserts of Egypt Between A.D. ccl and A.D. cccc circiter Compiled by Athanasius Archbishop of Alexandria: Palladius Bishop of Helenopolis: Saint Jerome and Others. Now Translated out of the Syriac with Notes and Introduction*. 2 vols. London: Chatto & Winders, 1907; lxxiii.382 + 350 p.

See Budge 1904. Works contained (s.7th): 'Vita Antonii' by Athanasios; 'Paradisus' by Palladius; 'Asketikon or History of the Monks in Tabenna'; 'The History of the Solitaries of the Desert of Egypt' attributed to Jerome; 'The Apophthegmata and ErApokr. of the Holy Men.' For some other details, see Budge 1904. Reprints: Budge 1934.

CHABOT 1907-33 = Fedwick 1999-2000, *BBV* iv 74-75 (= Theodosios 570).

COTOS 1907 = Fedwick 1997, *BBV* iii 559 (= *Ask 4*, ErAp 1-55 fus, Romanian).

DE RICCI 1907 = Olivier 1995, 798. Seymour de Ricci (1881-1942).

Sketchy presentation of 590 Greek MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Barberiniano greco.

DIEKAMP-PHANOURGAKIS 1907-81: Franz Diekamp (1864-1943) & Basileios Phanourgakis, *Doctrina patrum de incarnatione uerbi. Ein griechischen Florilegium aus der Wende des 7. und 8. Jahrhunderts*. Zum ersten Male vollständig herausgegeben und untersucht von Franz Diekamp. 2. Auflage mit Korrekturen und Nachträgen von Basileios Phanourgakis. Herausgegeben von Euangelos Christos. Münster: Aschendorff, 1981; xci.389 p.; 2 leaves of plates; facsim.

Fedwick 1999-2000, *BBV* iv 120-24 (= *Doctrina* 700), 29-31 (= *Ioannes* 517). Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 700.

EVETTS 1907 = Fedwick 1999-2000, *BBV* iv 105 (= *Alexandria* 661).

FINCK-GJANDSCHEZIAN 1907: Franz-Nikolaus Finck (1867-1910) & Levon Gjandschezian, *Systematisch-alphabetischer Hauptkatalog der königlichen Universitätsbibliothek zu Tübingen. M. Handschriften. a) Orientalische. xiii. Verzeichnis der armenischen Handschriften der königlichen Universitätsbibliothek*, von Franz Nikolaus Finck und Levon Gjandschezian. Tübingen, 1907; vi.276 p.

Armenian MSS Tübingen Universitätsbibliothek.

FRATI 1907 = Kristeller-Krämer 1993, 296. Luigi (K-K: Ludovico) Frati (1855-1923).

Latin MSS Bologna Biblioteca Universitaria.

FUNK 1907: Franz-Xaver Funk (1840-1907), 'Die zwei letzten Bücher der Schrift Basilius' des Grossen gegen Eunomius,' iii 311-23, in his: *Kirchengeschichtliche Abhandlungen und Untersuchungen*. 3 vols. Paderborn: Ferdinand Schöningh, 1907.

***Eun* 4s. Replies to Leipoldt 1905.

GOGGIN 1907: John Francis Goggin (d.1964), 'Basil, Liturgy of Saint,' ii 321-22, in: *The Catholic Encyclopedia*. New York: Robert Appleton, 1907.

GREGORY 1907: Caspar-René Gregory (1846-1917), *Canon and Text of the New Testament*. International Theological Library. Edinburgh: T. & T. Clark, 1907; 539 p.

At 274-75: books seldom quoted or omitted by Basil. See now Racine 2004.

JAMES 1907-14 = Kristeller-Krämer 1993, 332; Olivier 1995, 701 702. Montague Rhodes James (1862-1936); xxxvi.401 + xx.401-738 + xxiv.56 p.

791 Latin + 18 Greek MSS Cambridge Library of Gonville and Caius College.

KOUKOULIS 1907: Phaidon Koukoulis (1881-1956), Βασιλείου τοῦ Μεγάλου δόξαι παιδαγωγικά. Ἐναίσιμος διατριβὴ βραβευθεῖσα ἐν τῷ Ῥαλλεῖῳ φιλολογικῷ διαγωνισμῷ. Athinai: ἐκ τοῦ τυπογραφείου Π.Α. Πετράκου, 1907; 46 p.

Drawn from Rhalli-Potli 1852-59.

MANCINI 1907 = Olivier 1995, 1650. Augusto Mancini (1875-1957).

177 Greek MSS Messina Biblioteca Regionale Universitaria di Messina Fondo SS. Salvatore.

MARTIN 1907: J.B. Martin, 'Cotelier, Jean-Baptiste,' iii 1922-24, in: *Dictionnaire de théologie catholique*. Paris, 1907.

Fedwick 1996, *BBV* ii 897 n.139.

MCSORLEY 1907: Joseph McSorley (1874-1963), 'Basil the Great, Saint,' ii 330-34, in: *The Catholic Encyclopedia*. New York: Robert Appleton, 1907.

NAU 1907-09: see Nau 1913.

PERDRIZET 1907: Paul Perdrizet (1870-1938), 'Melnic et Rosano.' *Bulletin de correspondance hellénique* 31 (1907) 20-37.

Fedwick 1999-2000, *BBV* iv 1911.

PETRAKAKOS 1907: Demetrios A. Petrakakos (1877-1949), *Οι μοναχικοί θεσμοί ἐν τῇ ὀρθοδόξῳ Ἀνατολικῇ ἐκκλησίᾳ*. Band i. Leipzig: Deichert, 1907; xxviii.195 p.

No more published. Basil at 166-70.

PFEILSCHIFTER 1907: Georg Pfeilschifter (1870-1936), *Kein neues Werk des Wulfila*, Veröffentlichungen aus dem kirchenhistorisches Seminar München 3.1. München, 1907.

At 192-224: *An* 30/155, *AschEp* 1/164, *Asch* 165. Ulphilas (c.311-83), of Cappadocian ancestry, was the apostle to the Goths; see *ODCC*, 1654.

SCHER 1907: Addai Scher (1867-1916; Archbishop), 'Notice sur les manuscrits syriaques et arabes conservés à l'archevêché chaldéen de Diarbékir.' *Journal asiatique* 10 (1907) 331-62 385-431.

Syriac and Arabic MSS Diarbakir Archbishopric of the Chaldeans. Some of the MSS were transferred to Mosul and subsequently Baghdad. See Vosté 1937.

SREZNEVSKIY 1907 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **581**. Vsevolod Izmailovich Sreznevskiy (1867-1936).

183 Old Slavonic MSS Sankt-Peterburg Biblioteka Rossiyskoy Akademii Nauk Sobranie Osnovnoe.

TURMEL 1907: Joseph Turmel (1859-1943 (?)), 'Notes sur un texte de saint Basile.' *Revue pratique et apologetique* 1 (1907) 449-50.

USPENSKIY 1907 = Olivier 1995, **1264**. Fedor Ivanovich Uspenskiy (1845-1928).

36 Greek MSS Istanbul Topkapi Sarayi.

(7) Wrote also under the pseudonym André Lagarde, see Lagarde 1922.

VASILIEV 1907 = Olivier 1995, **2193**. Aleksandr Aleksandrovich Vasiliev (1867-).

MSS Sinā' Movē tēs 'Agias Aikaterínēs gr. 519 523-546 548 549.

YERUSHALAYIM 1907 = Fedwick 1999-2000, *BBV* iv 1364-65 (= *Lit-Bas/EB*).

ADAM 1908: Karl Adam (1876-1966), *Die Eucharistielehre des hl. Augustinus*. Forschungen zur christliche Literatur und Dogmengeschichte, 8. Paderborn: Ferdinand Schöningh, 1908; v.163 p.

Claims that Augustine knew and read most of Basil's works in Greek. *Contra*, Altaner 1967, 319.

ALBERTZ 1908: Martin Albertz (1883-1956), *Untersuchungen über die Schriften des Eunomius*. Inaug.Diss. Wittenberg: Henosé & Zingen, 1906; 55 p.

BELL 1908: Gertrude Lowthian Bell (1868-1926), *Monasteries and Monasticism in Central Asia Minor*. Transactions of the 3rd International Congress for the History of Religions. Oxford, 1908.

ii 334-38: Basil.

BERNARDAKIS 1908: Gregorios N. Bernardakis (1848-1925), 'Notes sur la topographie de Césarée de Cappadoce.' *Echos d'Orient* 11 (1908) 22-27.

Important first-hand information from before the expulsion of the Greek Christians from Kayseri. The author, an Orthodox presbyter in the city, on the basis of personal observations was able to correct the site of the original city proposed by Ramsay.

BUONAIUTI 1908: Ernesto Buonaiuti (1881-1946), 'Attraverso l'epistolario di San Basilio.' *Rivista storico-critica delle scienze teologiche* 4 (1908) 122-32.

Reprints: Buonaiuti 1923.

BÜTTNER 1908: Georg Büttner (1880-), *Basileios' des Grossen Mahnworte an die Jugend über den nützlichen Gebrauch der heidnischen Literatur. Eine Quellenuntersuchung*. Programm des kgl.

humanistischen Gymnasiums Ingolstadt für das Schuljahr 1907/1908. München, 1908; 74 p.

Sources of *Litt.*

BUTE 1908: reprint of Bute 1882.

CHARON-KOROLEVSKI 1908 = *BBV* iv 1365 (= Meletios Karmé, d.1648, Kontakion, Syro-French).

DE JERPHANION-JALABERT 1908: Anatole-Marie-Guillaume De Jerphanion (1877-1948; Society of Jesus) & Louis Jalabert, *Inscriptions d'Asie Mineure*. Paris, 1908.

DOROZHYNKYI 1908 = Fedwick 1996, *BBV* ii 960 (= Verb, Ukrainian).

DŽANAŠVILI 1908: Moysey Yuriy Džanašvili (1855-), *Opisanie rukopisey Tserkovnogo Muzeya Dukhovenstva Gruzinskoj Eparkhii. Kniga 3*. Izdanie Tserkovnogo Muzeya, 13. Tbilisi: Tipografiya Tovarištva 'Shroma,' 1908; v.334 p.

Continuation of Zhordanii 1902-03, MSS A-801-1040. Continued in Šanidze 1954. Georgian MSS now in Tbilisi Sakartvelos Mecnierabata Akademia. See the new catalogues: K'art'ul 1973-80.

ENGDAHL 1908: Richard Engdahl, *Beiträge zur Kenntnis der byzantinischen Liturgie*. Texte und Studien. Neue Studien zur Geschichte der Theologie und der Kirche, 5. Berlin: Trowitzsch und Sohn, 1908; 149 p.

i.43-77: *Lit-Bas/Byz* (Greek, with the preface in Latin by Niccolò d'Otranto, from Fedwick 1999-2000, *BBV* iv **k3387**). Reprints: Engdahl 1973.

FORTESCU 1908: Adrian Fortescu (1874-1923), *The Greek Fathers*. London: Catholic Truth Society, 1908; xvi.255 p.

At 46-86: 'St Basil.'

FRANCHI DE' CAVALIERI 1908: Pio Pietro Franchi de' Cavalieri (1869-1960), *Hagiographica*. Studi e testi, 19. Roma: Tipografia Vaticana, 1908; 185 p.

At 7-42: 'Osservazioni sulle legende dei ss. martiri Mena e Trifone.' Basil's *Gord* as source of the 'Passio Menæ.'

GOLLOB 1908 = Olivier 1995, **580**. Eduard Gollob (1856-1922).

19 Greek MSS Besançon Bibliothèque Municipale.

GOSSEL 1908: Guilelmus [Wilhelm] Gossel, *Quibus ex fontibus Ambrosius (Exam. vi.54-74) in describendo corpore humano hauserit*. Dissertatio inauguralis. Lipsiæ [Leipzig]: Seele, 1908; 72 p.

Basil, Galenus, Apuleius, et al.

GRONAU 1908: Karl Gronau (1885-1950⁽⁸⁾), *De Basilio, Gregorio Nazianzeno, Nyssenoque Platonis imitatoribus*. Göttingen: ex officina Hoferiana, 1908; 71 p.

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See Bedjan 1896-97.

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In i 121-42, Basil and the Basilian Orders. 1st ed., 2 vols, Ibid., 1896-97. See also 3rd ed., Heimbucher 1933-34.

HEINRICI 1908 = Geerard 1974-87, CPG iv **C 111**. Carl-Friedrich-Georg Heinrici (1844-1915).

IL'INSKIY 1908 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2392**. Grigoriy Andrievich Il'inskiy (1876-1936).

184 Old Slavonic MSS Athos Μονή Ζωγράφου.

(8) He was at the Technische Universität Carolo-Wilhelmiana, Braunschweig, Privatdozent from 1922 to 1926, when he became Professor, retiring in 1940. Until his death he was also Mitglied des Lehrkörpers der Technischen Hochschule Carolo-Wilhelmiana.

KANZORIS 1908: Anastasios Kanzoris (d.1914), 'Η Χριστιανική καὶ ἔθνικὴ παιδεία. Μέγας Βασίλειος καὶ Πλούταρχος. Ἐκκλησιαστικὸς Φάρος 2 (1908) 378-88.

KEKELIDZE 1908: Korniliy Samsonovich Kekelidze (1879-1962), *Liturgicheskie gruzinskie pamyatniki v otechestvennykh knigokhranilishchakh i ikh nauchnoe znachenie*. Protopyerey Kor. Kekelidze. Tbilisi: Tipografiya 'Bratstvo,' 1908; xxxi.515.xiii p.

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(9) See *ODCC*, 1101.

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i.164-66: 'Kanones i-xvi synodi Antiochenæ a.324' (in fact, i-xii = K 65-75, xiii = K 78-79, xiv = K 82-83, xv-xvi = K 84-85). See Fedwick 1999-2000, *BBV* iv 1546.

SVENTSITSKY 1908 = Bel'chikov-Begunov-Rozhdestvesniy 1963, 2104. Ilarion Svetsitsky (1876-1956).

148 Old Slavonic MSS L'viv Derzhavnyy Istorychnyy Muzey.

(10) Was professor of Semitic languages at Königsberg and Strasbourg, and subsequently until his death, at the University of Basel.

TBILISI 1908 = Fedwick 1999-2000, *BBV* iv 1366 (= *Lit-Bas/Byz*, Georgian).

TER-MEKERTTSCHIAN 1908: Karapet Ter-Mekerttschian (1866-1915), and Erwand Gawotsi Ter-Minassiantz (1879-1974), *Timothaeus Aelurus' des Patriarchen von Alexandrien Widerlegung der auf der Synode zu Chalcedon festgesetzten Lehre; armenischen Text mit deutschen und armenischen Vorwort, zwei Tafeln und dreifachern Register*. Leipzig: J.C. Hinrichs, 1908; xxxv.396 p.; 2 pl.

For the complete contents, see Fedwick 1993, *BBV* i 167-69, and Fedwick 1999-2000, *BBV* iv 23-24 (= *Aeluros* 477).

WICKERT 1908 = Fedwick 1999-2000, *BBV* iv 241 n.81 (= Euthymios 1100s).

YOUNG-AITKEN 1908 = Kristeller-Krämer 1993, 446; Olivier 1995, 1044. John Young (1835-1902), Henderson Aitken.

622 Latin, and 27 Greek, MSS Glasgow Glasgow University Library Hunterian Museum. See also the Supplement by Cunningham 1982.

BEDJAN 1909 = Fedwick 1999-2000, *BBV* iv 124-25, at 124 n.104. For an English translation, see Wensinck 1923.

BOLLANDIANI 1909: Socii Bollandiani, *Bibliotheca hagiographica Graeca. editio altera emendatio. accedit synopsis Metaphrastica*. Bruxelles: Société des Bollandists, 1909; xv.298 p.

Basil at 98 135 143 169. Superseded by Halkin 1957 1969.

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DE PAOLA 1909: Ferdinando De Paola, *San Basilio e Libanio. Saggio critico*. Alatri: O. de Andreis, 1909; 38 p.

DUCHESNE 1909-24: Louis-Marie-Olivier Duchesne (1843-1922), *Early History of the Christian Church from Its Foundation to the End of the Fifth Century*. Rendered into English from the Fourth Edition. 3 vols. London: John Murray, 1909 1912 1924.

iii 300-32: 'Basil of Cæsarea.' The first French edition in two volumes, published in Paris: A. Fontemoing, 1907 1908, was placed in the 'Index librorum prohibitorum.' The English translation keeps the pagination of the 4th French edition. ⁽¹¹⁾

FRATI 1909: Luigi Frati (1855-1923), *Indice dei codici latini conservati nella R. Biblioteca Universitaria di Bologna*. Estratto dagli *Studi italiani di filologia classica*, xvi-xvii. Firenze: Successori B. Seeber, 1909; p. 103-603.

Kristeller-Krämer 1993 (om. But cf. at 296 Van Egmond, *sub finem*.)

(11) See further, on this remarkable Roman Catholic scholar, *ODCC*, 511-12, and *Theologians* (2000), 163-64..

GRÉGOIRE 1909: Henri Grégoire (1881-1964), 'Rapport sur un voyage d'exploration dans le Pont et en Cappadoce.' *Bulletin de correspondance hellénique* 33 (1909) 1-170, with three maps.

KLUSSMANN 1909-13: Rudolf Klussmann (1846-1925), *Bibliotheca scriptorum classicorum et Græcorum et Latinorum. Die Literatur von 1878 bis 1896 einschliesslich umfassend. Erster Band: scriptores Græci. Erster Teil: collectiones. Abercus bis Homerus*. 2 vols. Leipzig: O.R. Reisland, 1909 1913.

Vol. i, 367-70: Basil.

KUVOCHINSKY 1909 = Fedwick 1999-2000, *BBV* iv 1366 (= *Lit-Bas/Byz*, English).

LITZICA 1909 = Olivier 1995, 647. Constantin Litzica; București: Carol Göbl, 1909; vi.563 p.; xvi p. of facsim.

București Biblioteca Academiei Române grecești 1-830.

NAU 1909: François-Nicolas Nau (1864-1931), 'Littérature canonique syriaque inédite. Concile d'Antioche, Lettre d'Italie, Canons "des saints Pères," de Philoxène, de Théodose, d'Anthime, d'Athanase, etc.' *Revue de l'Orient Chrétien* 2/4 (1909) 1-49 113-30.

i.16-24/25-27: 'Kanonēs i-xvi synodis Antiochenæ a.324' (in fact, i-xii = *K* 65-75, xiii = *K* 78-79, xiv = *K* 82-83, xv-xvi = *K* 84-85; Syriac-French from Fedwick 1999-2000, **k6094**); ii.38: 'Au sujet des hérétiques' (ID: Il est tout particulier à l'hérésie...ne peut donc être fait que par un adversaire de notre Sauveur; Syriac-French from Fedwick 1999-2000, *BBV* iv **k6094**). Reprints (only the French): Seeberg 1913. Cf. Fedwick 1999-2000, *BBV* iv 1546.

ORLOV 1909: Mikhail Ivan Orlov (1864-), *Liturgiia svyatago Vasiliya Velikago. Vvodnyya svedeniya. i. Grecheskiy i slavyanskiy teksty. ii. Zaamvonnyya molitvy. iii. Osobennosti liturgii sv. Yoanna Zlatousto. S izobrazheniem sv. Vasiliya i chetyrmya snimkami s rukopisey*. Pervoe kriticheskoe izdanie protoyereya M.I. Orlova professora grecheskago yazyka i sravnitel'nago yazykoznaniiya s sanskritom v Sankt-Peterburgskoy Dukhovnoy Akademii. Sankt-Peterburg: Sinodal'naya tipografiya, 1909; lxxxvii.412 p.; 4 facsim.

A, i.2-319: *Lit-Bas/Byz* (Greek-Old Slavonic); ii-xxviii.324-381: εὐχαὶ ὁπισθάμβωνοι. For complete incipits/desinits, see Fedwick 1999-2000, *BBV* iv 1503-06.

B, MSS: (i) Greek: a. Sankt-Peterburg: Fedwick 1999-2000, *BBV* iv **k6726 k6734 k6735 k6742 k6743 k6744 k6745 k6746 k6767 k6768**. b. Moscow: **k4184 k4192 k4193 k4194 k4243 k5003 k5004 k5005**. (ii) Old Slavonic: **k1104 k4374 k5075 k5077 k5084 k6637 k6897 k6898 k6903 k6904 k6905 k6906 k6907 k6911 k6912 k6913 k6914 k6915 k6916 k6917 k6922 k6923 k6924 k6943 k6944 k6945 k6946 k6947**. (iii) Additional Greek MSS from Dmitrievskiy 1895-1917, **II**, at xxi-xxiii.

C, EDD: (i) Greek: Dukas 1526, DeSaintes 1560, Goar 1647, Istanbul 1820, Athinai 1835, Daniel 1847-53, Swainson 1884, Venezia 1891 Brightman 1896. (ii) Old Slavonic: Venezia 1554, Vilnius 1583, Moskva 1602, Moskva 1630, Moskva 1630, Moskva 1647, Moskva 1643, Moskva 1653, Moskva 1655, Moskva 1658, Moskva 1668, Moskva 1676, Moskva 1693, Moskva 1705, Sankt-Peterburg 1890.

D: as part of the title indicates, 'new critical edition,' Orlov must have felt proud of his achievement. The most impressive result is the juxtaposition of the Greek and Old Slavonic texts. However, just a few years earlier his countryman Beneshevich has done something similar for the kanonikal collections (Beneshevich 1905), but with more impressive results because of a much superior method. One has to agree with Engberding's 1931, xxvii, verdict: 'Aber seine [Orlov's] Untersuchung musste notwendig ohne eigentliches Ergebnis bleiben; denn er beschränkte sich auf Vergleichung zweier Zweige ein und derselben, und dabei noch der jüngsten Bearbeitung der *Ba* [*Lit-Bas/Byz*]. Ja, selbst in diesen beschränkten Untersuchungen rührte er nicht an die Tiefen der probleme (Ursprünglichkeit der Lesarten, weitere Erkenntnis der Geschichte des Textes), sondern er begnügte sich damit, die Texte zu vergleichen und die Tatsachen zu verzeichnen. Darum ist sein Apparat auch mit Nebensächlichkeiten überladen.'

PAPADOPOULOS-KERAMEUS 1909: Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912), *Λαογραφία* 1 (1909) 564.

See Halliday 1924, for the English translation.

PAPADOPOULOS-KERAMEUS 1909 = Olivier 1995, 1267. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

On the present whereabouts of the Greek MSS described, see Olivier.

PAPAIOANNOU 1909 = Fedwick 1996, *BBV* ii 961 (= *Litt*, Greek-Modern Greek).

PARMENTIER 1909: Léon. Parmentier (1863-1929), 'Eunomios tachygraphe.' *Revue de philologie* 33 (1909) 238-45.

PASQUALI 1909: Giorgio Pasquali (1885-1952), 'Eine Stelle des Basilius und die hesychastische Polemik; *Zeitschrift für Kirchengeschichte* 30 (1909) 361-62.

See Fedwick 1996, *BBV* ii 46 n.91.

PATIN 1909: Wilhelm-August Patin (1879-), *Niceta, Bischof von Remestiana als Schriftsteller und Theologe*. München: Lindauer, 1909; xii.137 p.

At 50-65: his relations with Basil, Gregory of Nazianzos, Kyrillos Hierosolomytanos, and Gregory Thaumaturgos. Cf. Fedwick 1999-2000, *BBV* iv 9.

RAMSAY-BELL 1909: William Mitchell Ramsay (1851-1939; Sir) & Gertrude Margaret Lowthian Bell (1868-1926; Miss), *The Thousand and One Churches*. London: Hodder & Stoughton, 1909; xv.580 p. incl. of maps; fold-plans.

SCHÄFER 1909: Jakob Schäfer (1864-1933), *Basilius' des Grossen Beziehungen zum Abendlande. Ein Beitrag zur Geschichte des 4. Jahrhunderts nach Chr.* Münster: Aschendorff, 1909; viii.208 p.

At 5-7 rejects the authenticity of *Chor* 1/54, *Chor* 2/53, and *GrPb* 55.

SCHER 1909: Addai Scher (1867-1916; Archbishop), 'Notice sur les manuscrits syriaques du Musée Borgia aujourd'hui à la Bibliothèque Vaticane.' *Journal asiatique* 13 (1909) 249-87.

Syriac MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Borgia siriano.

SERAPHIM-RHODE 1909 = Kristeller-Krämer 1993, 489; Olivier 1995, 1313. August Seraphim (1864-1924) unter Mitwirkung von Dr Paul Rhode. Königsberg i.Pr.: Kommissions-Verlag der Fr. Beyerschen Buchhandlung, 1909; v.41 p.

Latin and Greek MSS Kaliningrad Publichnaya Biblioteka.

TER-MKRTIC'EAN-KANAYEANC' 1909 = Fedwick 1999-2000, *BBV* iv 27 (= Agathangelos 400s).

VOGEL-GARDTHAUSEN 1909: Marie Vogel & Viktor-Emil Gardthausen (1843-1925), *Die griechischen Schreiber des Mittelalters und der Renaissance*. Zentralblatt für Bibliothekswesen. Beiheft xxxiii. Leipzig, 1909; xiv.508 p.

Reissued Hildesheim: Georg Olms, 1966.

VON CHRIST 1909-13: Wilhelm Von Christ (1831-1906), *Geschichte der griechischen Literatur bis auf die Zeit Justinians*. Unter Mitwirkung von Otto Stählin (1868-1949), bearbeitete von Wilhelm Schmid (1859-). Handbuch der klassischen Altertums-Wissenschaft, 7. 2 parts in 3 vols. München: C.H. Beck, 1909-13.

WALDEN 1909: John William Henry Walden (1864-1934), *The Universities of Ancient Greece*. New York: C. Scribner's Sons, 1909; xiv.367 p.

WEYMAN 1909: Carl Weyman (1861-1931), 'Sankt-Basilius über die Lektüre der heidnischen Klassiker.' *Historisches Jahrbuch* 30 (1909) 287-96.

AKHARKHIAN 1910: Hrac'eay Akharkhian (1876-1953), *Ts'owt-s'ak hayeren dzerhagrats' T'awrizi/Katalog der armenischen Handschriften in Täbris*. Mayr ts'owts'ak hayeren dzerhagrats', h. 6/Haupt-Katalog der armenischen Handschriften, Band 6. Die armenischen Handschriften in der Türkei und Persien, Heft 2. Wien: Mechitaristen-Druckerei, 1910; xx [+ 12].155 p.

156 Armenian MSS: 51 in the church of Surb Astracacin, Kala (at 1-43), 19 in Tabriz, Iran, Library of the Vicariate (at 44-60, x-xii: summary in German), 3 in Lilava (at 61-63), 6 in the Surb-Sargis church (at 64-69), 2 in the Church of Mary, Kala (at 70-76), 75 privately owned (at 77-138, xiii-xx).

ANTOLÍN 1910-23 = Kristeller-Krämer 1993, 396. Guillermo Antolín (1873-1928; Order of St Augustin).

Latin MSS San Lorenzo de El Escorial Real Biblioteca de San Lorenzo de El Escorial.

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BARDY 1910: Gustave Bardy (1881-1955), *Didyme l'Aveugle*. Études de théologie historique, 1. Paris: Beauchesne, 1910; 279 p.

BHO (1910): see Peeters 1910.

BUDGE 1910 = Fedwick 1996, *BBV* ii 961 (= 2 Coptic works).

DALY 1910: Lloyd William Daly (1910-), 'Rotulus Beratinus, a Greek Liturgy Roll.' *Greek Roman and Byzantine Studies* 13 (1972) 109-17.

i.115: portions preserved of *Lit-Bas/Byz* in Fedwick 1999-2000, *BBV* iv **k1704**; 115-16: variants.

EL-QĀHIRA 1910 = Fedwick 1999-2000, *BBV* iv 1368 (= *Lit-Bas/EB*, Copto-Arabic).

ESPASA (1910): 'San Basilio el Grande,' vii 1062-67, in: *Enciclopedia universal ilustrada europeo-americana*. Madrid: Espasa-Calpe, 1910.

Life, liturgy, history of the Basilian orders, bibliography.

GARINO 1910 = Fedwick 1996, *BBV* ii 961 (= *Litt*, Greek).

GOLLOB 1910 = Olivier 1995, **826**. Eduard Gollob (1856-1922).

46 Greek MSS at the time in Vienna but now in Città del Vaticano Biblioteca Apostolica Vaticana fondo Rossiano latino.

HILBERG 1910 = Fedwick 1999-2000, *BBV* iv 11 (= Hieronymus 420).

LEBEDEV 1910-13 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1710**; Olivier 1995, **2143**. Aleksandr Lebedev.

96 Old Slavonic + 2 Greek MSS Saratov Biblioteka Saratovskogo Gosudarstvennogo Universiteta.

LECLERCQ 1910: Henri Leclercq (1869-1945; Order of St Benedict), 'Cénobitisme,' ii 3047-3248, in: *Dictionnaire d'archéologie chrétienne et liturgie*. Paris: Letouzey, 1910.

At 3144-53: Basilian cenobitism.

LEIDEN (1910-75) = Kristeller-Krämer 1993, 520-21.

17 volumes describing the Latin MSS Leiden Bibliotheek der Rijksuniversiteit (various fonds).

LEVISON 1910 = Fedwick 1999-2000, *BBV* iv 107 (= Filibertus 684).

MÜLLER 1910: Albert Müller (1831-1916), 'Studentleben im iv. Jahrhundert nach Christus.' *Philologus* 69 (1910) 292-317.

Mainly on the physical organization of education.

NAU 1910 = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 5751; *BBV* iv 16 (= Fedwick 1999-2000, Nestorios 431+).

PAPADOPOULOS-KERAMEUS 1910 = Olivier 1995, **1256**. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

About 233 Greek MSS the old fond Πατριαρχική Βιβλιοθήκη, Istanbul.

PARGOIRE 1910: Jules Pargoire (1872-1907; Augustinian of the Assumption), 'Basile de Césarée, Saint, et basiliens,' ii 501-10, in: *Dictionnaire d'archéologie chrétienne et liturgie*. Paris, 1910.

His disbelief in 1899 when paying a personal visit to many eastern monasteries and finding out that no one regarded Basil as their founder.

PASQUALI 1910: Giorgio Pasquali (1885-1952), 'Doxographica aus Basilius- Scholien,' 194-228, in: *Königliche Gesellschaft der Wissenschaften, Göttingen Nachrichten philologisch-historische Klasse*. Berlin: Weidmann, 1910.

30 Scholions on the Hexæmeron (8A-28A) from the 7/9th century. MSS (unless otherwise indicated, all references are to Fedwick 1996, *BBV* ii): **h317 h290 h373 h311 h83/h301**. Checked but discarded as of lesser value: **h371** (copy of **h373**) **h313** and **h288** (both very similar to **h301**) **h312** (probably copy of **h290**) **h294 h3518** (only frag. at 148-49) **h67/h295** (doxographically unimportant) **h307** (Uncial, with important scholions to other works by Basil as well). Supplemented by Poljakov 1982-83 and Cataldi Palau 1987.

PATERA-PODLAHA 1910-22: Adolf Patera (1836-1912) & Antonin Podlaha (1865-1932), *Soupis rukopisů Knihovny Metropolitní kapitoly pražské. Soupis rukopisů knihoven a Archivů zemí českých jakož i rukopisných bohémik mimočeských, číslo 1. První část: A-E...Číslo 4: druhá část F-P*. V Praze, nakladem české akademie císaře Františka Josefa pro vědy, slovesnost a umeawní, 1910; viii.846.1 p. (MSS 1-846); V Praze, nakladem české akademie věd a umění, 1922; vii.667 p. (MSS 847-1702).

Includes some Latin MSS Praha Knihovna Metropolitní Kapituli.

PEETERS 1910: Paul-Jean-Marie-Charles-Joseph Peeters (1870-1950; Society of Jesus), *Bibliotheca hagiographica Orientalis*. Bruxelles: Socii Bollandiani, 1910.

At 40-42: Basil.

POPOV 1910 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1303**. Nikolay Petrovich Popov.

70 Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzey Sobranie Simonov Monastyr.

SCHER 1910 = Fedwick 1999-2000, *BBV* iv 139-40 (= Theodoros 791/92).

SCHMIDT-SCHUBART 1910 = Fedwick 1996, *BBV* ii 961 (= 5 letters, Greek).

SHEPTYTSKYI 1910 = Fedwick 1997, *BBV* iii 559 (= 5 ascetic works, Ukrainian).

SPAGNOLO 1910: Antonio Spagnolo (1863-1916), 'Catalogo dei manoscritti capitolari.' 3 typewritten volumes. Verona: Biblioteca Capitolare, 1910.

i: MSS I-CCVII, ii: CCVIII-DCCXLIX, iii: DCCL-MCXIV = Latin MSS Verona Biblioteca Capitolare.

SREZNEVSKIY-POKROVSKIY 1910 = Bel'chikov-Begunov-Rozhdestvesniy 1963, **582**. Vsevolod Izmailovich Sreznevskiy (1867-1936), Fedor Ivanovich Pokrovskiy (1869-1942).

554 Old Slavonic MSS Sankt-Peterburg Biblioteka Rossiyskoy Akademii Nauk Sobranie Osnovnoe.

TIXERONT 1910-16: Joseph Tixeront (1856-1925; Society of Saint-Sulpice), *History of Dogma*. 3 vols. Saint Louis, Mo./Freiburg i.Br.: Herder, 1910-16.

Translated from the French. Frequently reprinted. Systematic and rather conservative.

T'ORNIAN 1910 = Fedwick 1999-2000, *BBV* iv 1369 (= excerpts from Armenian *Hex* 1-9).

TSONEV-STOJANOV-KODOV 1910-71: Ben'o Tsonev (1863-1926), Man'o Manev Stojanov (1903-) & Khristo Nikolov Kodov (1901-), *Opis na rukopisite i staropechanite knigi na Narodnata Biblioteka v Sofija*. 3 vols. Sofiya: D'rzhavna pechanitsa, 1910; xxii.555 p.; xviii pl. (MSS 1-605), 1923; xvi.553 p.; 52 pl. (MSS 452-829), Sofiya: D'rzhavno izdatelstvo Nauka i iskustvo, 1964; 496.5 p.; xl pl. (MSS 830-1137); Sofiya: 'Nauka i iskustvo,' 1971.

Old Slavonic MSS Sofiya Narodnata Biblioteka 'Kiril i Metodiy.'

WILMART 1910 = Fedwick 1997, *BBV* iii 559 (= *AskAdm2s, Latin).

BELL 1911: Gertrude Margaret Lowthian Bell (1868-1926), *Amurath to Amurath*. London: W. Heinemann, 1911; xvii.370 p.; ill.; plans, plates, fold map.

c.ix (end of June 1909: return to Mesopotamia, through Diarbekir and Konya-Kayseri-Indjé Sou-Kara-Hissar-Andoval-Nigde).

BODISS 1911 = Fedwick 1997, *BBV* ii 961 (= *Litt*, Hungarian).

BOLLANDIANI 1911: Hagiographi Bollandiani, *Supplementum ad Bibliothecam hagiographicam Latinam* = Bollandiani 1898-1901. Subsidia hagiographica, 12. Bruxelles: Société Bollandiste, 1911.

See Fros 1986.

BORGIA 1911 = Fedwick 1999-2000, *BBV* iv 1369 (= ***Hist-Myst*, Greco-Latin).

DE GRÜNEISEN 1911: Wladimir De Grüneisen, avec le concours de Christian-Carl-Friedrich Huelsen (1858-), Giovanni Giorgis (1857-), Joseph David, et Vincenzo Federici (1871-), *Sainte Marie Antiqué*. Rome: Max. Bretschneider, 1911; 3 pl., [3].629.[1] p., 86 leaves of [79] plates; ill. fold plan and atlas, with 20 leaves of plates.

Fedwick 1999-2000, *BBV* iv 1923.

DE JERPHANION 1911: Anatole-Marie-Guillaume De Jerphanion (1877-1948; Society of Jesus), 'Ibora-Gazioura? Étude de géographie pontique,' 333-54, in: *Mélanges de la Faculté Orientale*, 5.1. Beyrouth, 1911.

Corrects Ramsay 1890 as to the location of Annisa. Summarized by Henri Leclercq in *Dictionnaire d'archéologie chrétienne et liturgie* vii 4-9.

DIRKING 1911: Augustin-Hubertus-Emil Dirking (1884-1952), *Sancti Basilii Magni de diuitiis et paupertate sententiæ quam habent rationem cum ueterum philosophorum doctrina. commentatio philologica*. Münster, Philos. Diss., 18. Münster: Aschendorff, 1911; 76 p.

HEINRICI 1911 = Fedwick 1999-2000, *BBV* iv 1369 (= 2 ***ErAp Bas-GrNaz*, Greek).

LEFORT 1911: Louis-Théodore Lefort (1879-1959), 'Homélie inédite du pape Libère sur le jeûne.' *Le Muséon* 12 (1911) 1-22.

At 3 deals with one of the fragments of Fedwick 1996, *BBV* ii h630-634.

LEWIS 1911: George Lewis (1848-1924), *The Philocalia of Origen. A Compilation of Selected Passages from Origen's Works Made by St Gregory of Nazianzus and St Basil of Cæsarea*. Edinburgh: T & T Clark, 1911; xvi.242 p.

**Philokalia* (Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 1502; English).

MALTZEW 1911 = Fedwick 1999-2000, *BBV* iv 1370 (= Malt'zew 1894).

MANITIUS 1911-33: Maximilianus Manitius (1858-1933), *Geschichte der lateinischen Literatur des Mittelalters*. 3 vols. München: Beck, 1911-33.

For Latin medieval authors who wrote about Basil, see Index.

PAPAKONSTANTINOU 1911: Theophylaktos N. Papakonstantinou, 'Ὁ Μέγας Βασίλειος. Ἡ δογματικὴ αὐτοῦ διδασκαλία, ἡ ἠθικὴ καὶ τὸ πρακτικὸν μέρος τῶν παπαινετικῶν αὐτοῦ λόγων. Athinai: G. Beltimene, 1911; 255 p.

3rd ed. revised, Athinai: Bibliopoleion I.N. Sidere, 1931; 256 p.

PETKOVIĆ 1911: Vladan R. Petković, *Spasova Tsrkva u Žiži-arkbitektura i zhiwopis*. Beograd: Shtampariya 'Sv. Sava,' 1911; 105 p.; ill.

Fedwick 1999-2000, *BBV* iv 1942.

SANKT-PETERBURG 1911 = Fedwick 1996, *BBV* ii 961-64, iii 560 (= works, new Russian translation).

SCHWARTZ 1911: Eduard Schwartz (1858-1940⁽¹²⁾), *Busstufen und Katechumenklassen*. Schriften der wissenschaftliche Gesellschaft in Strasbourg, Heft 7. Strasbourg: Trübner, 1911; 2 fols, 62 p.

(12) On this prolific classical philologist and patristic scholar, see *ODCC* 1469, with bibl.

i.31-41: *K* 56-74 ('Kanonikon Palladii Amaseæ' = Fedwick 1999-2000, *BBV* iv 1545), *K* 75-83 ('Kanonēs syn. Antiochiaē, a.324 = Fedwick 1999-2000, *BBV* iv 1546), and *K* 85-86 (an adaptation of the same synod regarding barbarian invasions) reflect third-century penitential practices. Followed by Seeberg 1913, Joannou 1962-63, but not Van de Pavard 1972. Reprints: Schwartz 1963, v 274-362.

TRUNK 1911: Josef Trunk, *De Basilio Magno sermonis Attici imitatore*. Wissenschaftliche Beilage zum Jahresbericht der königlichen Gymnasiums Ehingen a.D. über die Schuljahre 1907/1908 und 1910/1911. Stuttgart: J.B. Metzler, 1911; 70 p.

TURNER 1911: Cuthbert Hamilton Turner (1860-1930), 'Two Notes on the *Philocalia*.' *Zeitschrift für neutestamentliche Wissenschaft* 12 (1911) 231-36.

USENER 1911: Hermann-Karl Usener (1834-1905), *Religionsgeschichtliche Untersuchungen. Das Weihnachtsfest*. 2. Auflage. 3 vols-in-1. Bonn: Friedrich Cohen, 1911; ill.

His observations at 249 n.6 on the authenticity of *Chr* played a significant role in restoring this work to Basil. Reissued Hildesheim/New York: Georg Oms Verlag, 1972.

VENABLES 1911: reissue of Venables 1877: *A Dictionary of Christian Biography and Literature to the End of the Sixth Century A.D., with an Account of the Principal Sects and Heresies*. Edd. Henry Wace (1836-1924) & William Coleman Piercy. Peabody, Mass.: Hendrickson Publishers, 1911; xi.1028 p.

At 116-26: 'Basil the Great.' Reprinted 1994.

VON HÖRMANN 1911-14: Walther Von Hörmann zu Horback (1865-), *Busserbüchesstudien, 1: Das sogenannte Poenitentiale Martenianum*. Weimar: Hermann Bohlaus, 1911-14.

See Fedwick 1999-2000, *BBV* iv 1564-75.

ATHINAI 1912 = Fedwick 1999-2000, *BBV* iv 1370 (= *Lit-Bas/Byz*, Greek).

BORGIA 1912: reprint of Borgia 1911.

CHAÎNE 1912: Marius Chaîne (1873-1960), *Bibliothèque Nationale. Catalogue des manuscrits éthiopiens de la collection Antoine Abbadie*. Paris: Imprimerie Nationale, 1912; x.170 p.

283 Ethiopian MSS Paris Bibliothèque Nationale de France Abbadie éthiopien. At 151-56: MSS 171-86 supplementary to Zotenberg 1877.

DE JERPHANION 1912: Anatole-Marie-Guillaume De Jerphanion (1877-1948; Society of Jesus), 'La date des peintures de Toqale Kilisse en Cappadoce.' *Revue archéologique* 20 (1912) 236-54.

Fedwick 1999-2000, *BBV* iv 1904.

DIRKING 1912: Augustin-Hubertus-Emil Dirking (1884-1952), 'Tertullian und Basilius der Grosse. Auch ein Beitrag zur Lehre von Fasten.' *Theologie und Glaube* 4 (1912) 189-201.

There is an agreement between Tertullian in his 'De ieiunio aduersus psychicos' and Basil in his *lei* 2.

FRANKENBERG 1912: Wilhelm Frankenberg (1868-), *Evagrius Ponticus*. Abhandlungen der kgl. Gesellschaft der Wissenschaften zu Göttingen, xiii.2. Berlin: Weidmannsche Buchhandlung, 1912; 635 p.

Cf. Fedwick 1999-2000, *BBV* iv 6 (= Evagrius 399), 101 (= Babai 628).

GRONAU 1912: Karl Gronau (1885-1950), *Posidonios, eine Quelle für Basilius' Hexæmeron*. Beilage zum Jahresberichte über das herzogliche Gymnasium Martino-Katharineum zu Braunschweig, Ostern 1912. Braunschweig: J.H. Meyer, 1912; 81 p.

Reprinted in Gronau 1914. The hypothesis of an existence of a 'Commentary on Timæus' by Posidonios which the author tries to recover, among others, from Basil's *Hex* 1-9 is viewed favourably by O. Stählin in *Berl. Philol. Wochenschrift* 1913, 259-60; it is rejected by Max Pohlenz in *Theologische Literaturzeitung* 38 (1913) 331-33 (who retorts 'Basileios Hexahemeros als Quelle des poseidoniaschen Timaioskommentars'), and by J. Dräseke in *Wochenschrift für klassische Philologie* 30 (1913) 797-800. See further under Gronau 1914.

HILBERG 1912 = Fedwick 1999-2000, *BBV* iv 11 (= Hieronymus 420).

JAMES 1912 = Kristeller-Krämer 1993, 331; Olivier 1995, 694. Montague Rhodes James (1862-1936); lxxi.548 + 552 p.

53 Latin + 7 Greek MSS Cambridge Library of Corpus Christi College.

KALLIMACHOS 1912-18 = Olivier 1995, 1949. D. Kallimachos.

Complements Sakkelion 1890, 155 Greek MSS Patmos Μονὴ τοῦ Ἁγίου Ἰωάννου τοῦ Θεολόγου.

LEVIE 1912: Jean Levie (1885-1966; Society of Jesus), 'L'Hexaéméron de saint Basile et le "Mundi opificio" de Philon d'Alexandrie.' *Annuaire de l'université catholique de Louvain* (1912) 236-38.

MAAS 1912: Paul Maas (1880-1962), 'Zu den Beziehungen zwischen Kirchenvätern und Sophisten. 2. Der Briefwechsel zwischen Basilius und Libanius.' *Königlich-preussische Akademie der Wissenschaften, Berliner Sitzungsberichte* 49 (Berlin, 1912) 1112-27.

Published also separately: *Zu den Beziehungen zwischen Kirchenvätern und Sophisten*. Berlin: Verlag der königlichen Akademie der Wissenschaften, in Commission bei G. Reimer, 1912; 2 parts: p. 988-99 [= vol. 43] 1112-26 [= vol. 49]. Maas favours the authenticity of some of the ****Bas-Lib Epp*.

MARX 1912 = Kristeller-Krämer 1993, 830. Jakob Marx (1855-1924). Trier: Verlag der Fr. Lentzchen Buchhandlung, 1912; 136 p.

184 Latin MSS Trier Bibliothek des Priesterseminars.

MORISON 1912: Ernest Frederick Morison (1883-1950⁽¹³⁾), *Saint Basil and His Rule. A Study in Early Monasticism*. The St Daniel's Series, 3. London/New York: H. Frowde, 1912; xii.150 p.

(13) b.15 January 1883 at Newcastle-on-Tyne, attended school at Lancing College (Shoreham-by-Sea, West Sussex), matriculated at Lincoln College, Oxford, 1903, was ordained minister in the Church of England, d.1 June 1950.

Contains a number of ErAp translated and quoted *in extenso*. At 146-48: English translation of the 20 Canons of the Council of Gangra (360s).

MOSKVA 1912-13 = Fedwick 1999-2000, *BBV* iv 1371 (= Moskva 1653a).

NAGER 1912: Franz Nager (1881-), *Die Trinitätslehre des heiligen Basilius des Grossen. Eine dogmengeschichtliche Studie*. Paderborn: Ferdinand Schöningh, 1912; iv.123 p.

NOGARA 1912 = Kristeller-Krämer 1993, 866. Bartolomeo Nogara (1868-1944; cf. Bignami Odier 1973, 268 n.11).

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano latino 1461-2059.

OLIGER 1912: Livorius Oliger (1875-1951; Order of the Friars Minor), *Expositio regulæ fratrum minorum auctore Fr. Angelo Clarenio quam nunc primum edidit notisque illustravit P. Liuvorius Oliger*. Quaracchi, typis collegii S. Bonaventuræ, 1912; lxxviii.[2].250.[1] p.

See Fedwick 1997, *BBV* iii 225-41. At xx-lv: 'De uita et operibus fr. Angeli Clarenii.' The edition contains also voluminous MS notes and insertions by Paul Sabatier (1858-1928).

PAPADOPOULOS-KERAMEUS 1912 = Olivier 1995, 2332. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

Describes Greek MSS of Trabzon on whose present whereabouts, see Olivier.

PAPADOPOULOS-KERAMEUS 1912a = Olivier 1995, 2337. Athanasios Ivanovich Papadopoulos-Kerameus (1855-1912).

46 Greek MSS Trabzon Μονὴ Σουμελά.

PEETERS 1912: Paul-Jean-Marie-Charles-Joseph Peeters (1870-1950; Society of Jesus), 'De codice Hiberico bibliothecæ Bodleianæ Oxoniensis.' *Analecta Bollandiana* 31 (1912) 301-18.

See Fedwick 1996, *BBV* ii h5682.

RICHTER-SCHÖNFELDER 1912 = Fedwick 1999-2000, *BBV* iv 1371 (= *Lit-Bas/Byz*, a prayer, Greek).

ROBBINS 1912: Frank Egleston Robbins (1884-1963), *The Hexæmeral Literature. A Study of the Greek and Latin Commentaries on Genesis*. A dissertation submitted to the Faculty of the Graduate School of Arts and Literature in candidacy for the degree of Doctor of Philosophy (Department of Greek). Chicago: University of Chicago Press, 1912; v.104 p.

Still a very important and irreplaceable resource on a topic of perennial interest. Pp. 42-52: 'Basil'; 53-63: 'The Followers of Basil'; 93-104: 'Index of Names' (in fact, alphabetical listing of all the authors who dealt with the Hexæmeral literature. Now to be supplemented with Congar 1963 and Zahlten 1979.)

STORF 1912 = Fedwick 1999-2000, *BBV* iv 1372 (= *Lit-Bas/Byz*, German).

SWETE 1912: Henry Barclay Swete (1835-1917), *The Holy Spirit in the Ancient Church. A Study of Christian Teaching in the Age of the Fathers*. London: Macmillan, 1912; viii.429 p.

WITTIG 1912: Joseph Wittig (1879-1950), *Die Friedenspolitik des Papsten Damasus I. und der Ausgang der arianischen Streitigkeiten*. Kirchengeschichtliche Abhandlungen, 10. Wrocław: Aderholz, 1912; xxvi.241 p.

AURELI-BRUNI 1913 = Fedwick 1997, *BBV* ii 964 (= works, Italian).

BIRNBAUM 1913: A. Birnbaum, 'Die Oktogone von Antiochia, Nazianz und Nyssa: Rekonstruktionsversuche.' *Repertorium für Kunstwissenschaft* 36 (1913) 181-209.

BUDGE 1913: Ernest Alfred Thompson Wallis Budge (1857-1934; Sir), *Syrian Anatomy, Pathology and Therapeutics or "The Book of Medecins."* *The Syriac Text Edited from a Rare Manuscript, with an English Translation*. 2 vols. Oxford: Oxford University Press/London/New York/Toronto/Melbourne and Bombay: Humphrey Milford, 1913; clxxviii.612 + xxv.804 p.

From a privately owned MS. Syriac translated from the Greek probably by a Nestorian physician. i 480-83 ii 566-68: 'From the

Discourse of Basil Concerning the Course of the Circle of Heaven' (ID: Since thou hast asked me, o lover of learning...and when it becometh dark, being below the earth [we cannot see it]).

BÜTTNER 1913: Georg Büttner (1880-), *Beiträge zur Ethik Basileios' Grossen*. Programm des kgl. humanistischen Gymnasiums Landshut 1912/1913. Landshut, 1913; 24 p.

CALDERINI 1913: Aristide Calderini (1883-1968), 'Ricerche intorno alla biblioteca e alla cultura greca di Francesco Filelfo.' *Studi italiani di filologia classica* 20 (1913) 204-424.

At 280 n.4: 'Basilius.' *GrNaz* 2/2 was translated in 1445 and dedicated to Frate Alberto de Sarteano. Cf. Fedwick 1993, *BBV* i 459-60.

CHEIKHO 1913-29: Louis Cheikho (1857-1927; Society of Jesus), 'Catalogue raisonné des manuscrits de la Bibliothèque Orientale.' *Mélanges de la Faculté Orientale de l'Université de Saint-Joseph* 6 (1913) 213-304 [MSS 1-150], 7 (1911-1921) 245-304 [MSS 151-245], 8 (1922) 385-440 [MSS 246-336], 10 (1925) 105-79 [MSS 337-467], 11 (1926) 191-306 [MSS 468-661], 14 (1929) 41-171 [MSS 662-792].

Issued also separately; 531 p. Arabic MSS Bairūt Bibliothèque Orientale de l'Université de Saint-Joseph, dislocated during the recent conflicts between Maronites and Moslems. Continued in Khalifé 1951-64.

CLARKE 1913: William Kemper Lowther Clarke (1879-1968⁽¹⁴⁾), *Saint Basil the Great. A Study in Monasticism*. Cambridge: Cambridge University Press, 1913; ix.176 p.

(14) Rev. William Kemp Lowther Clarke, D.D.; Canon Residentiary of Chichester Cathedral, 1945-1963; Prebendary of Chichester Cathedral since 1943; born 1879; son of Henry Lowther Clarke, late Archbishop of Melbourne; married 1907, Dorothy Elizabeth, daughter of Rev. Henry William Fulford, late Dean of Clare College, Cambridge; two sons and two daughters. *Education*: Shrewsbury; Jesus College, Cambridge, 1st class Class. Tripos, 1902; 1st class Theol. Tripos, 1904; Carus Greek Testament prize, 1903; Jeremie Septuagint prize, 1903; Fellow of Jesus College, 1904-1908; Curate of St Matthew's Moorfields, Bristol, 1904-1906; Rector of Harlton, Cambridge, 1906-1908; Rector of Cavenish, Suffolk, 1908-1915; Editorial Secretary of Society for Promoting Christian Knowledge, 1915-1944; Hon. Canon of Canterbury, 1942-1943; Chairman of Hymns Ancient and Modern, 1947-1963; Serbian Order of St Sava, 1919; D.D.,

CONYBEARE-WARDROP 1913: Frederick Cornwallis Conybeare (1856-1924) & John Oliver Wardrop (1864-1948; Sir), *A Catalogue of the Armenian Manuscripts in the British Museum to which is Appended a Catalogue of Georgian Manuscripts in the British Museum (by J.O. Wardrop)*. London: at the British Museum, 1913; xi.410 p.

CRUM 1913: Walter Ewing Crum (1865-1944), *Theological Texts from Coptic Papyri. Edited with an Appendix upon the Arabic and Coptic Versions of the Life of Pachomius*. Anecdota Oxoniensia, Semitic Series, 12. Oxford: Clarendon Press, 1913; viii.205 p.; facs.

For No. 6, see Mercati 1917.

DE JERPHANION 1913: Anatole-Marie-Guillaume De Jerphanion (1877-1948; Society of Jesus), 'Inscriptions byzantines de la région d'Ürgüb en Cappadoce.' *Mélanges de l'université Saint-Joseph, Beyrouth*, 6 (1913) 305-400.

On the regions of Ürgüp (Byzantine, Prokopion) and Göreme (perhaps the former Korama), see Fedwick 1999-2000, *BBV* iv 1901-03.

EWELL 1913: John Louis Ewell (1840-1910), 'Basil and Jerome Compared,' i 93-101, in: *American Society of Church History. Papers. Second Series*. New York & London, 1913.

Paper read 28 December 1906.

GEORGIEVSKIY 1913 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1232**. Grigoriy Petrovich Georgievskiy (1866-).

435 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie N.S. Tikhonravov.

Cambridge, 1925. *Publications:* St Basil the Great, 1913; The Lausiac History of Palladius, 1918; The Ascetic Works of St Basil, 1925; New Testament Problems, 1929; Liturgy and Worship, 1932; Divine Humanity, 1936; The First Epistle of Clement, 1937; Eighteenth Century Piety, 1944; Concise Bible Commentary, 1952; A History of the SPCK, 1959. *Address:* Blackman House, Canon Lane, Chichester, Sussex. Died 8 April 1968 (adapted from *Who Was Who*, vol. vi. *Who Was Who 1961-1970. A Companion to Who's Who Containing the Biographies of Those Who Died During the Decade 1961-1970* [London: Adam & Charles Black, 1972], 212).

JAMES 1913 = Kristeller-Krämer 1993, 334; Olivier 1995, **703**. Montague Rhodes James (1862-1936).

503 Latin + 4 Greek MSS in Cambridge Library of St John's College.

JORDAN 1913: Hermann Jordan (1878-1922), *Armenische Irenäusfragmente*, Texte und Untersuchungen, 36. Leipzig: Hinrichs, 1913.

At 108-20: MS Daraschamb St Stephen S/N, s.13.

KARL 1913 = Fedwick 1999-2000, *BBV* iv 1372 (= Jehan Paulus' vision of Basil).

KELTUYALA 1913: Vasilii Afanasievich Keltuyala (1867-), *Kurs istorii russkoy literatury. Chast' i. Istoriya drevney russkoy literatury. Kniga i. Istoriya literatury ot ix v. do poloviny xiii v.* 2nd revised and augmented edition. Sankt-Peterburg: Tipografiya Possichitel'stva Imperatorskogo Chelovikolyubiya, 1913; 1013 p.

1st ed. 1906-11. At 251-69: survey of the patristic literature; 272-79: characteristic and contents of Basil's *Hexæmeron*.

KOETSCHAU 1913 = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 1482 = Fedwick 1999-2000, *BBV* iv 1372. Corresponds the Ps.-Basilian fragment to Geerard 1974-87, CPG 2961.

Fedwick 1999-2000, *BBV* iv 20 (= Leo 458), 39 (= Innokentios 532).

LAUBE 1913: Adolf Laube (1889-), *De litterarum Libanii et Basilii commercio*. Diss. inauguralis (Breslau, Phil. Diss. v.11, Oktober 1913, Ref. Richard Foerster, 1843-1922). Bratislava: Nischkowsky, 1913; vi.64 p.

MARKOWSKI 1913: Hieronymus Markowski (1883-), 'Zum Briefwechsel zwischen Basileios und Libanios.' *Berliner philologische Wochenschrift* 33 (1913) 1150-52.

Against the authenticity of the whole correspondence.

NAU 1913: François-Nicolas Nau (1864-1931), *La version syriacque de l'Octateuque de Clément*. Ancienne littérature syriaque, fasc. iv. Paris, 1913, reprinted from *Le canoniste* 30-32 (1907-09).

Contains the French translation of ***Prayer iii 3a* derived from the same Syriac MSS as Rahmani 1899. Reprints: Nau 1967.

NAU 1913a: François-Nicolas Nau (1864-1931), 'Appendice [to the 'Catalogue sommaire mss. P. Asbat = Paul/Boulos Sbath'.] Les vies syriaques de saint Basile.' *Revue de l'Orient Chrétien* 18 (1913) 248-51.

The Syriac is a translation of the Greek work attributed to Hel-ladios, the successor to Basil in the see of Cæsarea. The Greek original quoted by John of Damaskos has been lost. Cf. Peeters 1921.

PANTELIDIS 1913 = Olivier 1995, **1893**. Chr.G. Pantelidis.

33 Grek MSS Paphos Μονὴ Παναγίας τοῦ Κύκκου.

PERETTS' 1913: Vladimir Nikolævich Peretts' (1870-1935), *Novye trudy po istochnikovedeniyu drevne-russkoy literatury i paleografii. Kritiko-bibliograficheskiy obzor. Vtoraya seriya xxxix-xliii*. Kyiv: Tipografiya Imperatorskogo universiteta sv. Vladimira, 1913; 53 p.

RYAN 1913: John Augustine Ryan (1869-), *Alleged Socialism of the Church Fathers*. St. Louis, Miss.: B. Herder, 1913; 81 p.

Basil, Chrysostom, Ambrose condemn the abuse not the use of property.

SAJDAK 1913 = Olivier 1995, **1720**. Jan Sajdak (1882-1967).

Greek MSS Montecassino Archivio e Biblioteca dell'Abbazia.

SAN JOSÉ 1913 = Fedwick 1996, *BBV* ii 964 (= *Litt*, Spanish).

SEEBERG 1913: Erich Seeberg (1888-1945), *Die Synode von Antiochien im Jahre 324/325. Ein Beitrag zur Geschichte des Konzils von Nicæa*. Neue Studien zum Geschichte der Theologie und der Kirche, 16. Berlin: Trowitzsch & Sohn, 1913; vi.224 p.

i.14-17: 'Kanones i-xvi syn. Antiochenæ a.324' (in fact, i-xii = *K* 65-75, xiii = *K* 78-79, xiv = *K* 82-83, xv-xvi = *K* 84-85; French from Nau 1909). See Fedwick 1999-2000, *BBV* iv 1546. Reprints: Seeberg 1973.

SREZNEVSKIY 1913 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **621**. Vsevolod Izmailovich Sreznevskiy (1867-1936).

369 Old Slavonic MSS Sankt-Peterburg Biblioteka Rossiyskoy Akademii Nauk Sobranie Severnoe.

STIEGELE 1913: Paul Stiegele (1847-1903), *Der Agennesiebegriff in der griechischen Theologie des vierten Jahrhunderts. Ein Beitrag zur Geschichte der trinitarischen Terminologie*. Freiburger theologische Studien, 12. Freiburg i.Br./Saint Louis: Herder, 1913; xiv.143 p.

STIGLMAYR 1913: Joseph Stiglmayr (1851-1934; Society of Jesus), *Kirchenwäter und Klassizismus. Stimmen der Vorzeit über humanistische Bildung*. 114 Ergänzungsheft zu den "Stimmen aus Maria-Laach." Freiburg i.Br./Saint Louis, Mo.: Herder, 1913; viii.104 p.

TENTIS 1913 = Olivier 1995, **984**. I. Tentis.

59 Greek MSS Eurytania Μονὴ Προυσοῦ.

TSONEV 1913 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2732**. Ben'o Tsonev (1863-1926).

140 Old Slavonic MSS Zagreb Knjižnica Akademije Znanosti i Umjetnosti..

VAILHÉ 1913: Siméon Vailhé (1872-1960; Augustinian of the Assumption), 'Formation de l'église arménienne.' *Echos d'Orient* 16 (1913) 109-22 193-211.

See esp. at 202-04.

VAN DE VORST-DELEHAYE 1913 = Olivier 1995, **103**. Charles Van De Vorst, Hippolyte Delehaye (1859-1941; Society of Jesus).

Greek hagiographic MSS Germany, Belgium and United Kingdom.

WELZ 1913 = Olivier 1995, **2250**. Carl Welz (1887-). Strassburg: Karl Trübner, 1913; 62 p.

23 Greek MSS Strasbourg Bibliothèque Nationale et Universitaire.

WILMART 1913: André Wilmart (1876-1941; Order of St Benedict), 'La lettre de Potamius à saint Athanase.' *Revue bénédictine* 30 (1913) 257-85.

See esp. at 267, with notes.

ABRAMOVYCH 1914 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **890**. Dmytryy Ivanovych Abramovych (1873-1955).

Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie I.V. Pomyalovskiy 1-183.

ACO (1914-95): see Schwartz-Straub-Riedinger 1914-95.

BARING-GOULD 1914: Sabine Baring-Gould (1834-1924), *The Lives of the Saints, January-December*. 16 vols. Edinburgh: John Grant, 1914; ill.

Previous printings: Routledge, 1872-78; New York: Longman, 1897-98.

BENESHEVICH 1914: Vladimir Nikolaevich Beneshevich (1874-1943), *Sinagoga v 50 titulov i drugie yuridicheskie sborniki Yoanna Skholastika*. Zapiski klassicheskago Instituta arkheologicheskago obshchestva, 8. Sankt-Peterburg, 1914; 345 p.

Research into the Greek and Old Slavonic MSS paving the way for Beneshevich 1937. Reprints: Beneshevich 1972.

BENESHEVICH 1914-17: Vladimir Nikolaevich Beneshevich (1874-1943), 'Gruzinskiy velikiy Nomokanon po spiskam tifliskago tserkovnago Muzeya.' *Khristiyskiy Vostok* 2 (1914) 349-77; 5 (1917) 112-27.

Overview of the Georgian version of Eutychios Konstantinopolitanos & Ioannes IV Nesteutes, *Syntagma xiv titulorum* (Geerard 1974-87, CPG 7556) by Arsen Iqalt'oeli (s.11th).

BOLOZOV 1914: V. Bolozov, 'Bemerkungen zum Text der Liturgie des hl. Basileios des Grossen' [Russian]. *Khristiyaniskoe chtenie* 94 (1914) 281-98.

CHAÎNE 1914: Marius Chaîne (1873-1960), 'Catalogue des manuscrits éthiopiens des bibliothèques et musées de Paris, des départements et de collections privées.' *Revue de l'Orient chrétien* 19 (1914) 3-16 247-65.

MSS Paris Bibliothèque Nationale de France fonds éthiopien.

DUHEM 1914-59: Pierre-Maurice-Marie Duhem (1861-1916), *Le système du monde. Histoire des doctrines cosmologiques de Platon à Copernic*. 10 vols. Paris: A. Hermann et fils, 1914-59.

On Basil, see esp. vols 2 and 4.

GRONAU 1914: Karl Gronau (1885-1950), *Poseidonios und die jüdisch-christlich Genesis-Exegesis*. Leipzig: B.G. Teubner, 1914; viii.313 p.

His discussion of the sources of the *Hexæmeron* (at 7-112) is based on the alleged existence of Posidonios' 'Commentary on Plato's Timæus'; see Gronau 1912, Courtonne 1934, Giet 1949; Karl Reinhardt (1886-1958), 'Poseidonios von Apamea,' xxii.1 558-826, in: *Pauly-Wissowa Realencyklopädie* (Stuttgart 1953), and Marie Laffranque, *Poseidonios d'Apamée. Essai de mise au point* (Publications de la Faculté des lettres et sciences humaines de Paris, 13) (Paris: Presses universitaires de France, 1964; 579 p.), at 17-18. See also Corsini 1957, Amand de Mendieta 1978.

HALLIDAY 1914-16: William Reginald Halliday (1886-1966), 'St Basil and Julian the Apostate: A Fragment of Legendary History.' *Annals of Archaeology and Anthropology* 7 (1914/1916) 89-106.

An inaugural lecture delivered before the University of Liverpool 29 January 1915. Cf. Halliday 1924.

KYRIAKIDIS 1914 = Olivier 1995, **1503**. St. Kyriakidis.

15 Greek MSS Leukosia Παγκύπριον Γυμνάσιον, which were subsequently destroyed in a fire.

LAMBROS 1914-22 = Olivier 1995, 464. Spyridon Paulos Lambros (1851-1919).

245 Greek MSS now in Athinai Μουσείον Δ. Λοβέρδου.

LEBON 1914 = Fedwick 1999-2000, *BBV* iv 63 n.61 (= Ephræm 544).

MORAITIDIS 1914 = Fedwick 1996, *BBV* ii 964 (= homilies on psalms, Greek).

PASQUALI 1914: Giorgio Pasquali (1885-1952), in: *Berliner PhW* 34 (1914) 1508-19.

Favours the authenticity of some of the *Bas-Lib* letters except for 1590 and 1603. Cf. Pasquali 1923.

PELLICANO 1914 = Fedwick 1999-2000, *BBV* iv 1373 (= *Lit-Bas/Byz*, Italian).

PULLER 1914: reprint of Puller 1893.

SCHWARTZ-STRAUB-RIEDINGER 1914-95 = Fedwick 1999-2000, *BBV* iv 1373-74. Schwartz 1914-40, Straub 1971-84, Riedinger 1984-95.

Fedwick 1999-2000, *BBV* iv 16 (= Ephesos 431), 18 (= Ephesos 449), 18 (= Ioannes 441), 19-20 (= Chalcedon 451).

SHESTAKOV 1914: Dimitriy Shestakov, 'Zametki o grecheskikh tekstakh zhittiy v Makarevikh Mineyakh Chetyakh.' *Bogoslouskiy vestnik* 23 (1914) 369-82.

On the Mineya Chetya of Metropolitan Makriy, cf. Fedwick 1981, 504 n.309.

SIEHE 1914: Walther Siehe, 'Das Räuchergefäß aus der Kirche des hl. Stephanos von der Insel Nis im Egerdirsees.' *Monatshefte für Kunstwissenschaft* 7 (1914) 343-45.

Fedwick 1999-2000, *BBV* iv 1915.

SPERANSKIY 1914 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 2798. Mikhail Nestorovich Speranskiy (1863-1938).

118 Old Slavonic MSS Beograd Narodna Biblioteka Kiril i Metodiy.

STRATHMANN 1914: Hermann Strathmann (1882-1966), *Geschichte der frühchristlichen Askese bis zur Entstehung des Mönchtums im religionsgeschichtlichen Zusammenhangs. Band 1. Die Askese in der Umgebung des werdenden Christentums*. Leipzig: A. Deichertsche Verlagsbuchhandlung Werner Scholl, 1914; 344 p.

TER-MEKERTTSCHIAN 1914: Karapet Ter-Mekerttschian (1866-1915), *Gnik Havadob* ('Le Sceau de la Foi de la sainte église universelle, de nos saints Pères orthodoxes et inspirés, composé aux jours du Katholikos Komitas' [in Armenian]). Etschmiadsin, 1914 = Louvain, 1974; cxxviii.436 p.

A florilegium compiled in 610/611 by Iovhannēs Mayrogomec'i. i.78.18-83.30: *Fide* (complete); ii.84.3-98.4: 'Disputatio Orthodoxi cum Apolinario' (= *Arm* 9 complete); iii.259.20-260.3: *Grat* (excerpt: ἀλλὰ μὴν πρὸς γε...διυπνίζειν, 228B1-15); iv.287.3-9: *Malo* (excerpt: κακὸν...πέφυκε, 333A3-10); v.287.12-17: 'Ex tractatu Ἀγαθὸς ὁ τῆς εὐπαιθείας μισθός' (= *Prou*; extract: οἶδα γὰρ...κατεπόντισαν, 420A12-B2)⁽¹⁵⁾ vi.349.3-10: 'Ex oratione de spiritu' = *Amph-Sp*.viii.18, extract: οὐ γὰρ τοσοῦτον...χαρίσεται, 100A5-12); vii.349.12-17: *Iul* (excerpt: καὶ τί δεῖ...πεσόντας, 253C1-7). The MS utilized is probably now Fedwick 1996, *BBV* ii **h3812**; M = Etschm. 944 is **h558 h597**. For ii., see Jungmann 1969. On the florilegium itself, see Fedwick 1999-2000, *BBV* iv 106-07 (= Seal 667/68).

TURNER 1914: Cuthbert Hamilton Turner (1860-1930), 'Canons Attributed to the Council of Constantinople, A.D. 381, Together with the Names of the Bishops, from Two Patmos Manuscripts 172, 173.' *Journal of Theological Studies* 15 (1914) 161-78.

On the so-called 'Kanonikon Palladii Amaseæ,' see Fedwick 1999-2000, *BBV* iv 1545, with the following explanation: the 21 kanons correspond to *K* 56-74, with an insert between 17 = *K* 72 and 19 = *K* 73. Turner's MSS are Fedwick's 1999-2000, *BBV* iv **k6142 k6143**.

(15) According to Lebon 1929 all the quotations in this florilegium were taken from pre-existing Armenian versions, but there is no extant Armenian translation of *Prou*.

VATTASSO-CARUSI 1914 = Kristeller-Krämer 1993, 866. Marco Vattasso (1869-1925), Enrico Carusi (1878-1945). Romæ, typis polyglottis Vaticanis.

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano latino 10301-10700.

ASMARA 1915 = Fedwick 1999-2000, *BBV* iv 1374 (= *Lit-Bas/Eth*).

BEIS 1915 = Olivier 1995, **1306**. Nikos Athanasiou Beis (1883-1958).

Greek MSS Kalabryta Μονή Μεγάλου Σπηλαίου.

CALDERINI 1915: Aristide Calderini (1883-1968), 'I codici milanesi delle opere de Francesco Filelfo.' *Archivio storico lombardo*, *Serie 5* 42 (1915) 335-411.

Filelfo is the translator of *GrNaz* 2/2, see Fedwick 1996, *BBV* i 459-60. Cf. also Calderini 1913.

DYOBOUNIOTIS 1915 = Olivier 1995, **2487**. Konstantinos Dyobouniotis (1872-1943).

Greek MSS Zagora Δημόσια Βιβλιοθήκη.

FOURNIER 1915: see Fournier 1916.

GEORGIEVSKIY 1915 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1190**. Grigoriy Petrovich Georgievskiy (1866-).

435 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie T.O. Bol'shakov.

GRAF 1915-18: Georg Graf (1875-1955), 'Katalog christlich-arabischer Handschriften in Jerusalem. iii. Die christlich-arabischen Handschriften des griechischen Klosters beim Hl. Grabe. a) Ergänzungen zum Katalog von K. Koikoulidis.' *Oriens Christianus* 5 (1915) 293-314, 6 (1916) 126-47 317-22, 7-8 (1918) 133-46.

Continuation of Koikoulidis 1901. Arabic MSS Yerushalayim Βιβλιοθήκη του Ὁρθοδόξου Καθολικοῦ Πατριαρχείου του Παναγίου Τάφου Arabic 1-232.

HOLL 1915: see Holl 1948.

INGUANÉZ 1915-41 = Kristeller-Krämer 1993, 606. Mauro Inguanéz (1887-1955; Order of St Benedict).

600 Latin MSS Monte Cassino Archivio e Biblioteca dell'Abbazia.

MAIER 1915: Johannes Maier (1888-), *Die Eucharistielehre der drei grossen Kappadozier, des heiligen Basilius, Gregor von Nazianzus und Gregor von Nyssa*. Inaug.Diss. Forschungen zur christlichen Literatur-und Dogmengeschichte, Breslau. Freiburg, i.Br.: Herder, 1915; vii.46 p.

MERCER 1915: Samuel Alfred Mercer (1879-1969⁽¹⁶⁾), *The Ethiopic Liturgy. Its Sources, Development and Present Form*. The Hale Lectures 1914-15. Milwaukee: Young Churchman, 1915; xvi.487 p.

Based on 'Codex Mercer 3' (untraced) contains the ἐπίκλησις of *Lit-Bas/Eth* (Ethiopic with English translation; picked up by Euringer 1934). See Mercer 1926.

WIKENHAUSER 1915: Alfred Wikenhauser (1883-1961), 'Die Homilien des Basilius des Grossen und Ambrosius über das Sechstageswerk.' *Korrespondenzblatt des Stenograph, Landesamts zu Dresden* 60 (1915) 154-61.

The textual evidence calls for a closer interdependence.

ZETTERSTÉEN 1915 = Fedwick 1996, *BBV* ii 965 (= ***AmphEnk*, Armenian, German in Zetterstéen 1934).

[ANONYMOUS] 1916: A.D., 'Mysli svv. Yoanna Zlatousta, Vasiliya Velikogo i Afanasiya Aleksandriyskogo po voprosu ob uchasti khristianina v voyne.' *Kyyvski eparkhiyal'ni vedomosti* 6 (1916) 48-52.

At the time a timely topic: should or should not Christians participate in the war according to Basil, John Chrysostom and Athanasios of Alexandria.

(16) A native of Newfoundland, Canada.

BORLAND 1916 = Olivier 1995, **938**. Catherine R. Borland.

Greek MSS Edinburgh University Library.

DEL PÁRAMO 1916 = Fedwick 1996, *BBV* ii 965 (= 7 homilies, Spanish).

DRAKE 1916: Maurice Drake (1875-1923), *Saints and Their Emblems*. Illustrated by xii plates from photographs and drawings by Wilfred Drake (1879-1948), with a Foreword by Aymer Vallance. London: T. Werner Laurie Ltd, 1916; xiii.235.[3] p.; 12 leaves of plates; ill., some in colour.

DYOBOUNIOTIS 1916: Konstantinos Dyobouniotis (1872-1943), 'Ο Νομοκάνων τοῦ Μανουήλ Μαλαξοῦ. Athinai, 1916.

A study of the kanonikal works by Manouel Malaxos (d.1581), especially the first edition of his Nomokanon contained in Fedwick 1999-2000, *BBV* iv **k748**, see Fedwick 1999-2000, *BBV* iv 1555.

FOURNIER 1916: Paul-Eugène-Louis Fournier (1853-1935), *Un groupe de recueils canoniques italiens des x^e et xi^e siècles*. Mémoire de l'Institut nationale de France académie des inscriptions et belles lettres, 40. Paris: Imprimerie nationale, 1916; 213 p.

Initially published in *Mémoires de l'academie des inscriptions et belles lettres* 40 (1915) 96-213. An extensive analysis, at 95-123, of Fedwick 1999-2000, *BBV* iv **k6362**, and at 124-58 of Vat. lat. 1349. Cf. 154 with n. 2: Basil's prescription of 15 years penance a favourite in Latin medieval collections. Cf. Fedwick 1999-2000, *BBV* iv 1564-75.

LEBEDEV 1916 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2028**; Olivier 1995, **1399**. Aleksandr Lebedev.

885 Old Slavonic + 26 Greek MSS acquired 1877-1911 now housed in Kyiv Tsentral'na Naukova Biblioteka Akademii Nauk.

MUNIER 1916: Henri Munier (1884-1945), *Manuscripts coptes*. Catalogue général des antiquités égyptiennes du Musée du Caire/Mathif al-Misri [Nos. 9201-9304], 74. Le Caire: Institut français d'archéologie orientale, 1916; vii.213 p, 21 leaves of plates; ill.

i.85-87: *Lit-Bas/ES* (from Fedwick 1999-2000, *BBV* iv **k3059**; Sahidic frag. of the Intercessions and Doxology only; ed. Lanne 1958).

ROUGIER 1916-17: Louis J. Rougier (1889-1974), 'Le sens des terms οὐσία, ὑπόστασις et πρόσωπον dans les controverses trinitaires postnicéens.' *Revue de l'histoire des religions* 73 (1916) 48-63, 74 (1917) 133-89.

SMITH 1916-17: Harold Smith, 'Notes on Catenæ on Matthew.' *Journal of Theological Studies* 18 (1916/1917) 317-19.

Fedwick 1999-2000, *BBV* iv 1596 n.2.

BENESHEVICH 1917 = Olivier 1995, **2170**. Vladimir Nikolævich Beneshevich (1874-1943).

Greek MSS Sīnai' Μονὴ τῆς Ἀγίας Αἰκατερίνης.

COCCO 1917 = Olivier 1995, **1021**. A.P. Cocco.

On the one Greek MS which has disappeared from Galatone Archivio Antico della Chiesa Madre.

CUMONT 1917 = Olivier 1995, **289**. Franz-Valéry-Marie Cumont (1868-1917). On this brief notice compiled second hand, see Olivier.

DEFERRARI 1917-18: Roy Joseph Deferrari (1890-1969), 'The Classics and the Greek Writers of the Early Church: Saint Basil.' *Classical Journal* 13 (1917/1918) 579-91.

EUSTRATIADIS 1917-18 = Olivier 1995, **1102**. Sophronios Eustratiadis (1872-1947).

General survey of Mount Athos MSS.

MERCATI 1917: Giovanni Mercati (1866-1957; Cardinal), 'A Parallel to a Coptic Sermon on the Nativity.' *Journal of Theological Studies* 18 (1917) 315-17 [= Studi e testi 79, 46-48].

The 'Homilia in natiuitatem' ascribed to Basil in a Coptic MS (see Crum 1913, No. 6) is the same as the Pseudo-Chrysostomic = PG 61, 763-68 (De Aldama 1969, No. 319).

MERCATI 1917a: Giovanni Mercati (1866-1957; Cardinal), 'Il testamento di Paolo di Latros.' *Bessarione* 33 (1917) 334-40.

Paulos Latros (d.955) quotes PG 31, 652B1-D4.

PERETTS' 1917: Vladimir Nikol'evich Peretts' (1870-1935), 'Svedeniya ob antichnom mire v drevney Ruse xi-xiv vv.' *Hermes. Ilyustrovanny nauchno-populyarnyy vestnik antichnogo mera* 13-14 (Sankt-Peterburg 1917) 205-10.

At 206-07: 'po materialam sochineney Vasiliya Velikogo izvestnykh na Ruse.'

BARONIAN-CONYBEARE 1918: Sukras Baronian (d.1903) & Frederick Cornwallis Conybeare (1856-1924), *Catalogue of the Armenian Manuscripts in the Bodleian Library*. Catalogus codicum manuscriptorum Bibliothecae Bodleianae, pars xiv. Oxford: Clarendon Press, 1918; viii.254 p., + Index.

124 Armenian MSS.

BEAULIEUX 1918 = Kristeller-Krämer 1993, 85. Charles Beaulieux (1872-).

Latin MSS Paris Bibliothèque de l'Université.

EUSTRATIADIS 1918 = Olivier 1995, **2290 2291**. Sophronios Eustratiadis (1872-1947).

Greek MSS Thessaloniki Μονή Βλατάδων.

KEKELIDZE 1918-46: Korniliy Samsonovich Kekelidze (1879-1962), *Monumenta hagiographica Georgica. pars prima. keimena t. i: Ianuartum Februarium Martium Aprilem et Maium continens*. Tbilisi, 1918 1946.

SANDERS 1918: Henry Arthur Sanders (1868-1956), *The New Testament Manuscripts in the Freer Collection*. New York/London: The Macmillan Company, 1918; x.323 p.

Basil's 'Text W' variant readings at 47 49 51 52 54-57 66 92 93 96 97 100 104 105-08 116 121 141 142.

VIELHABER-INDRA 1918 = Kristeller-Krämer 1993, 778. Gottfried Vielhaber (1861-1913), Gerlach-Rudolf-Karl Indra (1861-).

269 Latin MSS Schlägl Prämonstratenser-Stiftsbibliothek.

WILMART 1918-19: André Wilmart (1876-1941; Order of St Benedict), 'La collection des 38 homélies de Saint Jean Chrysostome.' *Journal of Theological Studies* 19 (1918/1919) 412-21.

No. 31: *AskAdm1 (Latin trans. Annianus, 5th cent.) Cf. Fedwick 1997, *BBV* iii 708.

MARINI 1919: Niccolò Marini (1843-1923; Cardinal), *Il primato di San Pietro e de' suoi successori in San Giovanni Crisostomo*. Roma: Istituto Pio IX, 1919; xvii.320 p.

At 357: 'Appendice: Apologia di San Basilio il Grande per la sua condotta verso i Romani Pontifici.'

PETSCHENIG 1919 = Fedwick 1999-2000, *BBV* iv 5-6 (= Ambrosius). Michael Petschenig (1845-1923).

RAMSAY 1919: William Mitchell Ramsay (1851-1939; Sir), 'A Noble Anatolian Family of the Fourth Century.' *The Classical Review* 33 (1919) 1-9.

See Forlin Patrucco 1991.

RUGE 1919: Walter Ruge (1865-1943), 'Kappadokia,' x 1910-17, in: *Pauly-Wissowas Real-Encyclopädie*. Stuttgart: Anton Hiersemann, 1919.

SEECK 1919: Otto Seeck (1850-1921), *Regesten der Kaiser und Päpste für die Jahre 311 bis 476 n.Chr. Verarbeitung zu einer Prosopographie der christlichen Kaiserzeit*. Stuttgart: Metzler, 1919; xii.487 p.

Reissued Frankfurt: Minerva, 1964.

STRUMENSKIY 1919 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **1091**.

250 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie Vologodskoe. For the MSS remaining in Vologda, see Kudryavtsev 1957, 282.

BESSIÈRES-TURNER 1920-22: see Bessières-Turner 1923.

CAYRÉ 1920: Fulbert Cayré (1884-1971; Augustinian of the Assumption), 'Le divorce au iv^e siècle dans la loi civile et les canons de saint Basile.' *Echos d'Orient* 19 (1920) 295-321.

Reaches the questionable conclusion that Basil did not allow remarriage of the innocent spouse. Refuted by Cereti 1971 and Pospishil 1967, but followed by Crouzel 1977 1978, Delpini 1979 and also González 1978. Petrá 1990 stirs a middle course emphasizing Basil's pastoral approach.

CAYUELA 1920 = Fedwick 1996, *BBV* ii 965 (= *Litt*, Greco-Spanish).

DEBRUYNE 1920 = Fedwick 1996, *BBV* ii 965 (= *Ps* 1, Latin).

LEIGH-BENNETT 1920: Ernest Leigh-Bennett, *Handbook of the Early Christian Fathers*. London: Williams & Norgate, 1920; xii.340 p.

From Klement of Alexandria to Augustine of Hippo.

LEVIE 1920: Jean Levie (1885-1966; Society of Jesus), *Les sources de la septième homélie de Saint Basile sur l'Hexaéméron*. Extrait du *Musée belge*, 1920. Louvain: F. Ceuterick, 1920; 41 p.

MERCATI 1920: Silvio Giuseppe Mercati (1877-1963), 'Antica omelia metrica Εἰς τὴν Χριστοῦ γένναν.' *Biblica* 1 (1920) 75-90.

The study includes *Chr.* Reprinted in Mercati 1970.

RAHMANI 1920: Ignazio Efrem II Rahmani (1848-1929; Patriarch of Syrian Antioch), *I fasti della chiesa patriarcale antiochena. Conferenza d'inaugurazione tenuta in nome dell'Istituto Pontificio Orientale li 18 gennaio 1920...colla pubblicazione in Appendice di varii antichissimi documenti inediti*. Roma: Tipografia della Reale Accademia dei Lincei, 1920; 36.xxxii p.

At xxv: several MSS testify that the *Liturgia Theodori Mopsuesteni* and the *Liturgia Nestorii* were translated into Syriac in the 6th century. 'Porro, conlatione instituta, apparet liturgiam dictam Theodori plerumque conuenire cum liturgia Byzantina sancti Ioannis Chrysostomi, et illam Nestorii cum sancti Basilii.'

SPERANSKIY 1920: Mikhail Nestorovich Speranskiy (1863-1938), *Istoriya drevney russkoy literatury. Posobie k lektsiyam v universitete. Vvedenie. Kievskiy period*. 3rd ed. Moskva: M. & S. Sabashnikovikh, 1920; x.382 p.

Inter alia, see at 231 about an unconfirmed ancient version of the *Hexæmeron*.

STRINOPOULOS 1920 = Olivier 1995, 2156. Germanos Strinopoulos.

100 parchment Greek MSS Serres Μονή τοῦ Προδρόμου.

TSONEV 1920 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 2211. Man'o Tsonev (1863-1926).

189 Old Slavonic MSS Plovdiv Natsional'naya Biblioteka imeni I. Vazova.

VATTASSO-CARUSI 1920 = Kristeller-Krämer 1993, 866. Marco Vattasso (1869-1925), Enrico Carusi (1878-1945).

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano latino 10301-10700.

VOZNYAK 1920: Mykhaylo Stepanovych Voznyak (1881-1954), *Istoriya ukrains'koi literatury. T. i do kintsya xv viku*. L'viv, 1920; 344 p.

At 86-88: a survey of patristic literature, with a brief notice on Basil and his works in Old Slavonic translation.

WITTIG 1920: Joseph Wittig (1879-1950), 'Leben, Lebensweise und Lebenskunde des heiligen Metropolitens Basilius des Grossen von Cæsarea,' 617-38, in: *Ehrengabe deutscher Wissenschaft, dargeboten von katholischen Gelehrten*. Ed. Franz Fessler (1881-). Freiburg i.Br.: Herder, 1920; xix.858 p.

ZUCCHETTI 1920 = Fedwick 1999-2000, *BBV* iv 215 (= Benedictus 1001).

CLARKE 1921: William Kemper Lowther Clarke (1879-1968), *Saint Basil*. Little Books on Religion, 4. London: SPCK, 1921.

COSTA 1921: E. Costa, 'Un luogo di San Basilio relativo alle persecuzioni criminali dei cristiani.' *Rendiconto della sessione della R. Accademia delle Scienze dell'Istituto di Bologna, Scienze morali, ser. ii, vol. 5* (1921).

CRAWFORD 1921 = Fedwick 1996, *BBV* ii 965-66 (= Ælfric 1020 = Fedwick 1999-2000, *BBV* iv 216).

DELEHAYE 1921 = Fedwick 1999-2000, *BBV* iv 262 n.92 (= Lips 1261-62).

LEPLUS 1921 = Fedwick 1996, *BBV* ii 966 (= *GrNaz* 2/2, French).

LINTON 1921 = Fedwick 1999-2000, *BBV* iv 1375 (= *Lit-Bas/Byz, Lit-Bas/EB*, English).

MACKEPFRANG-MADSEN-PETERSEN 1921: Mouritz Mackepfrang (1869-), Victor Madsen (1873-1941), Carl Sophus Petersen (1873-), Axel Anthon Bjørnbo (1874-1911) & Ellen Jørgensen (1877-1948), *Greek and Latin Illuminated Manuscripts, x-xiii Centuries, in Danish Collections*. København: A. Marcus, 1921; [8] 51 p.; 64 pl. (part. col.)

Fedwick 1997, *BBV* iii **11505**.

PEETERS 1921: Paul-Jean-Marie-Charles-Joseph Peeters (1870-1950; Society of Jesus), 'Un miracle des ss. Serge et Théodore et la vie de saint Basile dans Fauste de Byzance.' *Analecta Bollandiana* 39 (1921) 65-88.

See Nau 1913, p. 88 n.1: lost 'Vita Basilii' by Helladios. See Courcelle 1969, 232 n. 52.

TURNER 1921: Cuthbert Hamilton Turner (1860-1930), 'Niceta of Remesiana De uigiliis.' *Journal of Theological Studies* 22 (1921) 305-20.

Fedwick 1999-2000, *BBV* iv 9 (= Niketas 414).

WENDEL 1921 = Olivier 1995, **172**. Carl-Theodor-Eduard Wendel (1874-1951).

Greek MSS Halle, Rossleben, Schleusingen, Wittenberg, Zeitz.

WILBRAND 1921: Wilhelm Wilbrand (1880-1924/1927), 'Zur Chronologie einigen Schriften des hl. Ambrosius.' *Historisches Jahrbuch* 41 (1921) 1-19.

Cf. Fedwick 1981, 470.

YATSIMIRSKIY 1921 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2178**. Aleksandr Ivanovich Yatsimirskiy (1870-1925).

Old Slavonic MSS, i.1-253: 154 Wien Österreichische Nationalbibliothek; ii.255-492: 75 Berlin Stadtbibliothek Preussischer Kulturbesitz Wuk; iii.493-518: 6 Dresden Sächsische Landesbibliothek; iv.519-50: 8 Leipzig Universitätsbibliothek; v.551-76: 6 München Bayerische Staatsbibliothek; vi.577-858: 94 Praha Národní Knihovna České Republiky; vii.859-912: 28 Ljubljana Narodna in Univerzitetna Knjižnica.

BATIFFOL 1922: Pierre Batiffol (1861-1929), 'L'ecclésiologie de saint Basile.' *Echos d'Orient* 21 (1922) 9-30.

BAUMSTARK 1922: Carl-Anton-Joseph-Maria-Dominikus Baumstark (1872-1948), *Geschichte der syrischen Literatur mit Ausschluss der christlich-palästinischen Texte*. Bonn: Marcus und E. Weber, 1922; xvi.378 p.

At 78: Syriac translations and MSS of Basil, now vastly superseded by Fedwick 1993-2000, *BBV* i-iv.

BEIS 1922-26 = Olivier 1995, **2497**. Nikos Athanasiou Beis (1883-1958).

Greek MSS Zakynthos Φωσκολιανή Βιβλιοθήκη destroyed in the fire of 16 August 1953 (cf. Olivier, p. 854).

BLAKE 1922-26: Robert Pierpont Blake (1886-1950), 'Catalogue des manuscrits géorgiens de la Bibliothèque Patriarcale Grecque à

Jérusalem.' *Revue de l'Orient chrétien* 23 (1922/1923) 345-413, 24 (1924) 190-210 387-429, 25 (1925/1926) 132-55.

161 Georgian MSS Yerushalayim Βιβλιοθήκη τοῦ Ὁρθοδόξου Καθολικοῦ Πατριαρχείου georg. Also separately: Blake 1924-26.

CAMPBELL 1922: James Marshall Campbell (1895-1977), *The Influence of the Second Sophistic on the Style of the Sermons of Saint Basil the Great*. The Catholic University of America Patristic Studies, 2. Washington, D.C.: The Catholic University of America, 1922; xiii.155 p.

CHAÎNE 1922-23 = Fedwick 1996, *BBV* 966 (= ‡Copt 6, Bo-hairic-French).

COSENTINI 1922 = Kristeller-Krämer 1993, 164: xxviii, cf. 818. F. Cosentini.

Latin MSS Torino Biblioteca Nazionale Universitaria.

FOERSTER 1922-27: Richard Foerster (1843-1922), *Libanii opera*. ix-xi: *Epistulae*. Leipzig: B.G. Teubner, 1922 1927.

Vol. ix: MSS; vol. xi: *Epp.* 1580-1604 = *-**Epp.* 335-359 Garnier-Maran-Faverolles. Foerster adopts the classification of Wolf 1722-24. See further Fedwick 1993, *BBV* i 632-58.

GRONAU 1922: Karl Gronau (1885-1950), *Das Theodizeeproblem in der altchristlichen Auffassung*. Tübingen: J.C.B. Mohr, 1922; viii.130 p.

GRUMEL 1922: Venance Grumel (1890-1967; Augustinian of the Assumption), 'Saint Basile et le siège apostolique.' *Echos d'Orient* 21 (1922) 280-92.

HYVERNAT 1922 = Fedwick 1996, *BBV* ii 966 (= ‡Copt 3-5).

JACKS 1922: Leo Vincent Jacks (1896-1972), *Saint Basil the Great and Greek Literature*. The Catholic University of America Patristic Studies, 1. Washington, D.C.: The Catholic University of America, 1922; 123 p.

JÜLICHER 1922 : Adolf Jülicher (1857-1938), [Review of Wittig 1922], *Theologische Literaturzeitung* 47 (1922) 361-64.

LAGARDE 1922: André Lagarde (pseudonym of Joseph Turmel, 1859-1943 ⁽¹⁷⁾), 'La confession dans saint Basile.' *Revue d'histoire et de littérature religieuses* 8 (1922) 534-48.

Basil would try to promote the integral confession of sins in his coenobia but not among laypeople.

OMAN 1922: Charles William Chadwick Oman (1860-1946; Sir ⁽¹⁸⁾), *Unfortunate Colonel Despard and Other Studies*. London: E. Arnold, 1922; vii.230 p.

No. 51: 'A forgotten hero: Basil of Cappadocia.'

PFEIFFER-ČERNÍK 1922 = Kristeller-Krämer 1993, 498. Hermann Pfeiffer (1868-), Berthold Černík.

260 Latin MSS Klosterneuburg Stiftsbibliothek.

POURRAT 1922-27: Pierre Pourrat (1871-1957; Society of Saint-Sulpice), *Christian Spirituality*. i. *From the Time of Our Lord Till the Dawn of the Middle Ages*. ii. *In the Middle Ages*. iii.1: *From the Renaissance to Jansenism*. iii.2: *Modern Times*. London: Burns Oats & Washbourne Ltd., i.1922; x.312 p.; ii.1924; xiii.341 p.; iii.1.1927; xii.405 p.; iii.2. 1927; xii.672 p.

Translated from the French, Paris: J. Gabalda, 1918-28. Vol. i, trans. William Henry Mitchell; Basil at 87 88-92 113 114; vol. ii, trans. S.P. Jacques; vol. iii.1-2, trans. William Henry Mitchell. Vol. iv, trans. Donald Attwater (1892-1977), appeared only in the four-volume set, Westminster. Md.: Newman Press, 1953-55. See also the remark at Schmemmann 1966.

RAHMANI 1922: Ignazio Efrem II Rahmani (1848-1929; Patriarch of Syrian Antioch), *Missale iuxta ritum ecclesiae apostolicae Antiochenae Syrorum*. Charfe, 1922; 15.26.282 p.

(17) See Turmel 1907.

(18) Born in India, educated at Oxford, he was a foremost military historian. Many of his works enjoyed notable popularity: *History of the Peninsular War* (7 vols; 1902-30), *History of England before the Norman Conquest* (1910; 8th ed. 1937), *History of Greece* (1888), *A History of the Art of War in the Middle Ages* (1898), and *A History of the Art of War in the Sixteenth Century* (1937). From 1919 to 1935 he was a member of Parliament for Oxford University and was knighted in 1920.

i.172-96: *Lit-Bas/Syr* (Syriac). ⁽¹⁹⁾ According to Rahmani, *Les liturgies orientales et occidentales* (Beirut, 1929), 403, quoted by Engberding 1931, xlviii, the edition is based on a single MS, probably a copy-text, in the possession of Rahmani.

ROTHENHÄSLER 1922: Matthäus Rothenhäusler (1874-1958; Order of St Benedict), 'Der heilige Basilius und die klosterliche Profess.' *Benediktinische Monatschrift* 4 (1922) 280-90.

SCHEMMELE 1922: Fritz Schemmel, 'Basilius und die Schule von Cæsarea.' *Philologische Wochenschrift* 42 (1922) 620-24.

THORNDIKE 1922: Lynn Thorndike (1902-1965), 'Early Christianity and Natural Science. Basil, Epiphanius and the "Physiologus."' *Biblical Review* 7 (1922) 332-56.

TROELTSCH 1922: Ernst Troeltsch (1865-1923 ⁽²⁰⁾), *Die Soziallehren der christlichen Kirchen und Gruppen*. Gesammelte Schriften, 1. Tübingen: J.C.B. Mohr, 1922; xvi.994 p.

1st ed. 1912. 2. Neudruck, Aalen 1965. Until the 1960s it was considered to be a benchmark, but which today smacks of denominational prejudices. For the English translation, see Troeltsch 1931.

WITTIG 1922: Joseph Wittig (1879-1950), *Des heiligen Basilius des Grossen geistliche Übungen auf der Bischofskonferenz von Dazimon 374-375, im Anschluss an Isaias 1-16*. Breslau: G.P. Adersholz, 1922; viii.89 p.

Dates to this time and place **Isaiam*, which he considers to be a work by Basil. See now the most recent researches of Lipatov 2001.

BARDY 1923: Gustave Bardy (1881-1955), 'Fragments de saint Basile.' *Recherches de science religieuse* 13 (1923) 164-65.

(19) Sebastian Brock, who translated the Rahmani text into English for Fenwick, is of the opinion that 'at least parts of it are a translation from Greek, and the vocabulary used suggests that the present Syriac can't be earlier than the 7th century' (Letter, 9 October 1983, quoted by Fenwick 1992, 54).

(20) See *ODCC*, 1643-44.

Basil excerpts edited from Fedwick 1999-2000, *BBV* iv **k2626**, and which are detailed therein.

BESSIÈRES-TURNER 1923: Marius Bessières (1879-1918) & Cuthbert Hamilton Turner (1860-1930), *La tradition manuscrite de la correspondance de saint Basile*. Oxford: Clarendon Press, 1923; [1], 183, [1] p.

Edited by Turner from the notes by Bessières, first published in *Journal of Theological Studies* 21(1920)1-50 289-310, 22 (1921) 105-37, 23 (1922) 113-33 225-49 237-358. Before Fedwick 1993, *BBV* i it was considered to be the standard work on the MSS of Basil's letters. The method of classifying the MSS according to the order of the pieces in a MS was subsequently adopted by Rudberg 1953 for the homilies. But see now the reservations expressed in Fedwick 1993, *BBV* i xxv-xxxiii and Fedwick 1996, *BBV* ii 1-3. See also Appendix 1 in this volume.

BOECKLER 1923: Albert Boeckler (1892-1957), *Das Stuttgarter Passionale*. Augsburg: Dr. Filser Verlag, 1923; 68 p.; 40 leaves of plates; facsim.

Fedwick 1999-2000, *BBV* iv 1931-32.

BOUSSETT 1923: Wilhelm Boussett (1865-1920), *Apophthegmata. Studien zur Geschichte des ältesten Mönchtums... Aus dem Nachlass hrsg. von Theodor Hermann und Gustav Krüger [1862-1922]*. Tübingen: J.C.B. Mohr, 1923; iii.341 p.

At 335-36: ***KaisAp 8*. Against Boussett's claim that Evagrius wrote his Letter 22 to Basil, see Antoine Guillaumont (1918-2000), in *Annuaire Hautes Études* 5^e section 89 1980/1981 (1982) 472.

BRIQUET 1923: see Briquet 1966.

BUONAIUTI 1923: reprint of Buonaiuti 1908, 230-41, in his: *Saggi sul cristianesimo primitivo a cura e con introduzione di F.A. Ferrari*. Città del Castello: 'Il Solco,' 1923; xxviii.380 p.

BURY 1923: John Bagnell Bury (1861-1927), *A History of the Later Roman Empire from the Death of Theodosius I to the Death of Justinian I (A.D. 395 to A.D. 565)*. 2 vols. London: Macmillan, 1923; genealogical tables; maps.

Reissued frequently eg New York: Dover Publications, 1958 etc. Valuable for the knowledge and perspicacity in describing the inner workings of an empire run by and for Christians. Great on episcopal intrigues, one of which characterizes the proceedings of the Council of Ephesus, a.431.

COINAGE (1923-81): *The Roman Imperial Coinage*. 9 vols-in-12. Edd. Harold Mattingly (1884-1964), et al. London: Spink, 1962-1981; ill.

COPPOLA 1923: Goffredo Coppola (1898-1945), 'L'archetipo dell'epistolario de Basilio.' *Studi italiani di filologia classica* 3 (1923) 137-50.

COPPOLA 1923a: Goffredo Coppola (1898-1945), 'I codici Laurenziani delle lettere di San Basilio e il papiro Berlino 6795.' *Rivista indo-greca-italica* 7 (1923) 19-28.

On the papyrus, see Fedwick 1993, *BBV* i 81-82.

DBF (1923)- = Fedwick 1996, *BBV* ii xxix (= *Dictionnaire de biographie française*).

DYOBOUNIOTIS 1923: Konstantinos Dyobouniotis (1872-1943), *Περὶ διδασκόντων καὶ διδασκομένων κατὰ τὸν Μέγαν Βασίλειον*. Athina, 1923.

EIBL 1923: Hans Eibl (1882-1958), *Augustin un die Patristik*. Geschichte der Philosophie in Einzeldarstellung, Abteilung 3. Die christliche Philosophie, 10/11. München: Ernst Reinhardt, 1923; 462 p.

On Basil, see esp. at 274-77.

GRANDSIRE 1923: A. Grandsire, 'Nature et hypostases divines dans Saint Basile.' *Recherches de science religieuse* 13 (1923) 130-53.

KEKELIDZE 1923: Korniliy Samsonovich Kekelidze (1879-1962), *K'art'uli literaturis istoria*. Tbilisi, 1923.

A history of Georgian literature. See Blake 1925 and Peradze 1929-33 for a survey based on it, and for an abridgment, Karst

1934. 2nd ed. 1941, 3rd ed. 1951, 4th ed. 1960. Tarchnišvili-Assfalg 1955 is an adaptation of Kekelidze 1941.

LAUN 1923: Justus-Ferdinand Laun (1899-1963 ⁽²¹⁾), 'Die beiden Mönchsregeln des grossen Basilius von Cæsarea hinsichtlich ihrer Echtheit und Entstehung untersucht.' Diss.MS. Giessen, 24 August 1923; 4°; 67 leaves.

The first to see that Rufinus did not abbreviate Basil's Asketikon but that his *Ask 1r* represents a lost Greek original. Thesis further developed by Gribomont 1953. Cf. also Laun 1925.

MELCHER 1923: Robert Melcher (1881-), *Der 8. Brief des heiligen Basilius, ein Werk des Evagrius Pontikus*. Münsterische Beiträge zur Theologie, Heft 1. Münster: Aschendorff, 1923; 102 p.

Dissertation arguing that ***KaisAp 8* is a work by Evagrius Pontikos, a view since universally accepted.

MERCATI-FRANCHI DE' CAVALIERI 1923 = Olivier 1995, **830**. Giovanni Mercati (1866-1957; Cardinal), Pio Pietro Franchi de' Cavalieri (1869-1960).

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano greco 1-329.

MOHLER 1923-42: Ludwig Mohler (1883-), *Kardinal Bessarion als Theologe, Humanist und Staatsmann*. Funde und Forschungen. Quellen und Forschungen aus dem Gebiete der Geschichte, 22. 3 vols. Paderborn: Ferdinand Schöningh, 1923-42.

Ioannes Bessarion (1403-72) = Fedwick 1999-2000, *BBV* iv 300-01. Reprint: Mohler 1967.

NIJHOFF 1923 = Fedwick 1996, *BBV* ii xxxiii (= Dutch printings, 1500-40). Wouter Nijhoff (1866-1947), Maria Elizabeth Kroenberg (1881-).

(21) Until 1932 was a Privatdozent at the University of Giessen, subsequently was Pfarrer in the Evangelische Propstei in Frankfurt a.M., until his retirement 31 March 1961, when he moved to Cambach, where he died 28 February 1963.

PASQUALI 1923: Giorgio Pasquali (1885-1952), 'De litterarum Libanii et Basilii commercio.' *Studi italiani di filologia classica* 3 (1923) 129-36.

Cf. Pasquali 1914.

PASQUALI 1923a: Giorgio Pasquali (1885-1952), *Le lettere di Gregorio di Nissa*. Firenze: E. Arian, 1923; 136 p.

TABINSHKYY 1923 = Fedwick 1999-2000, *BBV* iv 1376 (= *Lit-Bas/Byz*, Ukrainian).

WENSINCK 1923 = Fedwick 1999-2000, *BBV* iv 124-25 (= Isaak 700). For the Syriac, see Bedjan 1909.

AKHARKHIAN 1924: Hrac'eay Akharkhian (1876-1953), *Ts'owt-s'ak bayerēn dzerbagrats' Nor-Bayazeti/Catalogue of Armenian Manuscripts in Nor-Bayazet*. Wien: Mechitaristen Druckerei, 1924; 61 p.

Nor-Bayazet is Kamó since 1959. 54 Armenian MSS: 42 in the church of Saint Mary (at 1-41, vi-x), 4 in Surb-Karapet (at 42-7, x), 8 in private collections (at 48-52 xi).

ATHINAI 1924: reprint of Athinai 1912.

BELL 1924: Harold Idris Bell (1879-1967; Sir), *Jews and Christians in Egypt. The Jewish Troubles in Alexandria and the Athanasian Controversy illustrated by Texts from Greek Papyri in the British Museum...With Three Coptic Texts Edited by Walter Ewing Crum [1865-1944]*. London: The Trustees of the British Museum, 1924; xii.140 p.; 5 pl.

Important for the Melitian (Egyptian) monasticism, at 38-99, with whom Basilian asceticism through Eustathius of Sebaste, who sojourned in Alexandria, has some things in common (eg the term 'proestos,' ascetic involvement in ecclesiastical affairs etc). Reprints: Westport, Conn.: Greenwood Press, 1972.

BLAKE 1924-26: reprint of Blake 1922-26, (same title). Extrait de la *Revue de l'Orient chrétien*, 3-5 [= 23-25], 1922-26. Paris: Auguste Picard, 1924-26; 157 p.

BUTLER 1924: Edward Cuthbert Butler (1858-1934; Order of St Benedict), *Benedictine Monachism. Studies in Benedictine Life and Rule*. 2nd ed., with supplementary notes. London/New York: Longmans, Green & Co., 1924; x.424 p.

DRAGUET 1924: René Draguet (1896-1980), *Julien d'Halicarnasse et sa controverse avec Sévère d'Antioche sur l'incorruptibilité du corps du Christ. Étude d'histoire littéraire et doctrinale suivie des fragments dogmatiques de Julien. Texte syriaque et traduction grecque*. Vniuersitas catholica Louaniensis, ii.12. Louvain: Imprimerie P. Smeesters, 1924; xi.275.79 p.

Fedwick 1999-2000, *BBV* iv 31 (= Ioulianos 518).

EUSTRATIADIS-VATOPEDINOS 1924 = Olivier 1995, 1122. Sophronios Eustratiadis (1872-1947). Arkadios, Monk of the Monastery of Vatopedi.

Greek MSS Athos Μονή Βατοπεδίου.

GIANNOPOULOS 1924 = Olivier 1995, 339. 40. N.I. Giannopoulos.

Greek MSS Almyros Φιλάρχαιος Ἐταιρεία Ὁρθρουος.

GRÉGOIRE 1924: Henri Grégoire (1881-1964), 'Les inscriptions hérétiques d'Asie Mineure.' *Byzantion* 1 (1924) 695-716.

HALLIDAY 1924: William Reginald Halliday (1886-1966; Sir), *Folklore Studies, Ancient and Modern*. Ann Arbor, Mich.: Gryphon, 1924; 172 p.

c.2: 'Poem in Honour of Basil' (from Papadopoulos-Kerameus 1909). Different from Dawkins 1946. Reprints: Halliday 1971.

HEBBELYNCK 1924: Adolphe Hebbelynck (1859-1939), 'Inventaire sommaire des manuscrits coptes de la Bibliothèque Vaticane,' v 35-82, in: *Miscellanea Francesco Ebrle. Scritti di storia e paleografia pubblicati sotto gli auspici di S.S. Pio XI in occasione dell'ottantesimo natalizio dell'E.mo Cardinale Francesco Ebrle. Volume v: Biblioteca e Archivio Vaticano, Biblioteche diverse*. Studi e testi, 41. Roma: Biblioteca Apostolica Vaticana, 1924; vi.258 + [Studi e testi, 42 = Album] 81 p.

135 MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano copto. In part superseded by Hebbelynck-Van Lantschoot 1937.

MARIÈS 1924 = Fedwick 1999-2000, *BBV* iv 28 (= Eznik 400s).

PETKOVIC* 1924: Vladan R. Petković, *Manastir Studenića. Narodni muzej. Srpski spomenitsi*, 11. Beograd: Izdavchka knjižnica Napredak, 1924; 82 p.; 88 pl.

Fedwick 1999-2000, *BBV* iv 1931.

SARAJEVO 1924 = Fedwick 1996, *BBV* ii 966 (= *Ebr*, Bosnian).

SARGISIAN-SARGSIAN 1924-66: Barseł Sargisian (1852-1921) & Grigor Sargisian, *Mayr ts'owts'ak hayerēn dzerhagrats' Matenadarani Mkhit'areants'i Venetik/Grand catalogue des manuscrits arméniens de la bibliothèque des p. Méchitaristes de Saint-Lazare (Venice)*. Hator/Volume 2. Hator 3/Volume 3: Mashtots' girk' jernadrut'eants'/Rituels et livres d'ordination. Venezia: Mkhit'arean tparan, 1924; 1312 cols, 1966; viii.727.7 p.

Venezia Biblioteca de la Congregazione Mechitarista di San Lazzaro 200-319 320-365. See the Index in Muyldermans 1934.

SHAMIZE 1924 = Fedwick 1996, *BBV* ii 966 (= *Att*, Arabic).

STAAB 1924: Karl Staab (1892-), 'Die grieschischen Katenenkommentare zu den katholischen Briefen.' *Biblica* 5 (1924) 296-353.

Geerard 1974-87, *CPG* iv **C 175-179**. With Staab 1933, useful for the re-evaluation of previous work. For Basil see also at 310-11.

THEODOROVYCH 1924: Pavlo Petro Theodorovych (1894-1946; Order of St Basil the Great), 'Svyatyy otetts' Vasyliy Velykiy. (Obraz yoho dukhovnoi poyavy),' i 11-37, in: *Analecta O[r]dinis S[ancti] B[asilii] M[agni]/Zapysky Chynu Svyatoho Vasyliya Velykoho*. Zhovkva: Vydavnytstvo Ottiv Vasyliyan, 1924.

TISSERANT 1924: Eugène-Gabriel-Gervais-Laurent Tisserant (1884-1972; Cardinal), 'Inventaire sommaire des manuscrits arabes

du fonds Borgia à la Bibliothèque Vaticane,' v 1-34, in: *Miscellanea Francesco Ehrle* = Hebbelynck 1924.

275 MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Borgia arabo.

ADONTZ 1925-26: Nikolay Georgievich Adontz (1875-1942), 'Le questionnaire de saint Grégoire l'Illuminateur et ses rapports avec Eznik.' *Revue de l'Orient chrétien* 25 (1925/1926) 309-57.

See esp. at 340 ff.: influence of Basil's Asketikon and the homily *Malo* on Eznik.

ALBERS 1925-28 = Fedwick 1999-2000, *BBV* iv 69 n.69 (= Casian influence on Benedict).

BLAKE 1925: Robert Pierpont Blake (1886-1950), 'Georgian Theological Literature.' *Journal of Theological Studies* 26 (1925) 50-64.

Based on Kekelidze 1923.

BLOCHET 1925: Edgar Blochet (1870-1937), *Bibliothèque Nationale. Catalogue des manuscrits arabes des nouvelles acquisitions (1884-1924)*. Paris: E. Leroux, 1925; xi.424 p.

Paris Bibliothèque Nationale de France arabe Suppléments Slane.

CLARKE 1925 = Fedwick 1997, *BBV* iii 560 (= ascetic works, English).

DE JERPHANION 1925-36: Anatole-Marie-Guillaume De Jerphanion (1877-1948; Society of Jesus), *Une nouvelle province de l'art byzantin: les églises rupestres de Cappadoce*. Deux cartes dressées et dessinées par le Père Guillaume de Jerphanion. Aquarelles de MM. Ernest Mamboury et Tito Ridolfi. Photographies des PP. Guillaume de Jerphanion et Joannès Gransault. Dessins de MM. Ernest Mamboury, Tito Ridolfi, Giorgio Guidi, Philippe Burnot et de l'auteur. 2 vols: texte; 3 Albums (planches). Haut-Commissariat de la République Française en Syrie et au Liban. Service des Antiquités et des Beaux-Arts. Bibliothèque archéologique et historique, tome v vi. Paris: Paul Geuthner, 1925 1932 1928 1934 1936; vol. 1: lxii.611.[5] pp.; vol. 2: viii.535.[3].viii

pp.; 208 planches = vol. 1: pl. 1-69, vol. 2: 70-144; vol. 3: 145-208)

Fedwick 1999-2000, *BBV* iv 1893 1899-1906 1911 1930 1932.

DE MEESTER 1925: Placide De Meester (1873-1950; Order of St Benedict), 'Authenticité des liturgies de saint Basile et de saint Jean Chrysostome.' *Dictionnaire d'archéologie et liturgie* (Paris, 1925), vi 1591-1662.

By a master, still invaluable for the insights and documentation related to *Lit-Bas/Byz* and *Lit-Chrys*. See also Fedwick 1999-2000, *BBV* iv 4 (= Amphilochios 395).

GORCE 1925: Denys Gorce (1890-), *Les voyages, l'hospitalité et le port des lettres dans le monde chrétien des iv^e et v^e siècles*. Paris: Picard, 1925; iv.293 p.

KNIGHT 1925: William Stanley Macbean Knight (1869-), *The Life and Works of Hugo Grotius*. British Institute of International and Comparative Law. Publications, 4. London: Sweet & Maxwell, 1925; xiv.304 p.

Fedwick 1996, *BBV* ii 888 n.126.

LAUN 1925: Justus-Ferdinand Laun (1899-1963), 'Die beiden Regeln des Basilius. Ihre Echtheit und ihre Entstehung.' *Zeitschrift für Kirchengeschichte* 44 (1925) 1-61.

Cf. Laun 1923.

LAVRIOTIS-EUSTRATIADIS 1925 = Olivier 1995, 1135. Cambridge, Mass.: Harvard University Press/Paris: Édouard Champion/London: Humphrey Milford/Oxford: Oxford University Press, 1925; iv.515 p. Spyridon Lavriotis, Sophronios Eustratiadis (1872-1947).

2196 Greek MSS Athos Μονή Μεγίστης Λαύρας.

LECLERCQ 1925: Henri Leclercq (1869-1945; Order of St Benedict), 'Bibliothèques,' ii 842-904, in: *Dictionnaire d'archéologie chrétienne et liturgie*. Paris: Letouzey, 1925.

See esp. at 871 875. Still one of the most comprehensive and well documented studies.

MANGENOT 1925: Joseph-Eugène Mangenot (1856-1922), 'Hexaméron,' vi 2325-54, in: *Dictionnaire de théologie catholique*. Paris, 1925.

MERCATI 1925: Giovanni Mercati (1866-1957; Cardinal), *Per la cronologia della vita e degli scritti di Niccolò Perotti arcivescovo di Siponto*. Studi e testi, 44. Roma: Biblioteca Apostolica Vaticana, 1925; xii.170 p.

At 34 39 deals with Perotti's translation of *Inu* on which see Fedwick 1996, *BBV* ii 1091-95.

PASQUALI 1925: Giorgio Pasquali (1885-1952), *Gregorii Nysseni epistulae*. Gregorii Nysseni opera, viii.2. Leiden: Brill, 1925.

Reissued 1959. At lix-lxi 70-71: **Vid 5/10.

RIVIÈRE 1925: Jean Rivière (1878-1946), *Saint Basile, évêque de Césarée*. Les moralistes chrétiens. Paris: J. Gabalda, 1925; 320 p.

Printed twice. For the Spanish translation, see Rivière 1991.

SICHEV-MISOEDOV 1925: N. Sichev & V. Misoedov, *Freski Spasa Nereditsy*. Leningrad, 1925.

Fedwick 1999-2000, *BBV* iv 1914.

SMOROŃSKI 1925: Kazimierz Smoroński, "Et spiritus dei ferbatur super aquas." inquisitio historico-exegetica in interpretationem textus Gen. 1.2^c, i.' *Biblica* 6 (1925) 140-56 275-93 361-95.

For Basil, see esp. at 287-88 etc. Cf. Bravo 1950.

STEGMANN 1925 = Fedwick 1996, *BBV* ii 966-7; Fedwick 1997, *BBV* iii 561 (= homilies, German). Anton Stegmann (1885-1934? ⁽²²⁾).

(22) A Roman Catholic presbyter, in 1924 he became the 11th curate of the Sts Peter and Paul parish church in Heilbronn (Baden-Württemberg, Germany), hired a well-known Stuttgart architect to build a second church, and when in 1926 the building was dedicated to St Augustine, he explained, 'Augustinus soll unser Kirchenpatron werden, weil wir in ihm unser Spiegelbild schauen und weil gerade er in unserer Zeit und uns in dieser Zeit so viel zu sagen und zu geben hat.' With the rise of the Nazi party he publicly condemned its anti-

STIGLMAYR 1925: Joseph Stiglmayr (1851-1934; Society of Jesus), 'Das "Quicumque" und Fulgentius von Ruspe.' *Zeitschrift für katholische Theologie* 49 (1925) 341-57.

VAN HÆRINGEN 1925: Johan Hendrik Van Hæringen (1889-1946), 'Qui fuerit Basilii Magni de mundi procreatione orationum ordo?' *Mnemosyne* 63 (1925) 53-56.

Hex 1-2: same day; 3-4: next day; 5: undetermined; 6-7: same day; 8-9: next day.

WEIGL 1925: Eduard Weigl (1869-1960), *Christologie vom Tode des Athanasius bis zum Ausbruch des nestoriansichen Streites*, 373-429. Münchener Studien zur historischen Theologie, 4. München: J. Kösel & F. Fustet, 1925; viii.216 p.

ZUCCHETTI 1925: Fausta Zucchetti (1902-), 'Il sinodo di Gangra e uno scritto pseudo-atanasiano.' *Ricerche religiose* 1 (1925) 548-51.

Influence of the ascetic ideals of Eustathios of Sebaste upon later monasticism, especially on Basil. This influence is to be seen in the Pseudo-Athanasian 'De uirginitate.'

ADDIS-ABABA 1926 = Fedwick 1999-2000, *BBV* iv 1377 (= *Lit-Bas/Eth*).

BARDY 1926: Gustave Bardy (1881-1955), "Aduersus eos qui calumniantur nos." *Recherches de science religieuse* 16 (1926) 21-28.

The examination of the ideas and vocabulary of *Trin* favours Basil's paternity.

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Basil on fasting.

religious ideology and policies, in particular its anri-semitism. As a result, one morning in January 1934 he was arrested in front of the railway station, and after being severely beaten and covered with muck he was paraded in an open wagon through the city streets and thrown into the jail, where he apparently died sometime thereafter.

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No. 51: Tomb 2. Limestone. A Homily by Athanasios (end similar to *Iei* 1, on drunkenness. cf. Orlandi 1975, 51.) No. 52.1: An unidentified quotation from Basil which reads, 'Apa Basilios: for whom called they ever blessed because that he had wealth, or also has been saved while in bodily ease?...'. No. 334.7: From Dorotheos to Basil. See also Nos. 81.7 460.4 659 (?)

DEFERRARI 1926-34 = Fedwick 1993, *BBV* i 294-95 (= 366 letters, Greco-English).

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Cf. No. 15 = Fedwick 1997, *BBV* iii **i2583**.

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See Indices at 85 100.

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Chief document of the Messalians who flourished in Asia Minor. Cf. Gribomont 1957, Amand de Mendieta 1957, Guillaumont 1976, and now especially Stewart 1991.

LAVROV-DOLOBKO 1926 = Fedwick 1997, *BBV* iii 561 (= ErAp 34-35 fus = Fedwick 1997, *BBV* iii **i579**, Old Slavonic).

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MERCER 1926: Samuel Alfred Browne Mercer (1880-), 'The Epiklesis in the Ethiopic Liturgy,' 451-52, in: *Oriental Studies Dedicated to Paul Haupt* (1858-⁽²³⁾). 1926.

Lit-Bas/Eth [XXXVII.] (Ethiopic from Codex Mercer 3, with English translation, collated by Euringer 1934). See Mercer 1915.

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(23) A renown Assyriologist, born in Germany, taught in USA.

At 94-155: ***ErAp Bas-GrNaz* (cf. Graf 1944-53, i 324-27).

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From *Patrologia Orientalis* 15, 169-291 = 1-121, a s.7 work; i.283/113.4-5: καὶ βασιλεῖος ὁ τῆς βασιλείας συνώνυμος.

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(24) See for more on him Peradze 1929-33.

(25) See ODCC, 466.

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Basil at 282-86. Based largely on Kekelidze 1928.

(26) As far as I was able to determine, this work does not appear in Olivier 1995.

(27) Born 13 September 1899 in Bakutische, Kakhetia, Georgia. Was brought up by his mother Maria after his father Romanos, a Georgian Orthodox presbyter, died when he was six. Attended the seminary, 1913-18, but did not receive ordination until 19 April 1931 to serve the needs of the congregation of St Nino founded by him for the Georgian exiles in Paris. In the late summer of 1921, while working at the school in the mountain village of Manavi, he accepted a scholarship offered to him by Johann Lepsius (1858-1926) and received his doctorate in Oriental literature and languages at the University of Berlin in December 1927. The article, Peradze 1927, is part of his doctoral thesis.

After almost a year with the Bollandists in Brussels (May 1926 to April 1927) he took up a teaching position in Bonn and in 1933 was called to the Orthodox theological faculty of Warsaw. Protopresbyter Vitaly Borovoy, one of his students at the time, remembers, 'He did not at all correspond to the Byzantine model of a world-renouncing saint. Disciplined as he was in his life, he was an open-minded, even worldly person, who was not held back by any taboos.' Because of his opposition to the occupying Nazi regime, he was arrested in May 1942 and interned in the Aufschwitz concentration camp from which an official note informed, 'Grigol Peradze, died 6 December 1942, 16:45.' 'According to one source, he gave himself up for execution in place of another man who was the father of a family. There are also reports that a particularly brutal camp commandment set dogs on him.' In September 1995 the Georgian Orthodox church added his name to the calendar of Saints. (Based on Lukas Vischer [1926-], January 2001 issue of *The Ecumenical Review*, where other details are given.)

PESENTI 1929-30: Giuliano Pesenti, 'Un rifacimento greco-volgare della vita di San Basilio scritta da Gregorio Asceta,' 316-22, in: *Festgabe August Heisenberg [1869-1930] zum 60. Geburtstag gewidmet*. Ed. Franz Dölger (1891-1968). *Byzantinische Zeitschrift* 30. Leipzig/Berlin: B.G. Teubner, 1929-30.

Cf. Zanganopoulos 1693. Gregorios Asketa flourished in the 10th century. He wrote the life not of Basil of Cæsarea but Basil, his teacher, who died in 944. See further Beck 1959, 565.

REVELLI 1929 = Kristeller-Krämer 1993, 594. Paolo Revelli (1871-).

Latin MSS Milano Biblioteca Ambrosiana.

SHEPTYTSKY 1929 = Fedwick 1996, *BBV* ii 967-68; Fedwick 1997, *BBV* iii 561-62 (= ascetic works, Ukrainian).

SVENTSITSKY 1929: Ilarion Sventsitsky (1876-1956), *Ikony balytskoi Ukraïny xv-xvi vikiu*. L'viv, 1929.

Fedwick 1999-2000, *BBV* iv 1909. Cf. Hordyn'sky 1973.

TALBOT-RICE 1929: David Talbot Rice (1903-72), 'Notice on Some Religious Buildings in the City and vilayet of Trebizond.' *Byzantion* 5 (1929) 47-81, ill.

Fedwick 1999-2000, *BBV* iv 1895 1937.

VOSTÉ 1929: Jacques-Marie Vosté (1883-1949; Order of Preachers), 'Manuscripts syro-chaldéens récemment acquis par la Bibliothèque Vaticane.' *Angelicum* 6 (1929) 35-46.

See Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano siriano 494-509, described anew by Van Lantschoot 1965.

WITKOWSKI 1929: Stanislaw Witkowski (1866-1950), *De sancto Basilio Magno codicibus Hispaniensibus*. Rozprawy Wydawnictwa filologicznej Akademii Umiejtnosci w Krakowie, 62.7. Kraków: Polska Akademia Umiejtnosci, 1929; 23 p.

XENOPOULOS 1929: Stephanos Xenopoulos, 'Ἡ ἐξωτερικὴ διακόσμηση τοῦ ἐν Ἀρτῇ βυζαντινοῦ ναοῦ τοῦ ἁγίου Βασιλείου, Ἐπετηρὶς Ἐταιρείας Βυζαντινῶν Σπουδῶν (1929) 387-97.

Fedwick 1999-2000, *BBV* iv 1881.

ACCURTI 1930: Tommaso Accurti (1862-1946), *Editiones sæculi xv pleræque bibliographis ignotæ. Annotationes ad opus quod inscribitur, Gesamtkatalog der Wiegendrucke uol. i-iv*. Florentiæ, ex typographia Giuntina, 1930; viii.170 p.

Cf. Gesamtkatalog (1928). See Accurti 1936.

ANDRZEJEWSKI 1930: L. Andrzejewski, 'Własność prywatna i jej ograniczenie według św. Bazylego.' *Ateneum kaplanskie* 26 (1930) 433-56.

ARTIGAS FERRANDO 1930 = Kristeller-Krämer 1993, 775. Miguel Artigas Ferrando (1887-1947).

Latin MSS Santander Biblioteca Menéndez y Pelayo.

BIDEZ 1930: see Bidez 1965.

BRATSIOTIS 1930: Panayiotis Ioannou Bratsiotis (1889-1982), *Οἱ Τρεῖς Ἱεράρχαι καὶ τὸ κοινωνικὸν πρόβλημα*. Athinai: University of Athens, 1930; 39 p.

2nd ed. Bratsiotis 1939.

CASPAR 1930-33: Erich-Ludwig-Eduard Caspar (1879-1935), *Geschichte des Papstums von den Anfängen bis zur Höhe der Weltherrschaft*. 2 vols. Tübingen: J.C.B. Mohr, 1930 1933.

i 220-32: 'Ekklesiologie des hl. Basilus.'

DE GHELLINCK 1930: Joseph De Ghellinck (1872-1950; Society of Jesus), 'Quelques appréciations de la dialectique d'Aristote dans les conflits trinitaires du iv^e siècle.' *Revue d'histoire ecclésiastique* 26 (1930) 5-42.

Reprints: De Ghellinck 1946-48.

DE MEESTER 1930: Placide De Meester (1873-1950; Order of St Benedict), *Liturgia bizantina. Studi di rito bizantino alla luce della teologia, del diritto ecclesiastico, della storia, dell'arte e dell'archeologia. Libro ii, parte vi: Rituale-benedizionale bizantino*. Roma: Tipografia Leonina, 1930; xxxii.571 p.

i.426-61: ***Akolouthia 1* (Greek) = Fedwick 1999-2000, *BBV* iv 1531.

DEVREESSE 1930: Robert Devreesse (1894-1978), 'Le florilège de Léonce de Byzance.' *Revue de sciences religieuses* 10 (1930) 545-76.

Fedwick 1999-2000, *BBV* iv 66-67 (= Ps.-Leontios 545). Geerard 1974-87, CPG 6820.

FERRARIO 1930: E. Ferrario, 'Lo studio dei classici nel dibattito tra Giuliano l'Apostata e due suoi condiscipoli dell'università d'Atene.' *La scuola cattolica* (July 1930) 39-52, (August) 119-43.

GWATKIN 1930: William Emmett Gwatkin (1900-), *Cappadocia as a Roman Procuratorial Province*. University of Missouri Studies, 4-5. Columbia: The University of Missouri, 1930; 66 p.

HANSSENS 1930-31: Jean-Michel Hanssens (1885-1976; Society of Jesus), *Institutiones liturgicæ de ritibus Orientalibus. Tomus ii, de missa rituum Orientalium, pars prima. tomus iii, de missa rituum Orientalium, pars altera. appendix ad t. ii et iii, indices et uersiones*. Romæ: apud ædes Pontificiæ Vniuersitatis Gregorianæ, 1930 1932; xl.516 + xvi.656 + 120 p.

A fine treatment of all Basilian liturgies in most Oriental churches. See, in particular, **II.1**, 309-11 (No. 549), **II.2**, 574-78 (Nos. 1485-1488).

HENRY 1930: Paul Henry (1896-), *Les églises de la Moldavie du Nord des origines à la fin du xvi^e siècle, architecture et peinture. Contribution à l'étude de la civilisation moldave*. Monuments d'art byzantin publiés sous les auspices du Ministère de l'Instruction Publique et des Beaux Arts, 6. Paris: E. Leroux, 1930.

Fedwick 1999-2000, *BBV* iv 1938. Romanian translation: Henry 1984.

HOLUBETS' 1930: Mykola Holubets' (1892-1942), 'Malyari-Vasyliany na tli zakhidn'o-ukraïns'koho tserkovnoho malyarstva xviii viku,' iii 447-66, in: *Analecta O[r]dinis[S]ancti[B]asilii[M]agni/Zapysky Ch[er]kyn[sk]y/Sv[et]yatoho/V[elyk]oho*. Zhovkva: Drukarnya Ottsiv Vasyliyan, 1930.

At 457-58: Buchach, 'Cycle "Vita Basilii"' = Fedwick 1999-2000, *BBV* iv 1889.

HUMBERTCLAUDE 1930: Pierre Humbertclaude (1899-1984; Société Marianiste ⁽²⁸⁾), 'À propos du "Commentaire sur Isaïe" attribué à saint Basile.' *Recherches de science religieuse* 10 (1930) 47-68.

Argues in favour of Basil's authorship. Cf. also Humbertclaude 1932.

KIRSCH 1930: Johann-Peter Kirsch (1861-1941), *Die Kirche in den antiken griechisch-römischen Kulturwelt*. Freiburg i.Br.: Herder, 1930; xix.875 p.

LAVROV-VAILLANT 1930 = Fedwick 1997, *BBV* iii 562 (= *Ask* 4, ErAp. 34-35, Old Slavonic).

LOGOTHETOU 1930-34: Konstantinos I. Logothetou, 'Η φιλοσοφία τῶν πατέρων καὶ τοῦ Μέσου Αἰῶνος. 2 vols. Athinai, 1930 1934; 938 p.

Vol. i, 206-35: Basil..

(28) Born 1 March 1899 at La Bresse, France; professed first Marianist vows at Lequeito, Viscaya (Bilbao province, Spain), 25 March 1916; ordained presbyter 25 March 1929; Postulator of the Causes of Saints at the Marianist General Administration in Rome; taught at the University of Tokyo, Japan, 1931-53; Private Secretary to the Apostolic Nuncio in Paris Monsignor, subsequently Cardinal, Paolo Marella (1896-1984); died 13 May 1984 at Saint-Hippolyte, France.

Besides his publications on Basil (1930 1932), among his other published works are: 'La France en Japon avant 1854.' *Bulletin de la maison française-japonaise* 10.2.3 (1938); a translation of 'Fabien Fucan: Myotei mondo. Une apologétique chrétienne japonaise de 1605.' *Monumenta Nipponica* 1.2 (1938) 515-48, 2.1 (1939) 237-67; 'Essai sur la vie et l'oeuvre de Ueda Akinari (1734-1809).' *Monumenta Nipponica* 3.5 (1940) 98-119; 'Notes complémentaires sur la biographie de l'ex-frère jésuite Fabien Fucan.' *Monumenta Nipponica* 4 (1941) 617-21; 'Doctrine en Dix Articles et doctrine en Onze Articles.' *Monumenta Nipponica* 5 (1942) 234-43 (with regards to closed Christianity in Japan 1639-1873); 'Cosme de Magalhães et le catéchisme latin de Valignano.' *Monumenta Nipponica* 5 (1943) 244-45; 'Suppléments aux "Recherches sur deux catalogues de Macão." *Monumenta Nipponica* 6 (1943) 435-44; *Contribution à une biographie du Père Chaminade* [= Guillaume-Joseph Chaminade, 1761-1850, founder in 1817 at Bordeaux of the Society of Marianists] (Fribourg: Séminaire marianiste, 1968). He also translated a three-part monograph on the life and works of Ueda Akinari and a book on Japanese Gothic fiction.

MESENEL 1930: F. Mesenel, 'Najstariji stoj freska v Nerezina.' *Glasnik skopskog nauchnog drustva* 7-8 (Skopije 1930) 122.

Fedwick 1999-2000, *BBV* iv 1914.

MICHEL 1930 = Fedwick 1999-2000, *BBV* iv 219 n.47 (= Kerouarios 1058).

MURPHY 1930: Margaret Gertrude Murphy (1890-1970; Sisters of Charity of Nazareth), *St Basil and Monasticism*. The Catholic University of America Patristic Studies, 25. Washington, D.C.: The Catholic University of America Press, 1930; xix.112 p.

Reissued New York: A.M.S. Press, 1971.

OKUNEV 1930: Nikolay L'vovich Okunev (1886-1949), 'Les-novo,' 222-59, in: *L'art byzantin chez les slaves, les Balkans. Premier recueil dédié à la mémoire de Théodore Uspenskiy*. Orient et Byzance, études d'art médiéval, 4. Paris: P. Geuthner, 1930; 2 vols: 503 p.; ill..

Fedwick 1999-2000, *BBV* iv 1908. Fedor Ivanovich Uspenskiy (1845-1928).

PERELS 1930 = Fedwick 1999-2000, *BBV* iv 223 n.55 (= Bonizo 1086).

PETKOVIĆ 1930-34: Vladan R. Petković, *La peinture serbe du Moyen Âge. Première partie. Deuxième partie: Musée*. Musée d'histoire de l'art. Monuments serbes, vi vii. Beograd, 1930; xii.160 pp. + plates; 64.xiv p; ccviii pl.

Fedwick 1999-2000, *BBV* iv 1931 1942. For Basil representations, not reported in Fedwick 1999-2000, *BBV* iv 1879-1944, see **Plate II** (Staro Nagoričino); pp. 8 22 (Studenica), 15 52 (Sopoćani), 17 (Arilje), 20 21 (Žiča), 27 (Staro Nagoričino), 30 (Gračanica), 36 (Sv. Nikita), 38 40 (Patriarcat à Peć), 46 (Dečani, isolated figure), 47 (Bela Crkva de Karan; Amnos), 48 (Matejić, isolated figure), 51 (Ljuboten, isolated figure), 55 (Ohrid), 57 (Psača), 58 (Andreaš), 60 (Ravanica), 63 (Kalenic), 64 (Manasija).

RING 1930: Oskar Ring (1887-c.1951), *Drei Homilien aus der Frühzeit Basilius' des Grossen. Grundlegendes zur Basiliusfrage*.

Forschungen zur christlichen Literatur und Dogmengeschichte, 16.1-2. Paderborn: Ferdinand Schöningh, 1930; 335 p.

A study of *Att*, *Ira*, and *Litt*.

SCHOLZ 1930: Bede Scholz, 'Exhortation of St Basil to the Youths.' A dissertation submitted to the Faculty of St John's University, Collegeville, Minn., in partial fulfilment of the requirements of an M.A. degree in Greek. Collegeville: St John's University, 1930; viii.46 p.

Litt (study).

STRECKER 1930 = Fedwick 1999-2000, *BBV* iv 209 n.34 (= Hrotsvitha 973s). Karl Strecker (1861-1945).

THEILER 1930: Willy Theiler (1899-), *Die Vorbereitung des Neuplatonismus*. Problemata, Forschungen zur klassische Philologie, 1. Berlin: Weidmann, 1930; viii.166 p.

Remarks on the text of the *Enneads*. Antiokhos Askalon use of Seneca, Basil, Chalkidios, Philo, and Cicero.

WAY 1930: Agnes Clare Way (1897-1989; sister), 'The Authenticity of *Letter 41* in the Julio-Basilian Correspondence.' *American Journal of Philology* 51 (1930) 67-69.

Philological evidence supports the view that ***Iulp 1/41* is not a letter written by Basil.

WILMART 1930-31: André Wilmart (1876-1941; Order of St Benedict), 'La tradition des grands ouvrages de saint Augustin,' ii 257-315, in: *Miscellanea agostiniana. Testi e studi pubblicati a cura dell'Ordine Eremitano di San Agostino nel 15 centenario della morte del santo Dottore*. 2 vols. Roma: Tipografia poliglotta vaticana, 1930 1931.

Cf. at 300 n.3 with regards to Fedwick 1996, *BBV* ii 1003 (6) **aa**. Wilmart's listing of MSS is incomplete.

ZUCCHETTI 1930: Fausta Zucchetti (1902-), 'Basilio di Cesarea, detto Il Grande,' vi 328-29, in: *Enciclopedia italiana*. Roma, 1930.

ATTWATER 1931: Donald Attwater (1892-1977), *Prayers from the Eastern Liturgies. Compiled from the Offices in Use Among Catholics of the Eastern Rites*. London: Burns Oates & Washbourne Ltd., 1931; vi.109 p.

Prayers, i.3-4: from the Anaphora, 'It is truly meet'; ii.16: 'O full of grace, all creation'; iii.40-41: 'We give thee thanks'; iv.41-42: 'O our God, divine redeemer'; v.71-72: 'O Lord our God, who from the height' (for the Catechumens); vi.77-80: 'We beseech thee, O Lord, be mindful'; vii.103: 'We call to mind, O Lord, thine health-giving sufferings.'

BAUR 1931: Chrysostomus Baur (1876-1961; Order of St Benedict), 'Basilius der Grosse,' ii 26-27, in: *Lexikon für Theologie und Kirche*. Freiburg i.Br.: Herder, 1931.

BIANU-NICOLAIASA 1931: Ioan Bianu (1856-1935) & G. Nicolaiasa, *Biblioteca Academiei Române. Catalog manuscriptelor românești*, iii. Craiova: Academia română, 1931.

Romanian MSS București Biblioteca Academiei Române rom. 729-1061.

BLAKE 1931-34: Robert Pierpont Blake (1886-1950), 'Catalogue des manuscrits géorgiens de la bibliothèque de la laure d'Ivion au Mont Athos.' *Revue de l'Orient chrétien* 28 (1931/1932) 289-361, 29 (1933/1934) 114-59 225-71.

86 Georgian MSS Athos Μονή Ἰβήρων. Reprinted separately, Paris: Auguste Picard, 1932 1934; 166 p.

BROWNE 1931: Edythe Browne, 'St Basil, the Early Church and Secular Poetry.' *Catholic World* 132 (1941) 577-83.

COMPERNASS 1931 = Fedwick 1999-2000, *BBV* iv 167 (= Arethas 944).

DE JERPHANION 1931: Anatole-Marie-Guillaume De Jerphanion (1877-1948; Society of Jesus), 'La chronologie des peintures de Cappadoce.' *Echos d'Orient* 30 (1931) 5-27.

A preliminary report on the dating of the rock churches. Cf. Fedwick 1999-2000, *BBV* iv 1899-1906 1930 1932.

DE JERPHANION 1931a: Anatole-Marie-Guillaume De Jerphanion (1877-1948; Society of Jesus), 'Histoire de saint Basile dans les peintures de Cappadoce et dans les peintures romaines.' *Byzantion* 6 (1931) 535-58.

Striking similarities between the paintings of the church of Tokali Kilise (second quarter 10th century = Fedwick 1999-2000, *BBV* iv 1904), and Sancta Maria de Gradellis (= Santa Maria Egiziaca) in Rome (a.872-82 = Fedwick 1999-2000, *BBV* iv 1923). This is a testimony to the great popularity of Basil in the two halves of the world..

DELEHAYE 1931: Hippolyte Delehaye (1859-1941; Society of Jesus), 'La fête des martyrs à Césarée.' *Analecta Bollandiana* 49 (1931) 41-44.

DIAMANTOPOULOS 1931: Adamantis N. Diamantopoulos (1868-1948), 'Ο Μέγας Βασίλειος καὶ Ῥώμη, 38-51, in: 'Εναίσιμα ἐπὶ τῇ τριακοστῇ πέμπτῃ ἑπετηρίδι τῆς ἐπιστημονικῆς δρᾶσεως τοῦ μακαριωτάτου Χρυσοστόμου Παπαδόπουλου ἀρχ. Ἀθηνῶν καὶ πάσης Ἑλλάδος. Athinai: Grapheia Anaplasteos, 1931; 571 p.

Denies that Basil recognized the universal supremacy of the Roman see.

DIEZ-DEMUS 1931: Ernst Diez (1878-1961) & Otto Demus (1902-90), *Byzantine Mosaics in Greece: Daphne and Hosios Lukas*. Harvard: Harvard University Press, 1931; xv.117 p.; xv pl. in colour; 136 figs.

Fedwick 1999-2000, *BBV* iv 1916.

DYOBOUNIOTIS 1931: Konstantinos Dyobouniotis (1872-1943), 'Ο Μέγας Βασίλειος καὶ Γρηγόριος ὁ Ναζιανζηνὸς ὡς φοιτηταὶ τοῦ ἀρχαίου πανεπιστημίου Ἀθηνῶν. Athinai, 1931; 30 p.

DYOBOUNIOTIS 1931a: Konstantinos Dyobouniotis (1872-1943), 'Ο Μέγας Βασίλειος καὶ Γρηγόριος ὁ Θεολόγος. Athinai, 1931.

ENGBERDING 1931: Hieronymus Engberding (1899-1969; Order of St Benedict ⁽²⁹⁾), *Das eucharistische Hochgebet der Basileiosliturgie. Textgeschichtliche Untersuchungen und kritische Ausgabe*. Theologie des christlichen Ostens. Texte und Untersuchungen, Heft 1. Münster: Verlag Aschendorff, 1931; lxxxix.89 p.

i.2-25: *Lit-Bas/Syr* (Greek retroversion with parallels from *Lit-Bas/Alex*). Also partial Greek retroversion of *Lit-Bas/Arm* from Gat'erchian-Tashean 1897 ⁽³⁰⁾. Cf. Hamman 1969 1981. ⁽³¹⁾ See also Fedwick 1999-2000, *BBV* iv 11 (= Faustos 425).

FLOROVSKIJ 1931: see Florovskij 1972.

HATCH 1931: William Henry Paine Hatch (1875-1972), *Greek and Syrian Miniatures in Jerusalem. With an Introduction and Description of Each of the Seventy-One Miniatures Reproduced*. Cambridge, Mass.: Medieval Academy of America, 1931; xiii.136 p.; 71 pl.

Plate xi: Fedwick 1999-2000, *BBV* iv **k8382**.

LAISTNER 1931: Ludwig Wolfgang Laistner (1890-1959), *Thought and Letters in Western Europe A.D. 500 to 900*. Cornell Paperbacks. Ithaca, N.Y.: Cornell University Press, 1931; 416 p.

On Basil, see at 31 46 77 93 161 229.

LANGRIDGE 1931 = Fedwick 1997, *BBV* iii 562 (= excerpts, English).

MCCARTNEY 1931: Eugene Stock McCartney (1883-1959), 'Forrest Succession and Folklore.' *Classical Weekly* 25 (1931) 47.

Hex 5.7: pines, after they are burnt, are replaced by young oaklings. This phenomenon is explained by modern scientists by the

(29) 'Benediktinische Abtei St Joseph bei Koesfeld in Westfalen am hl. Pfingstfest 1931' (Preface).

(30) On the advantages and drawbacks of such retroversions, see the judicious remarks by Fenwick 1992, 67-68.

(31) Invaluable though Engberding's work is, there are many mistaken references to sources—MSS of *Lit-Bas/Byz* in particular, p. xxvii-xxxi,—which throughout Fedwick 1999-2000, *BBV* iv have tacitly been corrected.

work of the squirrels who carry the seeds of oaks into the pine forest.

MERCATI 1931: Giovanni Mercati (1866-1957; Cardinal), *Notizie di Procoro e Demetrio Cidone, Manuele Caleca e Teodoro Meliteniota ed altri appunti per la storia di teologia e della letteratura bizantina del secolo xiv*. Studi e testi, 56. Città del Vaticano: Biblioteca Apostolica Vaticana, 1931; xii.520 p.; xii tab.

NARDI 1931 = Fedwick 1996, *BBV* ii 968 (= *Litt*, Greek).

PELZER 1931-33 = Kristeller-Krämer 1993, 866. Augustus Pelzer (1876-1968; Cardinal); in *Bibliotheca Vaticana*, 1931 1933; xxxiv.775 + viii.356 p.

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano latino 679-1134.

POLITIS 1931 = Olivier 1995, **2160**. Linos Politis (1906-82).

Greek MSS transferred from Serres to Athina: 'Εθνική Βιβλιοθήκη τῆς Ἑλλάδος.

SALAVILLE 1931: Sévérien Salaville (1881-1965; Augustinian of the Assumption), 'De l'hellénisme au byzantinisme.' *Echos d'Orient* 30 (1931) 28-64.

There was an unbroken continuity between Pagan Hellenism and Byzantine Christianity in the Three Cappadocians, the two Apolinarii, and John Chrysostm.

SARROS 1931-32 = Olivier 1995, **380**. D.M. Sarros.

Greek MSS Ankara Türk Tarih Kurumu.

SPRENGLING-GRAHAM 1931 = Fedwick 1999-2000, *BBV* iv 279 n.126 (= Moses 1286).

TAFRALI 1931: Orest Tafrali (1876-1937), *Monuments byzantins de Curtéa de Argeş. Atlas*. Paris: Librairie orientale Paul Geuthner, 1931; xxi.350 p.; 12 plates in colour, 146 in black.

Fedwick 1999-2000, *BBV* iv 1892.

TILLMANN 1931: Fritz Tillmann (1874-1953), 'Besitz und Eigentum bei Basilius der Grosse,' 33-42, in: *Aus Ethik und Leben. Festschrift für Josef Mausbach zur vollendung des siebzigsten Lebensjahres* (7. Februar 1931 [1861-1931]). Edd. Max-Joseph-Johannes-Heinrich Meinretz (1880-1965) & Adolf Donders (1877-1944). München: Aschendorffsche Verlagsbuchhandlung, 1931; viii.250 p.

TROELTSCH 1931: English translation by Olive Wyon of Troeltsch 1922 = Ernst Troeltsch (1865-1923), *The Social Teachings of the Churches*, 2 vols, New York: Macmillan/London: Allen & Unwin, 1931.

See the remark at Troeltsch 1922.

WAY 1931: Agnes Clare Way (1897-1989; sister), 'On the Authenticity of the Letters Attributed to Saint Basil in the So-Called Basil-Apollinaris Correspondence.' *American Journal of Philology* 52 (1931) 57-65.

The style and contents do not favour Basil's authorship. ***Apol* 1/361 2/363 and **Apol-Bas* 1/362 2/364 ought to be the work of his enemies. See Fedwick 1993, *BBV* i 606-08.

ZEDLER 1931 = Kristeller-Krämer 1993, 908. Gottfried Zedler (1860-).

238 Latin MSS Wiesbaden Hessische Landesbibliothek.

ZELLER 1931: see Zeller 1980.

BACH-DIRKING 1932 = Fedwick 1996, *BBV* ii 968 (= *Litt*, Greco-Latin).

BARDY 1932: Gustave Bardy (1881-1955), 'Basile de Césarée,' vi 1111-26, in: *Dictionnaire d'histoire et de géographie ecclésiastique*. Paris: Letouzey, 1932.

BEOGRAD 1932 = Fedwick 1996, *BBV* ii 968 (= *Ps* 14/15b, Serbian).

BRIÈRE 1932/74 = Geerard 1974-87, CPG 7035, *Patrologia Orientalis* 23 = Fedwick 1999-2000, *BBV* iv 62-63 (= *Seueros* 538). Maurice Brière (1881-1960).

CHARON-KOROLEVSKI 1932: Cyrille-François Charon-Korolevski (1878-1959; Society of Jesus), 'Basiliens italo-grecs et espagnols,' vi 1180-1236, in: *Dictionnaire d'histoire et d'archéologie ecclésiastique*. Paris, 1932.

GRUMEL 1932: 1st edition of Grumel 1972.

HATCH 1932 = Olivier 1995, 2190. William Henry Paine Hatch (1875-1972); 12 p.; lxxviii pl.

New Testament Greek MSS Sīnā' Μονὴ τῆς Ἀγίας Αἰκατερίνης.

HUMBERTCKAUDE 1932: Pierre Humbertclaude (1899-1984; Société Marianiste ⁽³²⁾), *La doctrine ascétique de saint Basile de Césarée*. Études de théologie historique. Paris: Gabriel Beauchesne et ses fils, 1932; xiii.341 p.

Both Hausherr 1935 and Amand de Mendieta 1949, among others, strongly objected to the author's employment of the three ways (purgative, illuminative, unitive) in the interpretation of Basil's thought. Written in a gentle style, upholding the authenticity of †*De baptismo* and †*Isaiam*. Amazingly, I was able to purchase from an antiquarian dealer an uncut copy of the book, once in 1960, and, again, in 2004. Cf. also Humbertclaude 1930.

JAMES-JENKINS 1932 = Kristeller-Krämer 1993, 548. Montague Rhodes James (1862-1936), Claude Jenkins; xi.viii.871 p. 1214 ('yet many are skipped').

Latin MSS London Lambeth Palace.

KIRK 1932: Kenneth Escott Kirk (1886-1954; Bishop of Oxford ⁽³³⁾), *The Vision of God. The Christian Doctrine of the "summum bonum."* The Bampton Lectures for 1928. 2nd ed. London/New York/Toronto: Longmans, Green & Co., 1932; xxviii.583 p.

1st ed. 1931 (abridged, omitting the notes and footnotes). On Basil, see esp. at 264-68.

(32) For more details, see Humbertclaude 1930.

(33) See *ODCC*, 932.

LEFORT-COCHEZ 1932: Louis-Théodore Lefort (1879-1959) & Joseph Cochez (1884-1956), *Palæographisch Album van Gedagteekende grieksche minuskelhandschriften uit de ix^e en x^e eeuw. Met enkele specimen van Handschriften uit de xi^e-xvi^e eeuw/ Album palæographicum codicum Græcorum minusculis litteris sæc. ix et x certo tempore scriptorum. accedunt quædam exempla codicum sæc. xi-xvi.* Katholieke Universiteit te Leuven Philologische Studiën Tijdschrift voor classieke philologie, Albumreeks, 1. Leuven: Philologische Studiën, 1932; 100 pl.

MOHLBERG-GAGLIARDI-FORRER-BODMER 1932-82 = Kristeller-Krämer 1993, 932-33. Leo-Cunibert Mohlberg, Ernst Gagliardi, Ludwig Forrer, Jean-Pierre Bodmer.

Latin MSS Zürich Zentralbibliothek.

RAHNER 1932: Karl Rahner (1904-1984; Society of Jesus; Cardinal (³⁴)), 'Le début d'une doctrine des cinq sens spirituels chez Origène.' *Revue d'ascétique et mystique* 13 (1932) 113-45.

RIEFSTAHL 1932: Rudolf M. Riefstahl, 'Greek Orthodox Vestments and Ecclesiastical Fabrics.' *Art Bulletin* 14 (1932) 359-73; 10 figs.

Fig. 5, register D,6 (p. 362): Providence, Rhode Island School of Design: Orthodox stola, 16 1/2 in., of cloth of gold, s.17 med. (?), made in Turkey. Basil, 5 1/2 in. in height, with a long and pointed beard and emaciated features. Add to Fedwick 1999-2000, *BBV* iv 1922.

RING 1932: Oskar Ring (1887-c.1951), 'Das Basiliusproblem.' *Zeitschrift für Kirchengeschichte* 51 (1932) 365-68.

What gives unity to the works by Basil written under circumstances of pastoral ministration is their attempt at rebutting the heretics and the pagans.

SALAVILLE 1932: Sévérien Salaville (1881-1965; Augustinian of the Assumption), *Liturgies orientales. Notions générales, éléments principaux.* Bibliothèque catholique des sciences religieuses. Paris: Bloud & Gay, 1932; 218 p.

(34) See ODCC, 1362; *Theologians* (2000), 427-31.

SCHILLING 1932: Otto Schilling (1874-1956), 'Die soziale Gerechtigkeit in der patristischen Literatur,' ii 189-202, in: *Miscellanea Vermeersch.* Analecta Gregoriana, 9 10. 2 vols. Roma: Pontificia Università Gregoriana, 1932.

Texts of Basil on the duty of the rich to support the poor.

SILVA-TAROUCA 1932-35 = Fedwick 1999-2000, *BBV* iv 20 (= Leo 458).

STEFĂNESCU 1932: Ioan D. Stănescu (d.1981), *La peinture religieuse en Valachie et en Transylvanie depuis les origines jusqu'au xix^e siècle.* Orient et Byzance. Études d'art médiéval publiées sous la direction de Gabriel Millet (1867-1953), 8. 2 vols. Paris: Librairie orientale Paul Geuthner, 1932; vol. i: text; ii: album.

i.31: Bishops around the *Amnos*, include Basil. Byzantine church of Saint Nicholas in Curte-de-Argheș, s.13/14 = Fedwick 1999-2000, *BBV* iv 1892 (s.14th). **ii.69:** ikon of Basil in the principal church of the monastery of Cozia founded in 1386 (Serbian architecture). Inscription in Old Slavonic. Basil holds a scroll with the beginning of *Lit-Bas/Byz*, 'Blagoslovenne tsarstvo ottsa i sina i Svyatogo Dukha.' Cf. Fedwick 1999-2000, *BBV* iv 1892. At 74: 'La lecture des prières nous montre que Basile préside. Jean [Chrysostome] vient de terminer la préparation des espèces.' At 122: Basil depicted on the right hand of Gregory of Nazianzos in the chapel of the hospice founded by Prince Radu of Valachia in 1542. **iii.76 80:** ikon of Basil in the monastery of Snagov (14th cent.); 85: at Govora (14th cent.) **iv.** Other ikons at 90 94 102 105: Stănești; 110: Bestrită; 113-4: Călimănești; 131 133: Surpatele; 135: Târgoviște; 147: Căluu; 155: Brădești-Bătrâni; 164 165: Arnota; 174: Gura-Motrului; 180: Fedelșoiu; 183 184 186: Hurezi; 190 191: Mogoșăia; 191: Mamul; 196: Râmnicu-Sărat; 202: Brâncoveni; 208: București; 252: Ribîța; 261: Gura-Sadu; 263: Leșnic; 265: Cetatea-Colțului; 271 272: Tălmăcel; 292: Rășinari.

STÉPHANOU 1932: Jean-Elpide Stéphanou (1896-), 'La sixième jour de l'Hexaméron de saint Basile.' *Echos d'Orient* 31 (1932) 385-98.

Favours Basil's authorship of *Hex 10-11.

VILOSEVIC 1932: Ivan Duro Visosevic (1887-1969; Order of St Basil the Great), *Mladost Sv. Vasilija Velikogo*. Zagreb, 1932; 26 p.

WILMART 1932: André Wilmart (1876-1941; Order of St Benedict), *Auteurs spirituels et textes dévots du Moyen Âge latin. Études d'histoire littéraire*. Paris: Bloud & Gay, 1932; 626 p.

Reissued Paris: Études augustiniennes, 1971; v.626 p., with author's revisions at i-v.

ALLARD 1933: see Allard 1968.

ATHENAGORAS 1933-37 = Olivier 1995, **1245**. Metropolitan Athenagoras.

Greek MSS Istanbul Βιβλιοθήκη τῷ Οἰκουμενικοῦ Πατριαρχείου Παναγίας Καμαριωτίσσης.

BARDY 1933: Gustave Bardy (1881-1955), 'Le concile d'Antioche (379).' *Revue bénédictine* 45 (1933) 196-213.

Gathering of evidence on this little known council, with analysis. It appears to have been the outcome of Basil's and other people's efforts to bring closer the westerners (supporting Paulinus) to the easterners (favouring Meletios).

BEOGRAD 1933 = Fedwick 1996, *BBV* ii 968 (= *Ebr*, Serbian).

BOROWSKI 1933: Antoni Borowski (1884-1968), *Etyka św. Bazylego o własności prywatnej*. Zhovkva: Vydavnytstvo OO. Vasyliyan, 1933.

BROUGHTON 1933: Thomas Robert Shannon Broughton (1900-), 'Roman Asia Minor,' iv 499-916, in: *An Economic Survey of Ancient Rome*. Ed. Tenney Frank (1876-1939). 6 vols. Paterson, N.J.: pageant Books, 1933.

Reprinted 1959.

D'ALÈS 1933: Adhémar D'Alès (1861-1938; Society of Jesus), 'Le prince du siècle scrutateur des âmes selon saint Basile.' *Recherches de science religieuse* 23 (1933) 325-28.

An analysis of *Ps* 7 shows that Basil attributed to the devil an active role in the judging of the souls that have departed the body.

DEISSMANN 1933 = Olivier 1995, **1260**. Gustav-Adolf Deissmann (1866-1937); xi.144 p.

Greek MSS Istanbul Topkapi Sarayi.

DEVREESSE 1933: Robert Devreesse (1894-1978), 'L'édition du commentaire d'Eusèbe de Césarée sur Isaïe. Interpolations et omissions.' *Revue biblique* 42 (1933) 540-55.

Against Basil's paternity of **Isaiam*.

FRČEK 1933-39 = Fedwick 1999-2000, *BBV* iv 1383 (= 3 prayers, Old Slavonic-Greek-French).

GABRIEL 1933 = Fedwick 1996, *BBV* ii 968 (= **Barl*, Greek).

HEIMBUCHER 1933-34: Maximilian-Joseph Heimbucher (1859-1946), *Die Orden und Kongregationen der katholischen Kirche. Dritte grossenteils neuarbeitete Auflage*. 2 vols. Paderborn: Ferdinand Schöningh, 1933 1934; 831 + 829 p.

i 91-106: 'Der hl. Basilius und der Basilianerorden.' 1st ed., 2 vols, *Ibid.*, 1896 1897; 2nd ed., 3 vols, *Ibid.*, 1908.

HUHN 1933: Josef Huhn (1890-), *Ursprung und Wesen des Bösen und der Sünde nach der Lehre des Kirchenvaters Ambrosius*. Forschungen zur christlichen Literatur- und Dogmengeschichte, 17.5. Paderborn: Ferdinand Schöningh, 1933; 154 p.

Considers Basil to be the source for Ambrose's teaching.

JACOPI 1933: Giulio Jacopi (1898-), 'Le miniature dei codici di Patmo.' *Clara Rhodos* 6-7 (1933) 573-591 + 161 p. of plates.

Fedwick 1999-2000, *BBV* iv 1920-21 (with identification of MSS).

LAISTNER 1933: Wolfgang Ludwig Laistner (1890-1959), 'Bede as a Classical and Patristic Scholar.' *Transactions of the Royal Historical Society* 16 (1933) 69-94.

Basil's *Hex* 1-9 as a source of Bede's Second Commentary on the Acts of the Apostles (Dekkers 1995, CPL 1357). Cf. Fedwick 1999-2000, *BBV* iv 127.

LAZZATI 1933: Giuseppe Luigi Maria Lazzati (1909-86), *L'Aristotele perduto e gli scrittori cristiani*. Pubblicazioni della Università cattolica del Sacro Cuore, Serie 4, Scienze filologiche, 26. Milano: Vita e Pensiero, 1933; x.79 p.

At 34-43: *Litt.*

MINGANA 1933: Qas Alphonsus (Horzmid) Mingana (1881-1937), *Catalogue of the Mingana Collection of Manuscripts Now in the Possession of the Trustees of the Woodbrooke Settlement, Selly Oak, Birmingham*. Vol. i: *Syriac and Garshūni Manuscripts*. ii *Christian Arabic Manuscripts and Additional Syriac Manuscripts*. iii. *Additional Christian Arabic and Syriac Manuscripts*. Cambridge, Mass.: W. Heffer & Sons, 1933; vi p., 1256 cols.; 1936; vii.208 p.; 1939, xxvii.138 p.

662 Syriac + 272 Arabic MSS Birmingham (GB) Selly Oak College Collection Mingana.

MOCHI ONORY 1933: Sergio Mochi Onory (1902-53), *Vescovi e città (sec. iv-vi)*. Biblioteca della Rivista di storia del diritto italiano, 8. Bologna: N. Zanichelli, 1933; xxx.346 p.

NOCK 1933: Arthur Darby Nock (1902-63), *Conversion. The Old and the New in Religion from Alexander the Great to Augustine of Hippo*. Oxford: Oxford Clarendon Press, 1933; xii.309 p.

The concept of conversion propounded by Nock if used for the study of Basil will not work as well as the one suggested by Meeks 1993.

RUCKER 1933: Ignaz Rucker, *Florilegium Edessenum anonymum (Syriace ante 562)*. Sitzungsberichte der bayerischen Akademie der Wissenschaften, Phil.-hist. Klasse, 5. München: Verlag der bayerische Akademie der Wissenschaften, 1933; xxiv.92.8 p.

Ed. of Fedwick 1999-2000, *BBV* iv **k3613**, 69-80. i.29 (frag. 31): *Eun* 1.18 (552C-553A); ii.30 (frag. 32): *Verb*.1 (472B); iii.45 (frag. 58): **Arm* 9.1-10 (= Ter-Mekerttschian 1914, ii.84.3-98.4); iv.78-79

(frag. 78): **Arm* 9.7.28 (cf. iii). Fedwick 1999-2000, *BBV* iv 72 (= Edessenum 562).

SCHILLING 1933: Otto Schilling (1874-1956), 'Der Kollektivismus der Kirchenväter.' *Theologische Quartalschrift* 114 (1933) 481-92.

Basil not opposed to private ownership. By not sharing the rich commit an injustice against the divine law not against the community's right to possess.

SMYLY 1933 = Olivier 1995, **912**; Kristeller-Krämer 1993, 381. Josiah Gilbert Smyly (1867-).

Greek and Latin MSS Dublin Trinity College Library.

STAAB 1933: see Staab 1984.

STUHLFAUTH 1933: Georg Stuhlfauth (1870-1942), 'A Greek Psalter with Byzantine Miniatures.' *Art Bulletin* 15 (1933) 311-26; 15 figs.

Fedwick 1999-2000, *BBV* iv 1888 = **k1896**.

SYDENHAM 1933: Edward Allen Sydenham (1873-1948), *The Coinage of Caesarea in Cappadocia*. London: Spink & Son Ltd, 1933; ii.138 p.

WILMART 1933: André Wilmart (1876-1941; Order of St Benedict), 'Le bénédiction romaine du lait et du miel dans l'Euchologe Barberini.' *Revue bénédictine* 45 (1933) 10-19.

See Fedwick 1999-2000, *BBV* iv **k2210**.

ZUCKER 1933: Lois Miles Zucker (1887-), *St Ambrose, De Tobia. A Commentary, with an Introduction and Translation*. The Catholic University of America Patristic Studies, 35. Washington, D.C.: Catholic University of America Press, 1933; xii.210 p.

See Fedwick 1999-2000, *BBV* iv 4-6, at 5.vii.

ALTANER 1934: Berthold Altaner (1885-1964), 'Die Kenntnis des Griechischen in den Missionsorden während des xiii. und xiv. Jahrhunderts.' *Zeitschrift für Kirchengeschichte* 53 (1934) 436-93.

See esp. at 482-84: *Ask* 5/7c.

ARNOU 1934: René Arnou (1884-1972; Society of Jesus), 'Unité numérique et unité de nature chez les Pères après le Concile de Nicée.' *Gregorianum* 15 (1934) 242-54.

Deals mainly with Basil, Evagrius Pontikos, and Hilary of Poitiers.

BARDY 1934-35: Gustave Bardy (1881-1955), 'L'église et l'enseignement au iv^e siècle.' *Recherches de science religieuse* 14 (1934) 525-49, 15 (1935) 1-27.

Continuation of 'L'église et l'enseignement dans les trois premiers siècles,' *Recherches de science religieuse* 12 (1932) 1-28, and followed by 'La culture grecque dans l'Occident chrétien au iv^e siècle,' *Recherches de science religieuse* 19 (1939) 5-58.

BUDGE 1934: reprint of Budge 1907, as 'cheap edition.' in 1 vol.: Oxford: Oxford University Press/London: Humphrey Milford, 1934; xxxviii.512 p.

BUSQUETS 1934: Ambros Maria Busquets (1903-36; Order of St Benedict⁽³⁵⁾), 'Sant Basili predicador de l'almoïna.' *La paraula cristiana* 19 (1934) 16-31.

COURTONNE 1934: Yves Courtonne (1892-1974), *Saint Basile et l'hellénisme. Étude sur la rencontre de la pensée chrétienne avec la sagesse antique dans l'Hexaéméron de Basile le Grand*. Paris: Firmin-Didot, 1934; 247 p.

Suggests more an encounter than a clash.

DEFERRARI-MCGUIRE 1934 = Fedwick 1996, *BBV* ii 968-69 (= *Litt*, Greco-English).

DE POORTER 1934 = Kristeller-Krämer 1993, 315. Alphonse De Poorter (1871-1939).

EURINGER 1934: Sebastian Euringer (1865-1943), *Die äthiopische Anaphora des heiligen Basilius*. Nach vier Handschriften her-

(35) Perished in the Spanish Civil War.

ausgegeben, übersetzt und mit Bemerkungen versehen von D.Dr. Sebastian Euringer O. Hochschulprofessor A.D. - Dillingen A.D.D. - Bayern. *Orientalia Christiana*, Vol. xxxvi.3, Num. 98 Nouembri 1934. Roma: Pontificium institutum Orientalium studiorum, 1934; 91/137-223 p.

i.14/146-69/201: *Lit-Bas/Eth* (Ethiopic-German). Based on: Fedwick 1999-2000, *BBV* iv **k1683 k1874 k7863** + 'Codex Mercer 3' = Mercer 1915. 'Tatsächlich ist die äthiopische Basilius-A[naphora] eine genaue, bisweilen sogar sklavische Übersetzung der koptischen und zwar über das Arabische, wie einige Fehlesungen und Misverständnisse beweisen, die sich nur Arabischen, nicht aber aus dem Koptischen oder Griechischen, erklären lassen' (p. 10/142). Reprints: Roma 1944.

FAIDER 1934 = Kristeller-Krämer 1993, 54. Paul Faider (1886-1940), Ferdinand Courtoy (1880-), Jean Schmitz, Elie Voosen, Henri Moretus-Plantin.

Latin MSS various fonds Namur.

FECIORU 1934 = Fedwick 1996, *BBV* ii 969 (= *Mart*, Romanian).

FLEW 1934: Robert Newton Flew, *The Idea of Perfection in Christian Theology. An Historical Study of the Christian Ideal for the Present Life*. Oxford: Clarendon Press, 1934; xv.422 p.

Basil at 158 159 161 164-65 168 169-70 171-72 173-75 176 177 189.

GERMANOS 1934: Germanos, Metropolitan of Sardos, Συμβολή εἰς τοὺς πατριαρχικοὺς κατάλογος. *Ορθοδοξία 9 (1934) 362.

Fig. 187: Basil = Fedwick 1999-2000, *BBV* iv 1898.

GRAF 1934: Georg Graf (1875-1955), *Catalogue des manuscrits arabes chrétiens conservés au Caire*. Studi e testi, 63. Città del Vaticano: Biblioteca Apostolica Vaticana, 1934; 319 p.

Arabic MSS El-Qāhira Maktabat al-Dār al-Baṭriyarkiyah. It is not always possible to match Graf's shelf-marks with Simaika 1939-42 whom I have followed.

KARST 1934: Josef Karst (1871-), *Littérature géorgienne chrétienne*. Collection Bibliothèque catholique des sciences religieuses, 62. Paris: Bloud & Gay, 1934.

An adaptation of Kekelidze 1923.

KOHUT 1934 = Fedwick 1996, *BBV* ii 969 (= *Litt*, Ukrainian). Markiyan Kohut (1908-98; Order of St Basil the Great).

LAKE 1934-45: Kirsopp Lake (1872=1946⁽³⁶⁾) & Silva (Tippie) Lake (1898-), *Dated Greek Minuscule Manuscripts to the Year 1200. Monumenta palaeographica uetera. First Series. i. MSS of Jerusalem, Patmos and Athens. ii. MSS in Venice, Oxford and London. iii. MSS in the Monasteries of Mount Athos and in Milan. iv. MSS in Paris, Part 1. v. MSS in Paris, Part 2. vi. MSS in Moscow and Leningrad. vii. MSS in Rome, Part 1. viii. MSS in Rome, Part 2. ix. MSS in Rome, Part 3, in Messina, in Naples, and in London. x. MSS in Florence, Athens, Grottaferrata and the Meteora*. Boston: the American Academy of Arts and Sciences, 1934 (i-ii) 1935 (iii-iv) 1936 (v-vi) 1937 (vii-viii) 1938 (ix) 1939 (x); ill., facsim.; 1945: Indices to i-x.

Although incomplete in its coverage and inaccurate in some of the datings and paleographical data, this remains the standard work in the field.

LECLERCQ 1934: Henri Leclercq (1869-1945; Order of St Benedict), 'Monachisme,' xi 1774-1947, in: *Dictionnaire d'archéologie chrétienne et liturgie*. Paris: Letouzey, 1934.

At 1817-21: Basilian monasteries and rules.

LEGGIO 1934 = Fedwick 1996, *BBV* ii 969; Fedwick 1997, *BBV* iii 562-63 (= ascetic works, Italian).

LOWE 1934-71: Elias Avery Lowe (1879-1969; Order of St Benedict), *Codices Latini antiquiores. A Palaeographical Guide to Latin Manuscripts Prior to the Ninth Century*. 12 vols. Oxford: Clarendon Press, 1934-71; 44 + 53 + 48 + xxviii.40 + viii.63 + xxx.48 + xi.61 + xii.69 + xii.70 + xx.54 + xii.36 + xii.242 p.

(36) Cf. *ODCC*, 944.

Vol. i (1934), Nos. 1-117: Città del Vaticano; ii (1935), Nos. 118-277: Great Britain & Ireland; iii (1938), Nos. 278-406: Italy, Ancona-Novara; iv (1947), Nos. 407-516: Italy, Perugia-Verona; v (1950), Nos. 517-703: France, Paris; vi (1953), Nos. 704-841: France, Abbeville-Valenciennes; vii (1956), Nos. 842-1023: Switzerland; viii (1959), Nos. 1024-1229: Germany, Altenburg-Leipzig; ix (1959), Nos. 1230-1442: Germany, Maria Laach-Würzburg; x (1963), Nos. 1443-1588: Austria, Belgium, Czechoslovakia, Denmark, Egypt, and Holland; xi (1966), Nos. 1589-1670: Hungary, Luxembourg, Poland, Russia, Spain, Sweden, United States of America, and Yugoslavia; xii (1971: Supplement), Nos. 1589-1778: Aachen-Zürich, Nos. 1779-1811: Ann Arbor-Weimar. —Index of authors, MSS, and provenances for vols i-xi.

MCGARRY 1934: William James McGarry (1894-1941), 'St Basil and Evolution.' *Thought* 9 (1934) 399-412.

MUYLDERMANS 1934: Joseph-Louis Muyldermans (1891-1962), 'Répertoire de pièces patristiques d'après le catalogue arménien de Venise.' *Le Muséon* 47 (1934) 265-96.

Index to Sargisian 1924 = Sargisian-Sargisian 1924-66.

OPITZ 1934: Hans Georg Opitz (1905-41⁽³⁷⁾), 'Das syrische "Corpus Athanasianum."' *Zeitschrift für die neutestamentliche Wissenschaft* 33 (1934) 18-31.

London British Library Oriental 8606 = Fedwick 1993, *BBV* i 622.

OWEN 1934: Edward Charles Everard Owen, 'Ἐμνοῖα, ἑμνοῖα and Allied Words.' *Journal of Theological Studies* 35 (1934) 368-76.

PERETTS' 1934 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1428. Vladimir Nikolævich Peretts' (1870-1935).

(37) One of the brightest scholars of his generation, a talented polyglot, he was drafted into the Nazi army, and in one of the first battles he faced near L'viv, Ukraine, he was killed alongside many other highly skilled Germans victims of a brutal totalitarian regime.

103 Old Slavonic MSS from various libraries now in Moskva Nauchnaya Biblioteka imeni A.M. Gor'kogo Moskovskogo Gosudarstvennogo Universiteta.

RICHERS 1934: Phyllis M. Riches, *An Analytical Bibliography of Universal Collected Biography Comprising Books Published in the English Tongue in Great British Dominions*. With an introduction by Sir Frederic George Kenyon (1863-1952). London: The Library Association, 1934; viii.709 p.

Reissued Detroit: Gale Research Co., 1980; ix.709 p.

ROBERTSON 1934: Archibald Thomas Robertson (1863-1934), *A Grammar of the Greek New Testament in the Light of Historical Research*. 4th edition. New York/London: Hodder & Stoughton, 1934; lxxxvi.1454 p.

Outstanding. See also Smyth 1956 and Danker-Baur 2000.

SCHWARTZ 1934: Eduard Schwartz (1858-1940), *Publizistische Sammlungen zum acacianischen Schisma*. Abhandlungen der bayerischen Akademie der Wissenschaften. Phil.-hist. Klasse, 10. München: C.H. Beck'sche Verlagsbuchhandlung, 1934; 5.[3].303 p.

i.85-106: 'Testimonia ueterum de duabus naturis in Christo aduersus Eutychem et Nestorium' (Geerard 1974-87, CPG 6215c; Dekkers 1995, CPL 1673). For Basil texts, see Fedwick 1999-2000, *BBV* iv 26-27 (= Gelasius 496).

T'OROSIAN 1934: Ioannes T'orosian, 'S. Barsel. Ir "Vechōreay" čarere ew hay t'argmanut'iwne.' *Bazmavēp* 92 (1934) 327-36 412-22.

The Armenian version of *Hex* 1-9 was probably made from the Syriac. Cf. briefly Fedwick 1996, *BBV* ii 181-82.

ZETTERSTÉEN 1934 = Fedwick 1996, *BBV* ii 969 (= German from Armenian = Zetterstéen 1915).

CHAPTER FOUR: STUDIES (1935-56)

AMAND DE MENDIETA 1935-36: Emmanuel Amand de Mendieta (1907-76 (?)), 'Les ascétiques de saint Basile de Césarée. Exposé des problèmes d'authenticité.' Diss.MS. Louvain: Université de Louvain, 1935-36.

ATCHLEY 1935: E.G. Cuthbert F. Atchley, *On the Epiclesis of the Eucharistic Liturgy and in the Consecration of the Font*. Alcuin Club Collections, xxxi. Oxford: Oxford University Press/London: Humphrey Milford, 1935; vi.210 p.

Basil at 45 59 60-63 110 137.

BOMAN 1935: Erik Boman, *Deux miracles de Gautier de Coinci, publiés d'après tous les manuscrits connus avec introduction, notes et glossaire*. Paris: E. Droz, 1935; cxx.86 p.

One of the miracles is attributed to Basil.

BORGIA 1935-42: Nilo Borgia (1870-1942; Basilian of Grottaferrata), *I monaci basiliani d'Italia in Albania, appunti di storia missionaria, secoli xvi-xviii*. Vol. 1: Pubblicazioni dell'Istituto per l'Europa orientale, 27; vol. 2: Reale accademia d'Italia. Centro di studi per l'Albania, 4. Roma: Istituto per l'Europa orientale, 1935 1942; 191 + 201 p.

BOULENGER 1935 = Fedwick 1996, *BBV* ii 969 (= *Litt*, Greco-French). Blomqvist 1967 suggests some corrections to Boulenger's text. See also Wilson 1975 and Naldini 1984.

BUTLER 1935 = Fedwick 1999-2000, *BBV* iv 68-69 (= Benedictus 550).

CHEPIL' 1935 = Fedwick 1996, *BBV* ii 969-70; Fedwick 1997, *BBV* iii 581 (= 12 homilies, Ukrainian). Yosyf Chepil' (1896-1960; Order of St Basil the Great).

COURTONNE 1935 = Fedwick 1996, *BBV* ii 970 (= *Dest*, *Diu*, Greco-French).

(1) For more on this author, see Amand de Mendieta 1949.

FECIORU 1935 = Fedwick 1996 *BBV* ii 970 (= *Litt*, Romanian).

DE GHELLINCK 1935: Joseph De Ghellinck (1872-1950; Society of Jesus), 'Un cas de conscience dans la carrière de saint Basile,' i 217-37, in: *Miscellanea Vermeersch. Scritti pubblicati in onore del R.P. Arturo Vermeersch [1858-1936; Society of Jesus]*. Analecta Gregoriana, 9 10. 2 vols. Roma: Pontificia Università Gregoriana, 1935.

Reprints: De Ghellinck 1946-48.

DEISSMANN 1935 = Olivier 1995, 374. Gustav-Adolf Deissmann (1866-1937⁽²⁾).

Greek, Arabic and Armenian MSS Ankara and Izmit.

DE RICCI-WILSON 1935-62 = Olivier 1995, 328-329; Kristeller-Krämer 1993, 194-96. Seymour De Ricci (1881-1942); William Jerome Wilson (1884-).

MSS in the libraries of USA and Canada.

DEVREESSE 1935-36 = Fedwick 1999-2000, *BBV* iv 1384 (= Devreesse 1958).

GRÉBAUT-TISSERANT 1935-36: Silvain Grébaut (1889-1955) & Eugène-Gabriel-Gervais-Laurent Tisserant (1884-1972; Cardinal), *Codices Æthiopici Vaticani et Borgiani, Barberinianus Orientalis 2, Rossianus 865. recensuerunt Siluanus Grébaut instituti catholici Parisiensis professor et Eugenius Tisserant bybliothecae Vaticanæ proprefectus. pars prior: enarratio codicum, pars posterior: prolegomena, indices, tabulæ*. In *Bybliothea Vaticana*, 1935 1936; xix.863 + 136 p.; 20 plates.

MSS Città del Vaticano Biblioteca Apostolica fondo Vaticano etiopico.

GRÉGOIRE 1935: Henri Grégoire (1881-1964), 'Dazmana est bien Dazimon.' *Byzantion* 10 (1935) 760-63.

But see De Jerphanion 1936.

(2) See *ODCC*, 466.

HAUSHERR 1935: Irénée Hausherr (1891-1978; Society of Jesus), 'L'erreur fondamentale et la logique du Messalianisme.' *Orientalia Christiana periodica* 1 (1935) 114-38.

A perceptive study of fundamental importance.

HAUSHERR 1935a: Irénée Hausherr (1891-1978; Society of Jesus), 'Les grands courants de la spiritualité orientale.' *Orientalia Christiana periodica* 1 (1935) 114-38.

At 129-32: Basil's spirituality. Refutes Humbertclaude 1932. For the English translation, see Hausherr 1937.

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(4) System of reference: (i) title; (ii) kanon number; (iii) page and line numbers; (iv) numbers of Basil kanons of which the second is that normally assigned to it in all the kanonikal collections.

35; xxxiv.4 (102.1-103.4): *K* 2/18; xxxiv.5 (103.5-9): *K* 3/19; xxxiv.6 (103.10-12): *K* 45/60; xxxv.3 (104.4-11): *K* 4/20; xxxviii.11 (117.1-13): *K* 32/47; xxxix.15 (122.1-5): *K* 67/83; xxxix.16 (122.6-7): *K* 30/45; xxxix.17 (122.8-11): *K* 58/73; xxxix.18 (122.12-13): *K* 57/72; xxxix.19 (122.14-123.5): *K* 66/81; xxxix.20 (123.6-8): *K* 50/65; xl.10 (125.8-9): *K* 18/33; xl.11 (125.10-11): *K* 28/43; xl.12 (125.12-16): *K* 37/52; xl.13 (126.1-4): *K* 39/54; xl.14 (126.5-7): *K* 40/55; xl.15 (126.8-15): *K* 41/56; xl.16 (126.16-127.2): *K* 42/57; ⁽⁵⁾ xl.17 (127.3-5): *K* 56/71; xli.4 (128.5-6): *K* 16/31; xli.5 (128.7-10): *K* 19/34; xli.6 (128.11-13): *K* 20/35; xli.7 (128.14-17): *K* 21/36; xli.8 (129.1-2): *K* 24/39; xli.9 (129.3-8): *K* 33/48; xli.10 (129.9-11): *K* 43/58; xli.11 (129.12-16): *K* 62/77; xlii.4 (131.3-10): *K* 5/21; xlii.5 (131.11-22): *K* 6/22; xlii.6 (132.1-2): *K* 10/25; xlii.7 (132.3-6): *K* 11/26; xlii.8 (132.7-11): *K* 15/30; xlii.9 (132.12-13): *K* 22/37; xlii.10 (132.14-16): *K* 23/38; xlii.11 (133.1-4): *K* 25/40; xlii.12 (133.5-7): *K* 27/42; xlii.13 (133.8-11): *K* 31/46; xlii.14 (133.12-13): *K* 34/49; xlii.15 (133.14-16): *K* 44/59; xliii.5 (135.4-7): *K* 26/41; xliii.6 (135.8-10): *K* 35/50; xliii.7 (135.11-13): *K* 38/53; xliii.8 (135.14-136.3): *K* 65/80; xliv.4 (137.7-10): *K* 8/23; xliv.5 (137.11-12): *K* 47/62; xliv.6 (137.13-14): *K* 48/63; xliv.7 (137.15): *K* 52/67; xliv.8 (138.1-2): *K* 53/68; xliv.9 (138.3-14): *K* 60/75; xliv.10 (138.15-16): *K* 61/76; xliv.11 (138.17-21): *K* 62/77; xliv.12 (139.1-2): *K* 63/78; xlv.13 (139.3-4): *K* 64/79; xlv.2 (139.12-140.5): *K* 1/17; xlv.3 (140.6-19): *K* 14/29; xlv.4 (140.20-141.2): *K* 46/61; xlv.5 (141.3-5): *K* 49/64; xlv.6 (141.6-8): *K* 51/66; xlv.7 (141.9-15): *K* 67/82; xlviii.4 (147.13-148.3): *K* 59/74; xlviii.5 (148.4-21): *K* 68/84.

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i.795.4-15: 'Item slan[c]tli Basilii ep[iscop]i Cappdocis,' ID: Cum ergo quædam in Christo ita uidemus humana...quæ gesta sunt falsis inlusa imaginibus æstimentur' (ascribed to Basil, see Leo 458

= Fedwick 1999-2000, *BBV* iv 20, but in fact this is the Latin translation by Rufinus of Origen, *Περὶ ἀρχῶν*, ii.6.2, GCS 22, 141.5-15 = Koetschau 1913); ii.796.3-12: 'item eiusdem ex sermone de incarnatione domini,' ID: Nascitur, ut diximus, deus homo, illa substantia media existente...per quem omnia creata sunt, Iesus Christus et filius hominis nominatur (attributed in the *Florilegium* of Innokentios Maronita [= Fedwick 1999-2000, *BBV* iv 39] to Basil, but again this is the Latin translation by Rufinus of Origen, *Περὶ ἀρχῶν*, ii.6.3, GCS 22, 142.12-143.6 = Koetschau 1913). In addition, Richard finds snippets of the first text in Leontios of Jerusalem, Ephræm of Amida, and Ioannes Maronita; see Ephrem 544, Leontios 544, and Ioannes 636, in Fedwick 1999-2000, *BBV* iv 63-65 103. Reprints: Richard 1976-77, *liv*.

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BATIFFOL 1938: Pierre Batiffol (1861-1929), *Cathedra Petri. Études d'histoire ancienne de l'Église*. Vnam sanctam, 4. Paris: Éditions du Cerf, 1938; vii.335 p.

Deals also with Basil, and although a bit dated, it still merits consultation.

BIDEZ 1938: Joseph Bidez (1867-1945), 'Le traité d'astrologie cité par saint Basile dans son Hexaéméron.' *Antiquité classique* 7 (1938) 19-21.

In *Hex* 6.5 might have had in mind the Ἀποτελεσματικά by Hephestion of Thebes (*fl.s.4*).

BLATT 1938: Franz Blatt (1903-), 'Remarques sur l'histoire des traductions latines.' *Classica et mediævalia* 1 (1938) 217-42.

DE JERPHANION 1938: Anatole-Marie-Guillaume De Jerphanion (1877-1948; Society of Jesus), 'La date des plus récentes peintures de Toqale Kilisse, en Cappadoce.' *La voix des monuments* (1938) 208-36.

Cf. Fedwick 1999-2000, *BBV* iv 1904.

DEUTSCHER (1938): *Deutscher Gesamtkatalog*, xii. Herausgegeben von der Preussischen Staatsbibliothek. Berlin: Preussische Druckerei-und Verlags-Aktiën Gesellschaft, 1938.

Nos. 6487-6707: 'Basilius Magnus archiepiscopus Cæsareæ Capadociæ.'

DIEKAMP 1938: Franz Diekamp (1864-1943), *Analecta patristica. Texte und Abhandlungen zur griechischen Patristik*. Orientalia Christiana analecta, 117. Roma: Pontificium institutum Orientalium studiorum, 1938; 251 p.

Fedwick 1999-2000, *BBV* iv 71 (= Theodoros 550).

EXARCHOS 1938: Vasilios K. Exarchos (1903-), Παιδαγωγικαὶ γνώμαι τοῦ Μεγάλου Βασιλείου. Athinai, 1938.

GRÉBAUT-STRELCYN 1938-54: Silvain Grébaut (1889-1955) & Stefan Strelcyn (1918-81), *Paris Bibliothèque Nationale. Département des manuscrits. Catalogue des manuscrits éthiopiens de la collection Griaule. Première partie, sections i-vi. Tome iv: éthiopien* 373-687. Université de Paris. Travaux et mémoires de l'Institut d'ethnologie, 29. Paris: Institut d'ethnologie, 1938; ix.320 p.; 8 plates, Paris: Imprimerie nationale, 1954; xx.288 p.

MSS Paris Bibliothèque Nationale de France fonds éthiopien 305-337 373-687.

GROSS 1938: Jules Gross (1868-1937), *La divinisation du chrétien d'après les Pères grecs. Contribution historique à la doctrine de la grâce*. Paris: J. Gabalda, 1938; xviii.368 p.

HENRY 1938 = Fedwick 1997, *BBV* iii 563; Paul Henry (1906-85; Society of Jesus). ...; xxviii.426 p.; ...2. *Les manuscrits des Ennéades*. Museum Lessianum, series philosophica, 21. Paris: Desclée de Brouwer, 1941; xlvii.351 p. Reprints: Bruxelles: L'édition universelle/Paris: Desclée de Brouwer & A.J. Picard, 1948.

I, c.5: 'Basile et Plotin.' 1.159-62: 'Les reminiscences des Ennéades'; 2.162-67: 'L'authenticité basilienne du "De spiritu" [***De spl*]; 3.167-69: 'La date approximative du "De spiritu"'; 4.169-70: 'La tradition manuscrite et imprimée'; follow at 171-96 textual par-

allels and edition of ***De sp*, as in Fedwick 1997, *BBV* iii 767. Besides Dehnard 1964 quoted in Fedwick 1997, *BBV* iii, see Theiler 1941, Rist 1981.

KARPATIOS 1938 = Olivier 1995, 367. Emmanouel I. Karpathios.

Summary description of 25 MSS from Andros, the same as Lambros 1899.

LEBON 1938: Joseph Lebon (1879-1957), 'Le Pseudo-Basile (*Adu. Eunom.* iv-v) est bien Didyme d'Alexandrie.' *Le Muséon* 50 (1938) 61-83.

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LESNE 1938: Émile Lesne (1870-1940), *Histoire de la propriété ecclésiastique en France. Tome iv: Les livres, "scriptoria" et bibliothèques du commencement du viii^e à la fin du xi^e siècle*. Mémoires et travaux publiés par des professeurs des facultés catholiques de Lille, fascicule xlvi. Lille: Facultés catholiques, 1938; viii.849 p.

For Basil, see Index at 828.

MAYER 1938: Josephine Mayer (1896-), *Monumeta de uiduis diaconissis uirginibus tractantia collegit, notis et prolegomenis instruxit....* Florilegium patristicum, xlii. Bonnæ, sumptibus Petri Hanstein, 1938; xii.71 p.

Basil at 13-14: *K* 18, 14-15: *K* 18, *K* 24, 15: *K* 44.

MCNEILL-GAMER 1938: John Thomas McNeill (1885-) & Helena Margaret Gamer (1900-65), *Medieval Handbooks of Penance. A Translation of the Principal "Libri pœnitentiales" and Selections from Related Documents*. Records of Civilization, Sources and Studies, 29. New York: Columbia University Press, 1938; xiv.476 p.; facsim.

An important sourcebook, with translations and notes, including Basil kanonikal texts. See Fedwick 1999-2000, *BBV* iv 1564-75. Reprints: McNeill-Gamer 1965 1990.

MERCATI 1938: Giovanni Mercati (1866-1957; Cardinal), *Codici latini Pico Grimani Pio e di altra biblioteca ignota del secolo xvi esistenti nell'Ottoboniana e i codici greci Pio di Modena con una digressione per la storia dei codici di San Pietro in Vaticano*. Studi e testi, 75. Città del Vaticano: Biblioteca Apostolica Vaticana, 1938; x.320 p.

Packed with information on little known manuscript depositories of Italy.

MESESNEL 1938: France Mesesnel, 'Die Nikolaoskirche in Markova Varoš bei Prilep.' *Glasnik skopskog nauchnogo drushtva* 19 (1938) 37-52; 11 pl.

Fedwick 1999=2000, *BBV* iv 1938.

MUZZARELLI 1938: Vincenzo Federico Muzzarelli (1909-), *De professione religiosa a primordiis ad sæculum xii seu uirginum consecratio, monastica ac præsertim in decreta Gratiani religiosa professio*. Roma: Edizioni Paoline, 1938; 196 p.

NERI-BALBONI 1938 = Fedwick 1996, *BBV* ii 970 (= 6 homilies, Italian).

PHIRIPPIDIS-MOSCHONAS 1938-63 = Olivier 1995, 1222-1226. N.S. Phirippidis, Theodoros Demetrios Moschonas (1892-).

538 mainly Greek MSS El-Iskandariya Βιβλιοθήκη του Πατριαρχείου.

STEIDLE 1938: Basilius Steidle (1903-82; Order of St Benedict), 'Das Lachen im alten Mönchtum.' *Benediktinische Monatschrift* 20 (1938) 271-80.

Discusses laughter in Basil, John Chrysostom, Ephræm, and Theodoretos of Kyrrhos.

AMAND DE MENDIETA 1939: Emmanuel Amand de Mendieta (1907-76), 'Carnéade et saint Basile.' Diss.MS. Louvain, 1939.

In Appendix: critical edition of *Hex 6* (Latin trans. Eustathius).

ANTONIADIS 1939: Sophie Antoniadis (1895-1972), *Place de la liturgie dans la tradition des lettres grecques*. Leiden: A.W. Si-jthoff's, 1939; xvii. 367 p.

See esp., 149-52 346-57.

BARBOTIN 1939: Marcel Barbotin, 'La connaissance de Dieu chez saint Basile de Césarée, sources chrétiennes et profanes de la doctrine.' Diss.MS. Paris: Institut catholique, 1939; 4°; viii.127 leaves.

BEIS 1939 = Olivier 1995, **375**. Nikos Athanasiou Beis (1883-1958).

Greek MSS Ankara Milli Kütüphane.

BNF (1939-88) = Kristeller-Krämer 1993, 685-86. 7 vols.

MSS Paris Bibliothèque Nationale de France fonds latin.

BRĂTULESCU 1939 = Olivier 1995, **662**. V. Brătulescu.

5 Greek MSS București Muzeul de Artă Religioasă.

CĂCIULĂ 1939 = Fedwick 1996, *BBV* ii 970 (= homilies on the psalms, Romanian).

CATALOGUES (1939-88) = Kristeller-Krämer 1993, 685-86.

MSS Paris Bibliothèque Nationale de France fonds latin 1-3775B.

DYOBOUNIOTIS 1939 = Olivier 1995, **456**. Konstantinos Dyobouniotis (1872-1943).

Greek MSS Athinai Θεολογικὸ Σπουδαστήριον Πανεπιστημίου Ἀθηνῶν.

ERDIN 1939: Franz Erdin, *Das Wort Hypostasis, seine bedeutungsgeschichtliche Entwicklung in der altchristlichen Literatur bis zum Abschluss der trinitarischen Auseinandersetzungen*. Freiburger theologische Studien, 52. Freiburg i.Br.: Herder, 1939.

FOX 1939: Margaret Mary Fox (1891-), *The Life and Times of St Basil the Great as Revealed in His Works*. The Catholic University of America, Patristic Studies, 57. Washington, D.C.: The Catholic University of America Press, 1939; xvi.172 p.

Based on her Ph.D. thesis at the same university.

GONZÁLEZ 1939: Severiano González (1904-50; Society of Jesus), *La fórmula μία οὐσία τρεῖς ὑποστάσεις en San Gregorio de Nisa*. *Analecta Gregoriana*, 21. Roma: Pontificia Università Gregoriana, 1939; xix.146 p.

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LEVI DELLA VIDA 1939: Giorgio Levi Della Vida (1886-1967), *Ricerche sulla formazione del più antico fondo dei manoscritti orientali della Biblioteca Vaticana*. Studi e testi, 92. Città del Vaticano: Biblioteca Apostolica Vaticana, 1939; 528 p.; 21 pl.

LONDON 1939 = Fedwick 1999-2000, *BBV* iv 1389 (= *Lit-Bas/Byz*, English).

MEDEA 1939: Alba Medea, *Gli affreschi delle cripte eremitiche pugliesi*. Collezione meridionale, serie 3, Il mezzogiorno artistico, 77. Roma: Collezione meridionale editrice, 1939; 2 vols: i, 270 p., ii, 165 figs.

Fedwick 1999-2000, *BBV* iv 1928-29.

POLITIS 1939 = Olivier 1995, **1301 1303 1304 1305**. Linos Politis (1906-82).

Greek MSS from various libraries of Kalabryta.

SAKELLARIOS 1939 = Fedwick 1996, *BBV* ii 971 (= *Ebr, Diu*, Greek).

SCHWARTZ 1939 = Fedwick 1999-2000, *BBV* iv 1389 (= Schwartz-Amelotti 1973-77).

SIGALAS 1939 = Olivier 1995, **203**. A. Sigalas.

Greek MSS from various provincial libraries, Greece.

SIMAIKA-EFFENDI 1939-42: Margos Simaika Pasha (1864-1944) & Yassā al Masāih Effendi (1898-1959), *Catalogue of the Coptic and Arabic Manuscripts in the Coptic Museum, the Patriarchate, the Principal Churches of Cairo and Alexandria and the Monasteries of Egypt*. Publications of the Coptic Museum. 3 vols. Cairo: Government Press, 1939 1942; liii.183 p., 57 plates + x.610 p., 58 plates.

304 + 1105 Arabo-Coptic MSS El-Qāhira Al-Mathaf al-Qibtī, and Maktabat al-Dār al-Baṭriyarkīyah.

TREVISAN 1939 = Fedwick 1997, *BBV* iii 563 (= **Isaiam*, Greco-Italian).

VILLER-RAHNER 1939: Marcel Viller (1880-1952; Society of Jesus) & Karl Rahner (1904-1984; Society of Jesus; Cardinal), *Ascese und Mystik in der Väterzeit. Ein Abriss*. Freiburg i.Br.: Herder, 1939; xvi.322 p.

At 123-33: Basil. See the review by Berthold Altaner (1885-1964) in *Byzantinische Zeitschrift* 39 (1939) 447-50.

ADRIANOVA PERETTS'-POKROVSKAYA 1940: Varvara Pavlovna Adrianova-Peretts' (1888-1972) & Vera Fedorovna Pokrovskaya, *Drevne-russkaya povest'*. Vypusk 1. Akademiya Nauk Institut literatury. Bibliografiya IDRL. Moskva/Leningrad: Izdate'stvo Akademii nauk, 1940; 326 p.

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AMADOUNI 1940: Garabed Amadouni (1900-84; Vicar Apostolic), *Monachismo. Studio storico-canonico e fonti canoniche*. Sacra Congregazione per le Chiese Orientali, Codificazione canonica orientale, Fonti 2.12, Disciplina armena, 2. Venezia: San Lazzaro, 1940; xxxv.246 p.

Deals with Basil's influence on the formation of Armenian monasticism.

AMAND DE MENDIETA 1940: Emmanuel Amand de Mendieta (1907-76), 'Les pronostics météorologiques, l'astrologie et sa réputation dans la 6^e homélie de saint Basile de Césarée.' Diss.MS. Louvain, 1940.

AMAND DE MENDIETA 1940-45: Emmanuel Amand de Mendieta (1907-76), 'Essai d'une histoire critique des éditions générales grecques et gréco-latines de saint Basile de Césarée.' *Revue bénédictine* 52 (1940) 141-61; 53 (1941) 119-51; 54 (1942) 124-44; 56 (1944/1945) 126-73.

A well written survey, covers much of the field revisited by Fedwick 1993-2000, *BBV* i-iv.

BARTONIEK 1940 = Kristeller-Krämer 1993, 325. Emma Bartoniek (1894-by 1961).

449 Latin MSS Budapest Országos Széchényi Könyvtár.

CAMARIANO 1940 = Olivier 1995, 648. Nestor Camariano; 205 p.

Continuation of Litzica 1909. MSS București Biblioteca Academiei Române gr. 831-1066..

CHEVALIER 1940: Irénée (Jean) Chevalier (1906-; Order of Preachers), *Saint Agostine et la pensée grecque. Les relations trinitaires*. Iubililaria Friburgensia, 1889-1939. Collectanea, 33 N.S. 24. Fribourg: Librairie de l'université, 1940; 181 p.

At 127-40: 'Saint Basile de Césarée et Eunome.' Claims that Augustine knew some of Basil's trinitarian writings, such as *Eun* 1-3, *AmphSp*, some letters (eg ***GrNys* 2/38), and homilies, 'et il s'en est librement inspiré.' See *contra* Altaner 1949, 854-55 = 1967, 276.

COCHRANE 1940: Charles Norris Cochrane (1889-1945), *Christianity and Classical Culture. A Study of Thought and Action from Augustus to Augustine*. Oxford: Clarendon Press, 1940; 523 p.

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COLLART 1940 = Fedwick 1996, *BBV* ii h5743, with n.54 (p. 554).

COMAN 1940: Ioan Gheorghe Coman (1902-87), 'Sfintul Vasile despre folosul culturii elene pentru educația creștină,' 218-54, in: Idem, *Miracolul clasic*. Academia română, Studii și cercetări, 48. București, 1940.

DELPIANO 1940: F. Delpiano, in: *Anales de la facultad de teología* (Santiago de Chile, 1940) 15-29.

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By a master, masterly researched and presented.

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MOSER 1940: Karl Moser (1914-), *Die Lehre des heiligen Basilus über den Glauben*. Roma: Pontificia Università Gregoriana, 1940; 56 p.

Excerpt from a doctoral dissertation.

OTCHET (1940) = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 785.

Brief survey of Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Osnovnoe acquired 1914-38.

PRAVDA (1940-63): *Pravda russkaya*. Institut istorii Akademii nauk SSSR. Edd. V.P. Lyubimov, N.F. Lavrov, Mikhail Nikolævich

Tikhomirov (1893-1965), G.A. Geirmans & G.E. Kochin. Editor-in-chief: Boris Dmitrievich Grekov (1882-1953). 3 vols. Moskva/Leningrad: Izdatel'stvo Akademii nauk, 1940; 505 p., 1947; 862 p., 1963; 471 p., chiefly facsimis.

There is an overlap in the MSS studied and collated, as most of them carry also the *Kormchaya kniga*. On the latter, see esp. Fedwick 1999-2000, *BBV* iv 1575-86.

PRESTIGE 1940: George Leonard Prestige (1889-1955), *Fathers and Heretics. Six Studies in Dogmatic Faith with Prologue and Epilogue Being the Bampton Lectures for 1940*. London: SPCK, 1940; vii.211 p.

THOMSON 1940: Samuel Harrison Thomson (1895-1975), *The Writings of Robert Grosseteste, Bishop of Lincoln 1235-1253*. Cambridge, at the University Press, 1940; xv.302 p.; 2 pl.

At the time the best study revealing Grosseteste's indebtedness to Basil. See at 25-26 36 70-71 77 100-01 122-24 (at 123: *Hexæmeron*) 255. Now largely superseded by Fedwick 1999-2000, *BBV* iv 250-61.

TSONEVSKI 1940: Iliya Kinchev Tsonevski (1903-), *Učeniето na Sv. Vasilij Veliki za sv. Troica*. Sofiya, 1940; 71 p.

VOSTÉ 1940 = Fedwick 1999-2000, *BBV* iv 286 n.138 (= 'Abdisho' 1318).

ALTANER 1941: Berthold Altaner (1885-1964), 'Beiträge zur Geschichte der altlateinischen Übersetzungen von Väterschriften (Basilus der Grosse und Johannes Chrysostomos).' *Historisches Jahrbuch* 61 (1941) 208-26.

Translations by Rufinus of Aquileia of *Ps 1*, *Att*, *Dest*, *Inu*, *Prou*, *Fide*, *Ps 59/60*, *Virg 46*. Also from Firenze Biblioteca Medicea Laurenziana San Marco 584 = Fedwick 1993, *BBV* i 311, five letters. On †*Lat 1-2*, see Fedwick 1996, *BBV* ii 1242-43. Reprints: Altaner 1967.

CALASANCTIUS 1941 = Joosens 1941.

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Critical and chronological examination of the oldest basilicas, to the 11th century, among which several are dedicated to Ambrose, Basil etc.

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At 451-65: Basil's Asketikon (= Ask 4) and its relation to the Messalian movement. Cf. Fedwick 1999-2000, *BBV* iv 6-7 (= Makarios 400s).

FECIORU 1941 = Fedwick 1996, *BBV* ii 971 (= *Iei 1, Iei 2*, Romanian).

GIET 1941: Stanislas Giet (1898-1968), *Les idées et l'action sociales de saint Basile le Grand*. Paris: Lecoffre, J. Gabalda & Co., 1941; 454 p.

Based on part of a doctoral dissertation prepared at the University of Cæn. Cf. Giet 1941a. Fedwick 1999-2000, *BBV* iv 1894 (= Thevet engraving). Good documentation, but rather timidly drawn conclusions. Contrast now Ávila 1983, Dreher 1983 and Holman 1998 1999 2002.

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JOOSENS 1941: Josef Valerian Joosens (1876-1944; pen name: Pater Calasactius), *De beeldspraak bij dem heiligen Basilius dem Grote, met een inleiding over de opvattingen van de griekse en romeinse rhetoren aangaande beeldspraak*. Studia Græca Nouiomagensia, edenda curauit Engelbertus Drerup, fasc. 2. Nijmegen: Dekker & Van De Vegt, 1941; 331 p.

Cf. Amand de Mendieta 1942.

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ORLOV-ADRIANOVA PERETTS'-GUDZIY 1941: A.S. Orlov, Varvara Pavlovna Adrianova-Peretts' (1888-1972) & N.K. Gudziy, *Istoriya russkoi literatury. Tom 1: Literatura xi-nachala xiii veka*. Moskva/Leningrad: AN SSSR, 1941; ix.403 p.

Patristic literature in Old Slavonic at 183-94.

PEASE 1941: Arthur Stanley Pease (1881-1964), "Cæli enarrant." *Harvard Theological Review* 34 (1941) 163-200.

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REUSS 1941: Joseph Reuss (1904-86), *Matthäus-, Markus-und Johannes-Katenen nach den handschriftlichen Quellen untersucht*. Neutestamentliche Abhandlungen, xviii, 4-5. Münster: Aschendorff, 1941.

Geerard 1974-87, *CPG* iv **C 110-147.6**. With Reuss 1957 1966 extremely important for the assessment of previous work on the Greek gospels catenæ.

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Suggests him as source for Basil's interpretation of Gen. 1.3, cf. *Hex* 2.6.

STRITTMATTER 1941: Anselm Strittmatter (1894-1978; Order of St Benedict), "Missa Græcorum," "Missa s. Iohannis Chrysostomi." The Oldest Version Known of the Byzantine Liturgies of St Basil and St John Chrysostom.' *Ephemerides liturgicæ* 55 (1941) 2-73. ⁽⁶⁾

(6) Besides Strittmatter 1943, also republished 'separately, with identical pagination [as 1941], but without date, in the series, *Edizioni liturgiche missionarie*. The American printing, which profited from further revision, was made possible during the war years, when communication was all but impossible, by the generosity of the Roman editor' (Strittmatter 1955, 395 n.1). I was unable to locate this reissue.

i.16-47: 'Incipit missa Græcorum' (= *Lit-Bas/Byz*, Latin trans., from Fedwick 1999-2000, *BBV* iv **k6092**, with editor's, facing Greek text). Reprints: Strittmatter 1943. Cf. Strittmatter 1955.

THEILER 1941: Willy Theiler (1899-), [Review of Henry 1938.] *Byzantinische Zeitschrift* 41 (1941) 169-76. Substitutes Porphyry for Plotinos as Basil's literary source.

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Re: Joosens 1941.

ARMELLINI 1942: Mariano Armellini (1852-96), *Le chiese di Roma dal secolo 6 al 19. Nuova edizione con aggiunte inedite dell'autore, appendici critiche e documentarie e numerose illustrazioni a cura di Carlo Cecchelli [1893-] e una nota biografica scritta da Pietro Tacchi Venturi [1861-]*. Roma: Edizioni R.O.R.E di N. Ruffolo, 1942; 2 vols: xlv.1503 p.; illus., facsimis, plates.

Fedwick 1999-2000, *BBV* iv 1923-24.

CANDAL 1942: Emmanuel Candal (1897-1967; Society of Jesus), *Ioannes de Torquemada o.p. cardinalis sancti Sixti. apparatus super decretum Florentinum unionis Græcorum*. Concilium Florentinum, documenta et scriptores, series B, uol. 2, fasc. 1. Roma: Pontificium institutum Orientalium studiorum, 1942; lxi.143.[4] p; 3 pl.

Juan De Torquemada (1388-1468; Order of Preachers; cf. *ODCC*, 1632-33). For Basil, see Index.

DE WALD 1942: Ernest Theodore De Wald, *The Illustrations in the Manuscripts of the Septuagint. Vol. 3: Psalms and Odes. Part 2: Vaticanus gr. 752*. Princeton: Princeton University Press, 1942.

Fedwick 1999-2000, *BBV* iv **k2586**. Also Fedwick 1999-2000, *BBV* iv 1891.

GRABAR 1942: see Grabar 1943.

IVES 1942 = Olivier 1995, **1804**. S.A. Ives.

Corrigenda et addenda to De Ricci-Wilson 1935-40, Greek MSS New York Columbia University. Butler Library. Department of Special Collections. i. The Plimpton Collection.

KERN-MAIOLD 1942-67 = Kristeller-Krämer 1993, 457. Anton Kern (1883-1956), Maria Maiold..

2075 Latin MSS Graz Universitätsbibliothek.

LYUBATSCHIVSKYJ 1942: Myroslav Ivan Lyubachivskyy (1914-2001; Archbishop Major and Cardinal), 'Des heiligen Basilijus liturgischen Kampf gegen den Arianismus. Ein Beitrag zur Textgeschichte der Basiliusliturgie.' *Zeitschrift für katholische Theologie* 66 (1942) 20-38.

PERA 1942: Ceslas Paschalis Pera (1889-1967; Order of Preachers), 'I teologi e la teologia nello sviluppo del pensiero cristiano del iii al iv secolo.' *Angelicum* 19 (1942) 39-95.

See esp. part 3: 'L'azione di Eunomio e la reazione di Basilio il Grande—la teologia come parola di Dio agli uomini ritrova la teologia come parola dell'uomo su Dio nel suo sviluppo unitario.'

SCHWEIGL 1942: Joseph Schweigl (Society of Jesus), 'De quibusdam antiquioribus textibus Slavicis liturgiæ sancti Basilij Magni in editione Romana iterum restitutis.' *Periodica de re morali, canonica, et liturgica* 31 (1942) 155-63.

Critical notes to Roman edition of *Lit-Bas/Byz*.

GALLAY 1943 = Fedwick 1996, *BBV* ii 971; Fedwick 1997, *BBV* iii 563 (= 3 ascetic letters, French).

GIET 1943: Stanislas Giet (1898-1968), 'Saint Basile. i. L'appel à la vie parfaite. ii. Saint Basile et les pouvoirs publics.' *La vie spirituelle* 69 (1943) 261-71 349-60.

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GIET 1943a: Stanislas Giet (1898-1968), *Saint Basile. Une conscience aux pris avec les difficultés de l'heure*. Lyon: Éditions de l'Abeille, 1943; 43 p.

Contains Giet 1943: i.3-16, ii.31-43.

GRABAR 1943: André Grabar (1896-1990), *Les miniatures de Grégoire de Nazianze de l'Ambrosienne (Ambrosianus 49-50)*. Préface de Gabriel Millet (1967-1953). Orient et Byzance. Études d'art médiéval, 9. Paris: Vanoest, 1943-; v.; lxxx pl. (facsim.) on 40 leaves.

Fedwick 1999-2000, *BBV* iv 1912.

GUARNASCHELLI-VALENZIANI 1943: Teresa Maria Guarnaschelli (1893-1953) & Enrichetta Valenziani, *Indice generale degli incunabili nelle biblioteche d'Italia*. Centro nazionale di informazioni bibliografiche. Italia. Ministero della pubblica istruzione. Indici e cataloghi, nuova serie, 1. 6 vols. Roma: Libreria dello stato, 1943; facsim.

See supplement: Cioni 1963.

JUGIE 1943: Martin-Étienne Jugie (1876-1954; Augustinian of the Assumption), *De forma eucharistiæ. de epiclesibus eucharisticis*. Romæ: officium libri catholici, 1943; 143 p.

Discusses, among others, *AmphSp*.66.

LAURENT 1943: Marie-Hyacinthe Laurent (1906-68; Order of Preachers), *Fabio Vigili et les bibliothèques de Bologne au début du xvi^e siècle d'après le ms. Barb. lat. 3185*. Studi e testi, 105. Città del Vaticano: Biblioteca Apostolica Vaticana, 1943; xlviii.416 p.

On some of the convents owning copies of Basil's works, see at 24 126n 166 273 276-77 318.

MURPHY 1943: Francis Xavier Murphy (1917-2003; Congregation of the Sacred Redeemer), 'Patristic Portrait: Basil the Cappadocian.' *Catholic World* 157 (1943) 278-87.

OLMOS CANALDA 1943 = Kristeller-Krämer 1993, 845. Elias Olmos Canalda.

310 Latin MSS Valencia Biblioteca de la Catedral.

SCHEVE 1943: Basilius Scheve, *Basilius der Grosse als Theologe. Ein Beitrag zur Frage nach der theologischen Arbeitsweise zur Zeit der Väter*. Nijmegen: Centrale Drukkerij, 1943; xxiii.117 p.

Part of author's thesis, Valkenburg 1943.

STOLZ 1943: Anselm Stolz (1900-42; Order of St Benedict), *L'ascesi cristiana*. Brescia: Morcelliana, 1943; 12°; 198 p.

Cf. remark at Schmemmann 1966.

STRITTMATTER 1943 = Strittmatter 1941.

VAILLANT 1943 = Fedwick 1997, *BBV* iii 563-64 (= ***VirgL*, Old Slavonic-French).

VAN LANTSCHOOT 1943: Arnold Van Lantschoot (1889-1969; Order of the Premonstratensians), 'Une allocution à des moines en visite chez saint Athanase.' *Angelicum* 20 (1943) 249-53.

Fedwick 1997, *BBV* iii i1970.

WAWRYK 1943: Vasyl' Borys Wawryk (1911-96; Order of St Basil the Great), *Doctrina sancti Basilii Magni de inspiratione sacrae scripturae*. Roma: apud curiam O[r]dinis S[ancti] B[asilii] M[agni], 1943; 78 p.

Excerpts from a diss.MS. 'De exegesi sancti Basilii Magni. 1. de canone, textu, et inspiratione sacrae scripturae.' Roma: Pontificium institutum biblicum, 1940; vi.168 leaves. Interprets Basil not in the historical, or even eastern, light, but subsequent Latin theological categories.

BLOND 1944: Georges Blond (1906-), 'L'hérésie encratite vers la fin du iv^e siècle.' *Recherches de science religieuse* 32 (1944) 157-210.

Texts from Epiphanius, Basil (cf. *Amph* 16/188.1), Emperor Theodosios I's constitutions and inscriptions. Its hierarchical structure modelled on that of the catholic church allowed it to survive until the decree of a.428.

CAVALLIN 1944: Anders Cavallin (1911-), *Studien zu den Briefen des heiligen Basilius*. Lund: Gleerupska Universitets-bokhandeln, 1944; xii.126 p.

Applies the prose rhythm method to test the paternity of ***GrNys* 2/38, and other writings ascribed to Basil.

FECIORU 1944 = Fedwick 1996, *BBV* ii 971 (= *Mart*, Romanian).

GIET 1944: Stanislas Giet (1898-1968), 'De saint Basile à saint Ambroise. La condamnation du prêt à l'intérêt au iv^e siècle.' *Recherches de science religieuse* 32 (1944) 95-128.

Were the assembled material recast in the fine historical mold of a study like Little's 1978, then Basil would have fared better when outrightly condemning usury.

GRAF 1944-53: Georg Graf (1875-1955), *Geschichte der christlichen arabischen Literatur*. Studi e testi, 118 133 146 147 172. Città del Vaticano: Biblioteca Apostolica Vaticana, 1944-1953; 5 vols.

An erudite work despite some minor shortcomings. For Basil, see esp. i 319-29. Since many of his sources are no longer traceable, often one is obliged to take him at his word.

KALLISTOS 1944: Archimandrite Kallistos, 'Ο Μέγας Βασίλειος καὶ ἡ δῶσις αὐτοῦ ἐν τῇ ἐκκλησίᾳ. Jerusalem, 1944.

Reprinted from Νέα Σιών.

LINTON 1944: reprint of Linton 1921.

LOSSKY 1944: Vladimir Lossky (1903-58), *Essai sur la théologie mystique de l'Église d'Orient*. Paris: Aubier, 1944; 248 p.

A very influential writing whose perspective, however, is more Russian-Palamitic than historical. See also the English translation (with revisions, 1957). For more on Lossky, see *ODCC*, 997.

MUCKLE 1944: Joseph Thomas Muckle (1887-1967; Congregation of St Basil), 'The Hexæmeron of Robert Grosseteste. The First Twelve Chapters of Part Seven.' *Medieval Studies* 6 (1944) 151-74.

See now Fedwick 1999-2000, *BBV* iv 250-61.

ROMA 1944 = Fedwick 1999-2000, *BBV* iv 1391 (= *Lit-Bas/Eth*).

SCHULTZE 1944: Bernard Schultze (1902-90; Society of Jesus), *Fantinus Vallerarso, archiepiscopus Cretensis. libellus de ordine generalium conciliorum et unione Florentina*. Concilium Florentinum documenta et scriptores editum consilio et impensis Pontificii instituti Orientalium studiorum, series B, vol. 2, fasc. 2. Roma: Pontificium institutum Orientalium studiorum, 1944; lxiv.121 p.; 4 pl.

For Basil, see Index.

VAILLANT 1944: see Vaillant 1945.

VANDEBUSSCHE 1944-45: Elias Vandebussche (1908-), 'La part de la dialectique dans la théologie d'Eunomius, le technologe.' *Revue d'histoire ecclésiastique* 40 (1944/1945) 47-72.

VOX PATRVM (1944): *Vox patrum. Pensieri dei Santi Padri sulle feste liturgiche*. Ed. Michele Pellegrino (1903-86; Cardinal). Torino: Società editrice internazionale, 1944; 327 p.

AMAND DE MENDIETA 1945: Emmanuel Amand de Mendieta (1907-76), *Fatalisme et liberté dans l'antiquité grecque. Recherches sur la survivance de l'argumentation morale antifataliste de Carnéade chez les philosophes grecs et les théologiens chrétiens des quatre premiers siècles*. Université du Louvain, Recueil de travaux, 3.19. Louvain: Bibliothèque de l'université, 1945; xxxviii.608 p.

Featured prominently is *Hex* 6.

CAVALLIN 1945: Anders Cavallin (1911-), 'Die Legendenbildung um den Mailänder Bischof Dionysius,' 136-49, in: *Eranos Löfstedtianus. Opuscula philologica Einaro Löfstedt A.D. xvii Kal. Iul. anno mcmxlv dedicata*. Eranos, 43. Uppsala: Eranos Förlag, 1945; 385 p.

À propos ***Amb 197/b*. About Dionysios whose relics are being returned we only know that he died in exile and was buried in his homeland before a.475.

CHALENDARD 1945: Marie Chalendar, 'La vie monastique en Orient jusqu'à la fin du 5^e siècle.' Diss.MS. La Sorbonne, 19 mai 1945. Paris, 1945; xlvii.388 leaves.

COMAN 1945: Ioan Gheorghe Coman (1902-87), *Rolul social al milei creștine la Părinții Capadocieni*. Beius, 1945.

DEVREESSE 1945: Robert Devreesse (1894-1978), *Le patriarcat d'Antioche depuis la paix de l'église jusqu'à la conquête arabe*. Paris: J. Gabalda, 1945; xix.340 p.

A remarkable 'essai d'histoire et de géographie ecclésiastique' (cf. at ix). At 25-34: Basil, Meletios of Antioch, and the Latin West. See the geographical Index for the locations with which Basil was in contact.

DEVREESSE 1945a = Olivier 1995, 1907. Robert Devreesse (1894-1978)

400 Greek MSS Paris Bibliothèque Nationale de France fonds Coislin. Devreesse's accuracy and care to detail were proverbial. A few small glitches have been corrected in the case of the Basilian corpora.

DIX 1945: Gregory Dix (1901-52; Order of St Benedict, Anglican (?)), *The Shape of the Liturgy*. London: A. & C. Black/ New York: Seabury Press; 1945.

Still useful, although some of his key positions has since been seriously challenged. See the updated edition Dix-Marshall 1982.

FECIORU 1945 = Fedwick 1996, BBV ii 971 (= *Dest*, Romanian).

GEOGHEGAN 1945: Arthur Turbitt Geoghegan (1914-), *The Attitude Towards Labor in Early Christianity and Ancient Culture*. Catholic University of America Studies in Christian Antiquity, 6. Washington, D.C.: Catholic University of America Press, 1945; xxviii.11.250 p.; ill.

Basil at 175-81.

(7) For more on him, see ODCC, 493, and for a special assessment of his liturgical contributions, Lietzmann-Richardson 1953-79, 653-91, and Bradshaw 1992, 137-43.

GIET 1945: Stanislas Giet (1898-1968), 'Les biens de la terre, leur destination, leur usage d'après saint Basile.' *Économie et humanisme* (March-April 1945) 217-24.

GOEMANS 1945: Monald Goemans (1906-78; Order of Friars Minor), *Het tractaat van Basilius den Groote over de klassieke studie*. Nijmegen: Dekker & Van de Vegt, 1945; 16 p.

KEKELIDZE 1945-68: Korniliy Samsonovich Kekelidze (1879-1962), ['Études sur l'histoire de l'ancienne littérature géorgienne'; in Georgian]. 10 vols. Tbilisi, ii.1945, i.1956, iii.1955, iv.1957, v.1957, vi.1960, vii.1961, viii.1962, ix.1963, x.1968.

Vol. v (1957) 3-114: revised reprint of Kekelidze 1928, adapted and translated into German by Peradze 1929-33.

POPESCU 1945: Teodor Marin Popescu (1893-1973), 'Sfintul Vasile cel Mare.' *Biserica ortodoxă română* 11/12 (1945) 681-88.

REILLY 1945: Gerald Francis Reilly (1913-69; Congregation of the Sacred Redeemer), *Imperium and sacerdotium According to St Basil the Great*. Catholic University of America Studies in Christian Antiquity, 7. Washington, D.C.: The Catholic University of America Press, 1945; 159 p.

Perceptive, but some of the insights need further elaboration.

RICHARD 1945: Marcel Richard (1907-76), 'L'introduction du mot "hypostase" dans la théologie de l'incarnation.' *Mélanges de science religieuse* 11 (1945) 5-32 243-70.

Describes also Basil's efforts. Reprints: Richard 1976-77, xlii.

RIOS 1945: R. Rios, 'Homilies of the Roman Breviary.' *Clergy Review* 25 (1945) 215-21.

VAILLANT 1945 = Fedwick 1999-2000, BBV iv 209 (= Kozma 972).

VAN HOVE 1945: Alphonse Van Hove (1872-1947), *Prolegomena ad codicem iuris canonici. uolumen i, in tomum i*. Commentarium Louaniense in codicem iuris canonici editum a magistris et doctoribus uniuersitatis Louaniensis. editio altera auctior et emendatior. Mechlinæ/Romæ: H. Dessain, 1945; xxix.671 p.

VYKOPAL 1945: Adolph Vykopal, *Interpretazione della dottrina del superfluo in San Tommaso*. Problemi e opinioni. Brescia: Morelliana, 1945; 12°; 89 p.

Basil's doctrine on the injustice committed by the rich who refuse to help the poor is not reiterated but reinterpreted by Augustine's notion of 'ex debito legali.'

BRACHA 1946: Franciszek Bracha, 'Caritas chrzescijańska w kazaniach św. Bazylego.' *Caritas* 2 (1946) 2-7.

BUENOS AIRES 1946 = Fedwick 1999-2000, *BBV* iv 1391 (= excerpts, Spanish).

CAVALLIN 1946: Anders Cavallin (1911-), 'Zum Verhältnis zwischen regierenden Verb und Participium coniunctum,' 280-95, in: *Eranos Rudbergianus. Opuscula philologica Gunnaro Rudberg A.D. xvi Kal. Nou. anno mcmxlv dedicata*. Eranos, 44. Gottburg: Elanders, 1946; 510 p.

Analysis of a sentence from *Hell* 109, ὑπέσχετο γὰρ τὸ κεφάλαιον δοῦσα συγχωρεῖσθαι τοὺς τόκους (ii 10.12-13; 517C15-D1).

COMAN 1946: Ioan Gheorghe Coman (1902-87), 'Cenzura invidiei la Plutarch, Sf. Cyprian și Sfintul Vasile cel Mare,' 255-72, in: *Prinos. Volum omagial închinat I.D.S. Nicodim, Patriarbul Romaniei la împlinirea a 80 de ani*. București, 1946.

Also separately: București, 1946; 19 p.

DARBLADE 1946: Jean-Baptiste Darblade (1904-90), *La collection canonique arabe des melkites (xiii-xvii siècles)*. Sacra Congregazione per la Chiesa Orientale. Codificazione canonica orientale. Fonti. Serie 2, fasc. 13. Harissa (Lebanon): Imprimerie de St. Paul, 1946; 184 p.

On the kanonikal collections under the name of Basil, see 150-53, Fedwick 1999-2000, *BBV* iv 1555-57.

DAWKINS 1946: Richard McGilliwray Dawkins (1871-1955), 'A Byzantine Carol in Honour of St Basil.' *Journal of Hellenic Studies* 66 (1945) 43-47.

'Carol in Honour of St Basil'; ID: Ἄστρον ἀνεφάνης, Βασίλειε, ἐν τῇ Καισαρείᾳ μητρόπολει... ἅγιε Βασίλειε ὄσιε, φύλαξον καὶ σῶσον τὴν ποίμνην σου. Taken by Dawkins from Anastasios Levidis (d.1910) who got it from the people of Cappadocia. The carol deals with the Basil-Julian Emperor episode, and the vision of Virgin Mary. It is different from Papadopoulos-Kerameus 1909 = Halliday 1924.

DE GHELLINCK 1946-48: Joseph De Ghellinck (1872-1950; Society of Jesus), *Patristique et Moyen-Âge. Études d'histoire littéraire et doctrinale*. 3 vols. Gembloux: J. Duculot/Bruxelles: Édition universelle/Paris: Desclée de Brouwer, 1946-48.

See esp. vols ii-iii. iii contains two reprints, at 247-330: 'L'opposition à la dialectique,' from De Ghellinck 1930, 'Quelques appréciations de la dialectique d'Aristote dans les conflits trinitaires du iv^e siècle,' *Revue d'histoire ecclésiastique* 26, 5-42; at 311-38, a reprint of De Ghellinck 1935, under the title: 'Un cas de conscience dans les conflits trinitaires sur le Saint-Esprit.'

GALTIER 1946: Paul Galtier (1872-1961; Society of Jesus), *Le Saint-Esprit en nous d'après les Pères grecs*. Analecta Gregoriana, 35. Roma: Pontificia Università Gregoriana, 1946; 290 p.

See esp. at 143-65. Excellent documentation, but conclusions somewhat hindered by author's theologically unhistorical method..

GIET 1946: Stanislas Giet (1898-1968), 'Saint Basile a-t-il donné une suite aux homélies de l'Hexaéméron?' *Recherches de science religieuse* 33 (1946) 317-58.

Answers in the affirmative.

GUÉTET 1946: François-Médéric Guétet (1913-53), 'Recherches sur le texte des Règles basilienues.' Diss.MS. Lyon, 1946.

Exerted great influence on Jean-Jacques Gribomont, providing him with leads into the various recensions of Basil's *Asketikons*. See esp. Gribomont 1953.

HATCH 1946: William Henry Paine Hatch (1875-1972), *An Album of Dated Syriac Manuscripts*. Monumenta palæographica uetera, Second Series. Boston, Mass.: The American Academy of Arts and Sciences, 1946; ix.286 p.; 200 plates.

Plate vii (p. 58): Fedwick 1999-2000, *BBV* iv **i7544**. Plate xxi (p. 72): Fedwick 1996, *BBV* ii **h3993**. Plate xlvi (p. 99): Fedwick 1993, *BBV* i 622. Plate lv (p. 106): Fedwick 1997, *BBV* iii **i204**. Plate lxxix (p. 130): Fedwick 1997, *BBV* iii **k3607**. Plate xcvi (p. 148): Fedwick 1996, *BBV* ii **h3992**. Plate xcvi (p. 149): Fedwick 1993, *BBV* i 452. Plate cvii (p. 158): Fedwick 1993, *BBV* i 451, Fedwick 1997, *BBV* iii **i210**. Plate cx (p. 161): Fedwick 1999-2000, *BBV* iv **k3675**. Plate cxiii (p. 163): Fedwick 1996, *BBV* ii **h3987**. Plate cxix (p. 170): Fedwick 1996, *BBV* ii **h3982**. Cf. also Index, at 255-57.

JANAŠIAS 1946: Simon Janašias (1900-47), *Sak'art'velos saxelm-cip'o museumis k'art'ul khelnacert'a agceriloba: sak'art'velos saistorio da saet'nograp'io sazogadeobis gop'eli museumis khelnacerebi/Description des manuscrits géorgiens du Musée d'État de Géorgie*. Tbilisi: Sak'art'velos SSR mec'nierebat'a, 1946.

On this fond, see Fedwick 1996, *BBV* ii 705n.

K'UT'AT'ELADZE-KASRADZE-ŠARAŠIDZE-METREVELI-MEP'ARIŠVILI 1946-55: Lili K'ut'at'eladze, N. Kasradze, Hristina Šarašidze, Elena Metreveli (1904-), L.L. Mep'arašili *Sak'art'velos sak'art'velos muzeumis k'art'ul khelnacert'a agceriloba (H kolle-k'c'ia)/Description des manuscrits géorgiens du Musée d'État de Géorgie. Manuscrits de l'ancien Musée géorgien de la Société d'Histoire et d'Ethnographie (collection H)*. 6 vols. Tbilisi: Mec'nierebat'a Akademia, 1946; 6.iv.392 p. (MSS H1-H500); 1948; viii.522 p. (MSS H1001-H1500); 1949; iv.362 p. (MSS H2001-H2500); 1950; 500 p. (MSS H1501-H2000); 1951; vi.412 p. (MSS H501-H1000); 1953; iv.540 p. (MSS H2501-H3265).

Georgian MSS Tbilisi Sak'art'velos Mec'nierebat'a Akademia Khelnacert'a Instituti H-.

LOOTENS 1946: Maria Lootens (1915-), *De bl. Basilius de Groote en het monnikenwezen*. Louvain, 1946.

PELLEGRINO 1946: Michele Pellegrino (1903-86; Cardinal), *San Basilio Magno. Il ricco insensato*. Roma: Edizioni liturgiche e missionarie, 1946.

POUILLON 1946: Henri Pouillon, 'La beauté, propriété transcendente chez les scolastiques (1220-70).' *Archives d'histoire doctrinale et littéraire du moyen-âge* 21 (1946) 263-329.

On Basil, see esp. at 288-90, also 276 286 296 322.

TYCIAK 1946: Julius Tyciak (1903-73), *Wege östlicher Theologie. Geistesgeschichtliche Durchblick*. Bonn: Verlag der Buchgemeinde, 1946; 205 p.

AMAND DE MENDIETA 1947 = Fedwick 1996, *BBV* ii 971 (= *Grat, Iul*, Latin).

ANTONOPOULOS 1947: Anastasios Antonopoulos, *Οἱ Τρεῖς μεγάλοι τῆς ἐκκλησίας ἱεράρχαι καὶ τῆς οἰκουμένης διδάσκαλοι*. Patras: Achaïos, 1947; 40 p.

BRACHA 1947: Franciszek Bracha, 'Św. Bazyli - twórca zakonów dobroczynnych.' *Caritas* 3 (1947) 5-9.

BRIÈRE 1947 = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 7035, *Patrologia Orientalis* 26 = Fedwick 1999-2000, *BBV* iv 63 (= Seueros 538). Maurice Brière (1881-1960).

DE LABRIOLLE 1947: Pierre-Champagne De Labriolle (1874-1940), *Histoire de la littérature latine chrétienne*. 3^{me} édition, revue et augmentée par Gustave Bardy (1881-1955). Collection d'études anciennes. 2 vols. Paris: Les Belles Lettres, 1947.

DIONYSIOS 1947 = Olivier 1995, 1479. Monk Dionysios became subsequently Metropolitan of Lemnos.

Greek MSS 294-389 of Lesbos Μονὴ τοῦ Λειμῶνος.

DRESSLER 1947: Hermigeld Dressler (1906-), 'A Note on the "De Nabuthæ" of St Ambrose.' *Traditio* 5 (1947) 311-12.

Parallels with Basil.

FECIORU 1947 = Fedwick 1996, *BBV* ii 971 (= *Fam*, Romanian).

GRUMEL 1947: Venance Grumel (1890-1967; Augustinian of the Assumption), *Les Regestes des Actes du Patriarcat de Constantinople. Vol. 1: Les Actes des Patriarches. Fasc. iii: Les Regestes de 1043 à 1206*. Kadiköy-Istanbul: Socii Assumptionistæ Chalcedonenses, 1947; xxiv.245 p.

Fedwick 1999-2000, *BBV* iv 220 (= Xiphilinos 1075), 226 (= Nikolaos 1111), 230 (= Nikolaos 1151), 231 (= Konstantinos 1157 Chrysoberges 1157-70), 234 (= Anchilaos 1170-78).

GUÉTET 1947: François-Médéric Guétet (1913-53), 'Une recension stoudite des Règles basiliennes?', 61-68, in: *Mélanges bénédictins publiés à l'occasion du xiv^e centenaire de la mort de saint Benoît par les moines de l'abbaye de Saint-Jerôme de Rome*. Abbaye de Saint-Wandrille: Éditions de Fontenelle, 1947; x.449 p.

JANINI CUESTA 1947: José Janini Cuesta (1915-87), 'La penitencia medicinal desde la *Didaskalia apostolorum* a San Gregorio de Nisa.' *Revista española de teología* 7 (1947) 337-62.

KAHADZE 1947: M. Kaħadze, *Basili Didi*, "Ek'ust'a dġet'ay." *Teksti gamosca da gamokleva da leksikoni*. Masalebi sak'art'velosa da Kavkasiis istoriisat'vis, 25. Tbilisi, 1947.

Hex 1-9 (Georgian), accompanied by a lexikon.

KHAMPAKI 1947: Desp. Khampaki, 'Ο Μέγας Βασίλειος καὶ ἡ οἰκογένεια. Grandes figures de saints, 3. Athinai: Édition Unions chrétiennes orthodoxes, 1947; 12°; 68 p.

LONDON 1947: reprint of London 1939.

MALYSHEV 1947 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 391. Vladimir Ivanovich Malyshev (1910-76).

18 Old Slavonic MSS Petrozavodsk Gosudarstvennyy Pedagogichniy Institut.

MERCENIER-PARIS 1947-53: 2nd revised edition of Mercenier-Paris 1937 (Prieure d'Amay-sur-Meuse, 1937): Euthyme-Feuillen Mercenier (1885-1965; Order of St Benedict), (with François Paris, vol. 1), (with Grégoire Bainbridge, vol. ii.i), *La prière des églises de rite byzantin. i. L'office divin, la liturgie, les sacrements. Préface par Cardinal Eugène Tisserant [1884-1972]. ii. Les fêtes, i. Grandes fêtes fixes. ii. Les fêtes, ii. L'acathiste, la quinzaine des Pâques, l'Ascension et la Pentecôte*. Chevetogne: Éditions du Chevetogne, 1947 1953 1948; 3 vols-in-2: xl.471 + 502 + 442 p.

I, i.267-80, 'La divine liturgie de notre Père dans les saints Basile le Grand' (French; only the parts different from *Lit-Chrys*).

MILLET-DES YLOUSES 1947: Gabriel Millet (1867-1953) & Hélène Des Ylouses, *Broderies religieuses de style byzantin*. Bibliothèque de l'école des hautes études. Sciences religieuses, 55. Paris: E. Leroux, 1947; 117 p.; 176 pages of plates; ill.

Fedwick 1999-2000, *BBV* iv 1886.

MORAITIS 1947: Demetrios Moraitis (1896-1970), 'Εργασία καὶ ἐπάγγελμα κατὰ τὸν Μέγαν Βασίλειον. Thessaloniki, 1947.

MOŠIN 1947-50: Vladimir A. Mošin (1912-87), 'Russkie na Afone i russko-vizantiyskie otnosheniya v xi-xii vv.' *Byzantino-slavica* 9 (1947/1948) 55-85, 11 (1950) 32-60.

PRUCHE 1947 = Fedwick 1997, *BBV* iii 564 (= *AmphSp*, French).

RÆS 1947: Alphonse Ræs (1896-1983; Society of Jesus), *Introductio in liturgiam Orientalem*. Romæ: Pontificium institutum Orientalium studiorum, 1947; 288 p.

These type-written camera-ready notes for students contain the most comprehensive overview of all the Oriental liturgies.

RAHNER 1947: Hugo Rahner (1900-69; Society of Jesus), *Ignatius von Loyola und das geschichtliche Werden seiner Frömmigkeit*. Graz/Salzburg/Wien: Anton Pustet, 1947; 125 p.

At 68-74: Basil and the 'sensus ecclesiæ.'

SCADUTO 1947: see Scaduto 1982.

SCHAMONI 1947: Wilhelm Schamoni (1906-), *Face of the Saints*. New York: Pantheon, 1947; 5.13.278.1 p.

Translated from the German by Anne Fremantle (1910-). At 34-35: Basil, with a portrait.

SINKO 1947 = Fedwick 1996, *BBV* ii 971 (= 14 homilies, Polish).

VAN LANTSCHOOT 1947: Arnold Van Lantschoot (1889-1969; Order of the Premonstratensians), *Codices Coptici Vaticani Barberiniani Borgiani Rossiani. tomi ii pars prior: codices Barberini-*

ani Orientales 2 et 17 Borgiani Coptici 1-108. recensuit Arnoldus van Lantschoot canonicus regularis Præmonstratensis bibliothecæ Vaticanæ scriptor. In *Bibliotheca Vaticana*, 1947; xii.479 p.

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Barberiniano orientale, and fondo Borgiano copto.

AMAND DE MENDIETA 1948 = Fedwick 1996, *BBV* ii 972 (= ***Inc*, Greek).

BYZANTIUM (1948): *Byzantium. Introduction to East Roman Civilization.* Edd. Norman Hepburn Baynes (1877-1961) & Henry St Lawrence Beaufort Moss. Oxford Paperbacks, 16. Oxford: Oxford University Press, 1948; xxxi.436 p.

Valuable for the intellectual and historical background, and the institutions of which Basil's world was part of.

DEVREESE 1948: Robert Devreesse (1894-1978), *Essai sur Théodore de Mopsueste.* Studi e testi, 141. Città del Vaticano: Biblioteca Apostolica Vaticana, 1948; vii.439 p.

Basil at 5 8 49-50 136 146 154n 157n.

GIET 1948: Stanislas Giet (1898-1968), 'La doctrine de l'appropriation des biens chez quelques-uns des Pères.' *Recherches de science religieuse* 35 (1948) 55-91.

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allel between Luther's and Basil's concept of the Christian community.

JUGIE 1948: Martin-Étienne Jugie (1876-1954; Augustinian of the Assumption), 'De epiclesi eucharistica secundum Basilium Magnum.' *Acta academica Velehradensis, Miscellanea F.X. Grivec* 19 (1948) 202-07.

Reading heavily weighted towards the later Roman Catholic theology.

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MERCATI 1948: Giovanni Mercati (1866-1957; Cardinal), *Osservazioni a proemi del Salterio. Di Origene Ippolito Eusebio Cirillo Alessandrino e altri con frammenti inediti.* Studi e testi, 142. Città del Vaticano: Biblioteca Apostolica Vaticana, 1948; 167 p.

See Index at 165.

PRUCHE 1948: Benoît Pruche (1914-84; Order of Preachers), 'L'originalité du traité de saint Basile sur le Saint-Esprit.' *Recherches des sciences philosophiques et théologiques* 32 (1948) 207-21.

SOURY 1948: Guy Soury, 'Le traité de saint Basile sur les lettres helléniques. Influence de Plutarque,' 152-54 [a summary], in: *Actes du congrès de l'Association Guillaume Budé.* Grenoble, 1948.

VON IVANKA 1948: Endre Von Ivanka (1902-74), *Hellenisches und christliches im frühbyzantinischen Gesitesleben.* Wien: Herder, 1948; 119 p.

Recreates on the basis of classical and Christian, fourth-century, sources the historical and cultural milieu of Pontos and Cappadocia, where Christianity never totally outrooted paganism. This chimes in with Bernardi's 1968 finding that most of the Three Cappadocians preaching is not directed towards converting pagans, but rather and foremost to make the lukewarm Christians better people.

ALIVIZATOS 1949: Amilkas S. Alivizatos (1887-1969), 'Η οἰκονομία κατὰ τὸ κανονικὸν δίκαιον τῆς ὀρθοδόξου ἐκκλησίας. Athinai: Aster, 1949; 112 p.

ALIVIZATOS 1949 = Fedwick 1999-2000, *BBV* iv 1393 (= *K* 1-91, Greek).

AMAND DE MENDIETA 1949: Emmanuel Amand de Mendieta (1907-76⁽⁸⁾), *L'ascèse monastique de saint Basile*. Denée: Éditions du Maredsous, 1949; xxvi.364 p.

Much-talked-about verbose essay, which unduly pushes into extremes some of Basil's more balanced views. Cf. Giet 1949.

AMAND DE MENDIETA 1949a: Emmanuel Amand de Mendieta (1907-76), 'Les états de texte des homélies pseudo-basilienues sur la création de l'homme.' *Revue bénédictine* 59 (1949) 4-54.

AMAND DE MENDIETA 1949b: Emmanuel Amand de Mendieta (1907-76), 'Un court poème en l'honneur des martyrs de Sébastien dans le Paris. gr. 476.' *Scriptorium* 3 (1949) 52-58.

Fedwick 1996, *BBV* ii **h145 h382**.

AMATUCCI 1949: Aurelio Giuseppe Amatucci (1867-1960), 'Qualche osservazione sul Πρὸ τοῦ νέου di Basilio.' *Rivista di filologia classica* 27 (1949) 191-97.

(8) Until 1950, when he left the Benedictine Order, he used as his first name David. Born in Bouvignes-sur-Meuse, Belgium, 11 November 1907, son of Ludovic Amand de Mendieta and of the Baroness Jeanne de Bonhome, he married Ginette Christiane Bosc in 1956, and they had one son. Education: Collège Notre-Dame de Bellevue, Dinant; Université catholique de Louvain. Entered the Benedictine abbey of Maredsous, Belgium, October 1925; Maredsous and Mont-César, Louvain, 1927-33 (courses in philosophy and theology); presbyterial ordination in Namur Cathedral, 1932; Université de Louvain (courses in classical philology, 1933-36); Doctor Philosophy and Letters, 1939. Received into the Church of England 1956; Bye-Fellow of Gonville and Caius College, Cambridge, 1957-62; DD Cambridge, 1966; Residentiary Canon of Winchester since 1962 until his death, Winchester, 1 July 1976, buried in the Cathedral. (Compiled from *Who Was Who, 1971-1980. A Companion to Who's Who containing the Biographies of Those Who Died During the Period 1971-1980* (London: A & C Black, 1981).

Whereas in the Latin West the classical style was replaced by a new literary form, Basil's *Litt* shows unbroken continuity with classical forms.

BERLIN 1949 = Fedwick 1996, *BBV* ii 972 (= *Inu*, German).

BOLLANDIANI 1949: 2nd ed. of Bollandiani 1898-1901.

BONIS 1949: Konstantinos Georgiou Bonis (1905-90), 'Ἀμφιλόχιος Ἰκονίου καὶ Μέγας Βασίλειος. Τὸ περὶ τῆς σχέσεως λογικοῦ καὶ ἀποκαλύψεως ἢ πίστεως καὶ γνώσεως πρόβλημα.. Thessaloniki: University of Thessaloniki, 1949; 28 p.

Same as Bonis 1957?

BONNES 1949 = Fedwick 1996, *BBV* ii 972 (= *Dest*, French).

BONOMO 1949: Umberto Bonomo (1888-), *Our Saints/I nostri santi*. Collana Azione cattolica, 10. New York: Vatican City Religious Books Co., 1949; 351 p.

English-Italian. At 133-35: Basil of Cæsarea.

BUYTÆRT 1949: Eloie Marie Buytært (1913-75; Order of Friars Minor), *L'héritage littéraire d'Eusèbe d'Emèse. Étude critique et historique*. Bibliothèque du Muséon, 24. Louvain: Bureaux du Muséon, 1949.

i.16*-29*: ****Paen** (Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 3530), from Fedwick 1996, *BBV* ii **h5768**; add to p. 1191-92. At 150-56 convincing arguments for Eusebios' paternity. Cf. Fedwick 1999-2000, *BBV* iv 1.

CARY 1949: Max Cary (1881-1958), *The Geographic Background of Greek and Roman History*. 2nd edition. Oxford: Clarendon Press, 1949; vi.331 p.

At 151 ff. excellent coverage of Asia Minor, and Pontos.

GIET 1949: Stanislas Giet (1898-1968), 'Le rigorisme de saint Basile.' *Recherches de science religieuse* 36 (1949) 333-42.

Critical remarks on Amand de Mendieta 1949.

GIET 1949 = Fedwick 1996, *BBV* ii 972 (= *Hex* 1-9, Greco-French).

KITZINGER 1949: Ernst Kitzinger (1912-2003), 'The Mosaics of the Capella Palatina in Palermo.' *Art Bulletin* 31 (1949) 269-70.

Fedwick 1999-2000, *BBV* iv 1917-18.

LEBON 1949 = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 7022 7025 = Fedwick 1999-2000, *BBV* iv 41-42 51-52 (= Seueros 538).

LEHMANN 1949-53: Paul-Joachim-Georg Lehmann (1884-1964), *Mittelalterliche Büchertitel*. Sitzungsberichte der bayerischen Akademie der Wissenschaften, philosophisch-historische Klasse, Jahrgang 1948, Heft 4, Jahrgang 1953, Heft 3. 2 vols. München: Verlag der bayerischen Akademie der Wissenschaften, 1949-53.

MELADY 1949: Thomas S. Melady (1895-1979), *Saints for Home and School*. Milwaukee: Bruce, 1949; viii.204 p.; ill.

At 145-49: Basil of Cæsarea, with a portrait. First published in French, Montréal 1935.

MLADIN 1949: Nicolae Mladin (1914; Metropolitan of Ardealului), 'Sfinții Trei Ierarhi, dascăli ai ortodoxiei.' *Telegraful Român* 4/5 (1949).

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RICHARD 1949: Marcel Richard (1907-76), 'Saint Basile et la mission du diacre Sabinus.' *Analecta Bollandiana* 67 (1949) 178-202.

Includes also important remarks on the dates of some of Basil's letters. Reprints: Richard 1976-77, **xxxiv**.

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ROGGISCH 1949: Waltram-Maximilian Roggisch (1909-), 'Platons Spuren bei Basilus dem Grossen.' Diss.MS. Bonn: Institut für Kirchengeschichte der Universität Bonn, 1949; 177 leaves.

SAMMARTANO 1949: Nino Sammartano (1897-), 'Pedagogia [di San Basilio], ii 978-79, in: *Enciclopedia cattolica*. Città del Vaticano: Biblioteca Apostolica Vaticana, 1949.

SIEGMUND 1949: Albert Siegmund (1908-79; Order of St Benedict), *Die Überlieferung der griechischen christlichen Literatur in der lateinischen Kirche bis zum zwölften Jahrhundert*. Veröffentlichung des Byzantinischen Instituts Scheyern. Band 5 der Abhandlung der Bayerischen Benediktiner-Akademie. München/Passing: Filser Verlag, 1949; 308 p.

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VAILLANT 1949 = Fedwick 1999-2000, *BBV* iv 1393 (= Fedwick 1999-2000, *BBV* iv 227, Monomakh 1125).

ZILLIACUS 1949: Henrik Ziliacus (1908-92), *Untersuchungen zu den abstrakten Anredeformen und Höflichkeitstiteln in griechischen*. Societas scientiarum Finnica. Commentationes humanarum litterarum, 15.3. Helsinki: Helsingfors, 1949; 110 p.

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Cf. Fedwick 1999-2000, *BBV* iv 1916, and further Myres 1952 and Myres-Rouse 1956.

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His spirituality was influenced, among others, by Basil's.

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(9) Blessed Giovanni Colombini (1304-67), a wealthy wool-merchant who came from an old patrician family of Siena, was the founder of the Gesuati. Further on him, see *ODCC*, 378.

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iii 204-36: 'Basil the Great: His Writings and Theology.' Still valuable for offering extracts from works (Basil, and others) rather than just mere paraphrases, but a bit dated in light of today's standards and many advances in the various fields of patristic scholarship. Halton-Sider 1983 made an attempt at updating the bibliographies. See also Young 1983.

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The title 'Bishop of the Illyrians' whereby Basil addresses Valerian in *Val* 91 agrees with the manner in which the Greeks designated the Danubian countries (today's Romania). Importance of the jurisdiction of Aquileia for Basil's effort to consolidate unity among the orthodox.

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WAGNER 1950 = Fedwick 1996, *BBV* ii 972-73; Fedwick 1997, *BBV* iii 564 (= ascetica, 6 homilies, English, but omits altogether ErAp 1-313 from *Ask* 4).

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At 23-44: Basil. Reissued Wand 1962 1990.

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A rather superficial recounting of the history of the Ukrainian Order of St Basil the Great.

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BONIS 1951: Konstantinos Georgiou Bonis (1905-90), Αἱ τρεῖς κανονικαὶ ἐπιστολαὶ τοῦ Μεγάλου Βασιλείου πρὸς τὸν Ἀμφιλόχιον, μητροπολίτην Ἰκονίου (περίπου 341/345-395/400) καὶ τὰ γεννώμενα ἐκ τοῦ προβλήματα, 62-78, in: *Byzantinische Zeitschrift* 44 (1951 = Festschrift Franz Dölger [1891-1968] zum 60. Geburtstage gewidmet).

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Samples from Basil's and Gregory of Nazianzos' letters attesting to the custom of sending letters of good wishes on the occasion of a liturgical festivity.

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Upholds the disproven theory that Rufinus abridged Basil's Asketikon.

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An excellent anthology of all the writings by Gregory of Nazianzos to and about Basil, with a black and white reproduction of some rare representations of Basil fully identified and indexed in Fedwick 1999-2000, *BBV* iv 1880 1890 1894-95 1918 1924-25. See also Fedwick 1999-2000, *BBV* iv 3 (= Nazianzos 389/90).

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P. 573: Index of Basil. *Hexæmeron* (trans. Eustathius): 1.27; 2.7 17 23 24; 3.17 18. **Lat* 7 : 12.10 11 13; 22.12; 26.7; 37.28 32-34; 39.11-13 17 19-21. **Isaiam*: 2.4 8 15; 14.20; 15.16; 17.8; 19.9; 21.12 19; 25.8; 27.33; 35.2-4 8; 47.9.

GNESKO 1951: Modest Mykhaylo Gnesko (1921-; Order of St Basil the Great), 'De monastica professione paupertatis apud Sanctum Basilium Magnum.' Diss.MS. Roma: Pontificia Università Gregoriana, 1951; 136 leaves.

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Relevant to Basil at 53 80-81 117 191. Cf. Fedwick 1999-2000, *BBV* iv 61 n.60.

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KUDRYAVTSEV-GOLUBTSOVA-FEDOROVA 1951: Il'ya Mikhaylovich Kudryavtsev (1907-82), E.I. Golubtsova & V.M. Fedorova, 'Novye postupleniya. Rukopisi postupivshee v 1948-1949 godakh.' *Zapiski otdela rukopisey* 12 (1951) 100.

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Vol. i, cols. 143-44, No. 43, fig. 153: Pisa, San Francesco, late 14th century. Vault fresco, book inscribed 'Regula beati Basilii episcopi.'

Vol. ii, cols. 159-61: Roma, Santa Maria Antica, fig. 1065 = Fedwick 1999-2000, *BBV* iv 1923. d. Mottola. Cripta di San Nicola. South Italian School 11th-12th century. Fresco. Name of Basil on background. e. Fig. 179: Palermo. Cappella Palatina = Fedwick 1999-2000, *BBV* iv 1917-18. f. Palermo. Martorana = Fedwick 1999-2000, *BBV* iv 1918. g. Gravina. Cripta di San Vito Vecchio. South Italian School 13th-14th century. Fresco. Name on background. Scene. Episode from ***AmphVita*: i. The daughter of the senator Proterios kissing the foot of St Basil and begging him to pray the Almighty to forgive her sins. Fig. 180: Roma. Santa Maria Egiziaca = Fedwick 1999-2000, *BBV* iv 1923. Cf. also Bibliography.

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(12) Further on him, see *ODCC*, 980.

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Analyzes *K* 8 comparing it with Plato.

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175 Greek MSS Istanbul Βιβλιοθήκη τοῦ Οἰκουμενικοῦ Πατριαρχείου Μονὴ Παναγίας Καμariωτίσσης. First published in 1949-53 = Olivier, 1244.

VISCHER 1953: Lukas Vischer (1926-), *Basilius der Grosse. Untersuchungen zu einem Kirchenvater des 4. Jahrhunderts*. Basel: Buchdruckerei Friedrich Rheinhardt AG, 1953; 177 p.

'Dissertation der Theologischen Fakultät der Universität Basel zur Erlangung der Doktorwürde.' Referent: Oscar Cullmann (1902-99), Korreferent: Ernst Staehelin (1889-). A thoughtful analysis of Basil's thought and actions.

VISCHER 1953a: Lukas Vischer (1926-), 'Das problem der Freundschaft bei den Kirchenvätern Basilius der Grosse, Gregor von Nazianz und Chrysostomos.' *Theologische Zeitschrift* 9 (1953) 173-200.

VÖLKER 1953: Walther Völker (1896-1988), 'Basilius, 'Ep. 366 und Clemens Alexandrinus.' *Vigiliæ Christianæ* 7 (1953) 23-26.

On **Vrb 3/366, see Fedwick 1993, *BBV* i 661-62.

AMAND DE MENDIETA 1954: Emmanuel Amand de Mendieta (1907-76), 'Damase, Athanase, Méléce et Basile. Les rapports de communion ecclésiastique entre les églises de Rome, d'Alexandrie, d'Antioche et de Césarée de Cappadoce,' i 261-77, in: *L'église et les églises 1054-1954*. 2 vols. Chevetogne: Éditions du Chevetogne, 1954.

Critical, but in certain regards, minimalist.

AMAND DE MENDIETA 1954a: Emmanuel Amand de Mendieta (1907-76), 'La tradition manuscrite des oeuvres de saint Basile. À propos de deux ouvrages récents.' *Revue d'histoire ecclésiastique* 49 (1954) 507-21.

À propos Gribomont 1953 and Rudberg 1953.

BANNER 1954: William Augustus Banner (1915-), 'Origen and the Tradition of Natural Law Concepts,' *Dumbarton Oaks Papers* 8 (1954) 49-82.

At 77 ff. discusses also Basil's position.

BARBOUR 1954-61 = Olivier 1995, 1861. Ruth Barbour.

113 Greek MSS Oxford Bodleian Library Holkham Greek.

BELAZZI 1954: Pietro Belazzi, *Il fine ultimo dell'uomo in San Basilio Magno*. Alba, 1954.

BERNARDI 1954: Jean Bernardi, 'Le mot τρόπαιον appliqué aux martyrs.' *Vigiliae Christianae* 8 (1954) 174-75.

In the Cappadocians the term designates the bodies of the martyrs, not the cenotaph.

BOLGAR 1954: Robert Ralph Bolgar (1913-), *The Classical Heritage and Its Beneficiaries*. Cambridge: Cambridge University Press, 1954; viii.592 p.

For Basil, see at 48-49 51 54 57 316 395 399. But this outstanding and nuanced study has relevance for Basil scholars beyond those explicit references.

BOTTE 1954: Bernard Botte (1893-1980; Order of St Benedict), 'L'épiclese dans les liturgies syriennes orientales.' *Sacris erudiri* 6 (1954) 48-72.

CALASANCTIUS 1954 = Joosens 1954.

D'ALVERNY 1954: Marie-Thérèse D'Alverny, 'Le cosmos symbolique du xii^e siècle.' *Archives d'histoire doctrinale et littéraire du Moyen-Âge* 28 (1954) 31-81.

See esp. at 70-71: influence mediated by Ambrose (*Hexæmeron*, *AmphSp*).

DARROUZÈS 1954: Jean-Pargoire-Michel Darrouzès (1912-90; Augustinian of the Assumption), 'Les manuscrits du monastère sainte Anastase Pharmacolytria Chalcidique.' *Revue des études grecques* 12 (1954) 45-57.

Some Basil MSS in Paris Bibliothèque Nationale de France such as gr. 502A = Fedwick 1997, *BBV* iii 1324, gr. 2991A = Fedwick 1993, *BBV* i 447, are from this monastery.

DE BEAURECUEIL 1954: S. De Beaurecueil, 'La réconciliation dans la liturgie dominicale égyptienne.' *Cahiers coptes* 6 (1954) 14-43.

DE GUCHTENEERE 1954: Pierre M.J. De Guchteneere (1927-), 'Les "Constitutions ascétiques" attribués à saint Basile. État des questions' Diss.MS. Louvain, 1954.

Still the most thorough investigation, without a verdict on whether or not Basil is the author of ***Const.*

DEVREESSE 1954: Robert Devreesse (1894-1978), *Introduction à l'étude des manuscrits grecs*. Paris: Imprimerie nationale, 1954; viii.347 p.

Helpful list of dated MSS at 288-320.

DIRKING 1954: Augustin-Hubertus-Emil Dirking (1884-1952), 'Die Bedeutung des Wortes Apathie beim hl. Basilius dem Grossen.' *Theologische Quartalschrift* 134 (1954) 202-12.

Three meanings of 'apatheia' in Basil: physical (absence of pain); psychological (absence of passions), and moral (absence of sin). More than Klement of Alexandria Basil draws upon philosophical categories.

ELICK 1954: Eva Maria Elick, *Everyday Saints*. New York: Vantage, 1954; 439 p.

i.196-97: a poem in honour of Basil.

GELSINGER 1954: Michael George Howard Gelsinger, 'The Epiclesis in the Liturgy of St Basil.' *Eastern Churches Quarterly* 10 (1954) 243-48.

GLEN COVE 1954 = Fedwick 1996, *BBV* ii 973 (= 22 homilies, Ukrainian).

GRIBOMONT 1954: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Études sur l'histoire du texte de saint Basile.' *Scriptorium* 8 (1954) 298-304.

GRIBOMONT 1954a: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Études suédoises et reclassement de la tradition manuscrite de saint Basile.' *Le Muséon* 67 (1954) 51-69.

Comments on Cavallin 1944 and Rudberg 1953 endorsing the method of Bessières-Turner 1923..

HARTON 1954: Sibyl Harton (1898-), *Stars Appearing. Lives of Sixty-Eight Saints of the Anglican Calendar*. New York: Morehouse-Gorham/London: Hodder & Stoughton, 1954; 237 p.

At 63-66: Basil of Cæsarea.

HONIGMANN 1954: Ernest Honigmann (1892-1954), *Le convent de Barṣaumā et le patriarcat Jacobite d'Antioche et de Syrie*. Corpus scriptorum Christianorum Orientalium (= CSCO) 146, Subsidia 7. Louvain: L. Durbecq, 1954; xxviii.216 p.; 4 maps.

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JÆGER 1954: Werner Wilhelm Jæger (1888-1961), *Two Rediscovered Works of Ancient Christian Literature: Gregory of Nyssa and Macarius*. Leiden: E.J. Brill, 1954; vi.301 p.

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JOSENS 1954: Josef Valerian Joosens (1876-1944; pen name: Pater Calas Sanctus), *Uit Basilius de Grote*. Nijmegen: Dekker & Van de Vogt, 1954; 46 p.

KAHLE 1954: Paul Ernst Kahle (1875-1964), *Bala'izab. Coptic Texts from Deir el Bala'izab in Upper Egypt*. 2 vols. London: Oxford University Press, 1954; xx.890 p.; facsim.

I, i.404 (No. 28): *Lit-Bas/ES* (Sahidic; the first lines of the beginning of the Anaphora and several others before the Sanctus. Cf. Fedwick 1999-2000, *BBV* iv 1464-65.)

KINROSS 1954: John Patrick Douglas Balfour Kinross (1904-; Baron), *Within the Taurus. A Journey in Asiatic Turkey*. London: Murray, 1954; 191 p.

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KOTSAKIS 1954: D. Kotsakis, 'Η αστρονομία και η αστρολογία κατά τούς βυζαντινούς χρόνους. Athina, 1954; 230 p.

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MILLET-FROLOW-VELMANS 1954-69: Gabriel Millet (1867-1953), Anatole Frolov (1906-72) & Tania Velmans, *La peinture du Moyen Âge en Yugoslavie (Serbie, Macédoine et Monténégro)*. 4 fascicles. Fascicle 1 Album présenté par A. Frolov. Paris: Ed. de Boccard, 1954. ...Fascicle 2-3 présentés par A. Frolov. Paris: Ed. de Boccard, 1957 1962. ...Fascicle 4 texte et présentation par Tania Velmans. Paris: Ed. de Boccard, 1969.

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MOSTRA (1954): Ministero della Pubblica Istruzione, *Mostra storica nazionale della miniatura. Palazzo di Venezia-Roma. Catalogo con 5 tavole a colori e 104 in nero fuori testo*. Firenze: Sansoni, 1954; xvii.528 p.; 5 pl.; 104 figs.

No. 65 = Fedwick 1999-2000, *BBV* iv **k1754 k1887**.

MUYSER 1954 = Fedwick 1996, *BBV* ii 973; Fedwick 1997, *BBV* iii 581 (= *Arab* 11, Arabo-French).

NOTHOMB 1954-55: Dominique-Marie-Paul-Émile Nothomb (1924-; Padri Bianchi), 'Charité et unité. Doctrine de saint Basile le Grand sur la charité envers le prochain.' *Proche-Orient chrétien* 4 (1954) 309-21, 5 (1955) 3-13.

RICHARD 1954: Marcel Richard (1907-76), 'Quelques manuscrits peu connus des chaînes exégétiques et des commentaires grecs sur le Psautier.' *Bulletin d'information de l'Institut d'Information et d'Histoire des Textes* 3 (1954) 87-106.

Reissued in Richard 1976-77, **lxix**. Cf. Olivier 1995, **50**.

ROZHDESTVENSKIY 1954 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **277 281**. N.P. Rozhdestvenskiy.

150 Old Slavonic MSS Ivanovo Gosudarstvennyy Arkhiv Ivanovskoy Oblasti, and 170 of the Oblastnoy Muzei.

RUDBERG 1954: Stig Yngve Rudberg (1920-), 'Indications stichométriques contenues dans quelques manuscrits de Basile.' *Eranos* 52 (1954) 191-94.

RUDBERG 1954a = Olivier 1995, **2372**. Cf. Fedwick 1999-2000, *BBV* iv **k7856** regarding the second Greek MS.

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Includes a discussion of the MSS, editions and textual problems related to *Lit-Bas/Byz*.

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See Fedwick 1999-2000, *BBV* iv **k5236**, and p. 1914-15. Reprinted as No. xiv, in Weitzmann, 1980 Variorum reprints.

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AGALLOPOULOS 1955: Christos Nomikou Agallopoulos (1897-), *Oi Treis Ierarchai kai ē κοινωνική πολιτική*. Athinai, 1955; 15 p.

AMAND DE MENDIETA 1955: Emmanuel Amand de Mendieta (1907-76), 'La virginité chez Eusèbe d'Emèse et l'ascétisme familial dans la première moitié du iv^e siècle.' *Revue d'histoire ecclésiastique* 50 (1955) 777-820.

Important document for the survival of the so-called 'family type asceticism,' with the male parent as a 'priest' in the household.

ATIYA 1955: Aziz Suryal Atiya (1898-1988), *A Handlist of the Arabic Manuscripts and Scrolls Microfilmed at the Library of the Monastery of St Catherine, Mount Sinai. The Arabic Manuscripts of Mount Sinai*. Foreword by Wendell Phillips. Publications of the

American Foundation for the Study of Man, 1. Baltimore: The John Hopkins Press, 1955; xxxiv.97 p.

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BETZ 1955: Johannes Betz (1914-), *Die Eucharistie in der Zeit der griechischen Väter. Band i/1, Die Aktualpräsenz der Person in der Heilswerkes Jesu in Abendmahl nach der vorephesenischen griechischen Patristik*. Freiburg/i.Br.: Herder, 1955; xxviii.351 p.

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BOURBERIS 1955: Konstantinos Bourberis (1899-1978), *Αἱ ἀνθρωπιστικαὶ ἰδέαι Βασιλείου τοῦ Μεγάλου 'Ακτίνας*, 18(1955).

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See c.10 on the anaphora of the *Lit-Bas/Byz*.

BRATSIOTIS 1955: Nikos Panayiotou Bratsiotis, *Οἱ Τρεῖς ἑράρχοι ὡς παιδαγωγοί. 'Ακτίνας* 18 (1955) 1-4.

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COMAN 1955: Ioan Gheorghe Coman (1902-87), 'Studiile universitare ale Părinților Capadocieni.' *Studii teologice* 7 (1955) 531-54.

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DE MEYIER 1955 = Olivier 1995, 1444. Karel Adriaan De Meyier (1906-80).

MSS Leiden Bibliotheek der Rijksuniversiteit Codices Vossiani Græci et Miscellanei.

DEVREESE 1955: Robert Devreesse (1894-1978), *Les manuscrits grecs de l'Italie Méridionale (Histoire, classement, paléographie)*. Studi e testi, 183. Città del Vaticano: Biblioteca Apostolica Vaticana, 1955.

Traces the fortune of many of the Greek MSS from the Basilian monasteries of southern Italy a great number of which contain works by Basil.

DOWNEY 1955: Glanville Downey (1908-), "Philanthropia" in Religion and Statecraft in the Fourth Century.' *Historia* 5 (1955) 199-208.

DRANDAKIS 1955: N.B. Drandakis, 'Ο ναὸς τῶν ἁγίων Θεοδώρων τῆς Λακωνικῆς Τρύπης. Ἐπετηρὶς ἐταιρείας Βυζαντινῶν σπουδῶν 25 (1955) 38-87; 28 figs.

Fedwick 1999-2000, *BBV* iv 1937.

FÁBREGA GRAU 1954 = Fedwick 1996, *BBV* ii 974 (= #Lat 3).

FALCK 1955: Eveline Falck, 'La nuit de saint Basile, joies et angoisses.' *UNESCO* 12 (1955) 25-26.

GIET 1955: Stanislas Giet (1898-1968), 'Saint Basile et le concile de Constantinople de 360.' *Journal of Theological Studies* 6 (1955) 94-99.

GILSON 1955: Étienne-Henri Gilson (1884-1978), *History of Christian Philosophy in the Middle Ages*. The Random House Lifetime Library. New York: Random House, 1955; 829 p.

Not the best account from the historical perspective of either the early or medieval philosophy.

GNILKA 1955: Joachim Gnülka (1928-), *Ist 1 Kor. 3.10-15 ein Schriftzeugnis für das Fegefeuer? Eine exegetisch-historische Untersuchung*. Düsseldorf: M. Tritsch, 1955; 133 p.

In the east Basil was the first to understand 'day' in the sense of individual death, not purgatory fire.

GOLUBEV 1955 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 345. I.F. Golubev.

Old Slavonic MSS Tver' (formerly Kalinin) Oblastnoy Muzei.

GRIBOMONT 1955: Jean-Jacques Gribomont (1920-86; Order of St Benedict), "L'Exhortation au renoncement" attribuée à saint Basile.' *Orientalia Christiana periodica* 21 (1955) 375-98.

Provides definitive arguments, especially linguistic, that **AskAdm4 is spurious. Reprints: Gribomont 1984, xviii.

GROTZ 1955: Joseph Grotz (1913-; Society of Jesus), *Die Entwicklung des Busstauferwesens in der vornicänischen Kirche*. Freiburg i.Br.: Herder, 1955; xxii.490 p.

See esp. at 404 ff., 415 ff.

GULLOTTA 1955: Giuseppe Gullotta (1888-1968), *Gli antichi cataloghi e i codici della Abbazia di Nonantola*. Studi e testi, 182. Città del Vaticano: Biblioteca Apostolica Vaticana, 1955; xxviii.639 p.

The catalogue is from a.1002-35. Basil's Ask 1r is in the one from a.1464-69 (at 367), *Dest* (trans. Rufinus) (at 420), *Ask 1r* (at 423). See Roma Biblioteca Nazionale Centrale Vittorio Emanuele II fondo Sessoriano, and Fedwick 1996, *BBV* ii **h6031**; Fedwick 1997, *BBV* iii **1125**.

HÄRING 1955: Nikolaus M. Häring (1909-82), 'The Cistercian Everard of Ypres and His Appraisal of the Conflict Between St Bernard and Gilbert of Poitiers.' *Mediæval Studies* 17 (1955) 143-72.

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KAZAKOVA-LUR'E 1955: Natalya Aleksandrovna Kazakova & Yakov Solomonovich Lur'e (1921-), *Antifeodal'nye ereticheskie dvizhenie na Rusi xiv-nachala xvi veka*. AN SSSR. Muzei istorii religii i ateizma. Moskva/Leningrad: Izdatel'stvo AN SSSR, 1955; 544 p.

Deals with the church of Old Believers ('staroobryadovtsi' = 'Old Rite'), among whom was presbyter Avvakum. They often drew on Basil's teaching and they also copied many of the MSS containing his works.

KONIDARIS 1955: Gerasimos Ioannou Konidaris (1905-87), 'Η διαμόρφωσις τῆς καθολικῆς ἐκκλησίας μέχρι τῶν ἀρχῶν τοῦ πέμπτου αἰῶνος καὶ οἱ Τρεῖς Ἱεράρχαι. Athinaí, 1955; 4°; 96 p.

Reprinted from Θεολογία.

KOTSAKIS 1955: D. Kotsakis, Βασίλειος ὁ Μέγας καὶ οἱ ἀστρολόγοι. Ἀκτίνες 18 (1955) 29-31.

KOTSONIS 1955: Hieronymos Kotsonis (1905-88; Archbishop of Athens), Τὸ φιλόανθρωπον εἰς τοὺς κανόνας τοῦ Μεγάλου Βασιλείου. Ἀκτίνες 18 (1955) 14-20.

KRIARAS 1955: Emmanouil Kriaras (1906-), Οἱ Τρεῖς Μεγάλοι Πατέρες τῆς ἐκκλησίας καὶ τὰ ἀρχαῖα γράμματα. Thessaloniki: University of Thessaloniki Press, 1955; 18 p.

LAURIOTIS 1955-60 = Olivier 1995, **1139**. Chrysostomos Lauriotis (1857-1907). Edited by Linos Politis (1906-82).

50 Greek liturgical rolls Athos Μονὴ Μεγίστης Λαύρας.

LEHMANN 1955 = Fedwick 1997, *BBV* iii 566 (= ‡Lat 5a).

LOONBEEK 1955: Raymond Loonbeek (1926-), 'Étude sur "Le Commentaire d'Isaïe" attribué à saint Basile.' Mémoire de licence en philosophie et lettres, Philologie classique. Louvain: Université catholique Faculté de philosophie et lettres, 1955; xxv.333 p.

Beginning with the 11th century some 62 MSS ascribe this work to Basil. 'Nous ne croyons pas qu'il faille attacher trop d'importance aux difficultés soulevées par le style; nous inclinons à le qualifier d'inégal plutôt que d'inférieur. L'ensemble de l'oeuvre révèle à coup sûr un auteur d'envergure. D'ores et déjà, les nombreux rapprochements constatés avec les écrits basilieniens permettent à tout le moins d'affirmer que l'auteur, s'il n'est pas Basile lui-même, a été marqué des mêmes influences, et qu'il s'insère dans le même milieu et dans la même époque que l'illustre évêque de Césarée' (p. 333).

MARR 1955: Nikolay Yakovlevich Marr (1864-1934), *Ierusalimis bernjuli sapatriark'o cignsac'avis k'art'uli kbelnacerebis mokle agceriloba/Kratkoe opisanie gruzinskikh rukopisey grecheskogo patriyarkhata v Yerusalimi*. Ed. Elena Metreveli (1908-). Tbilisi: Gamontseloba Metsiereba, 1955; 96 p.

Describes 40 Georgian MSS Yerushalayim Βιβλιοθήκη τοῦ Ὁρθοδόξου Καθολικοῦ Πατριαρχείου georg.

MILKAU 1955: Fritz Milkau (1859-1934), *Handbuch der Bibliothekswissenschaft begründet von Fritz Milkau*. Zweite vermehrte und verbesserte Auflage herausgegeben von Georg Leyh. Dritter Band: Geschichte der Bibliotheken. Erste Hälfte. Wiesbaden: Otto Harrassowitz, 1955; xvi.830 p.

For Basil, Athos etc., see Registerband (1965) p. 263.

MINER 1955: Dorothy Eugenia Miner (1904-73), 'The "Monastic" Psalter of the Walters Art Gallery,' 232-53, in: *Late Classical and Medieval Studies in Honor of Albert Mathias Friend*. Edd. Kurt Weitzmann (1904-93), et al. Princeton, N.J.: Princeton University Press, 1955; xiv.1.405 p.; 61 tables.

Fedwick 1999-2000, *BBV* iv 1887.

MOŠIN 1955 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 2735. Vladimir A. Mošin (1912-87).

219 Old Slavonic MSS Zagreb Knjižnica Jugoslavenske Akademije Znanosti i Umjetnosti.

NIEBERGALL 1955: Alfred Niebergall (1909-), 'Die Geschichte der christlichen Predigt,' ii 181-353, in: *Leitorugia. Handbuch des evangelischen Gottesdienstes*. Edd. Karl Ferdinand Müller (1911-) & Walter Blankenburg (1903-). Kassel: Johannes Stauda Verlag, 1955; 597 p.

At 222 makes some generic remarks on Basil.

PEGIS 1955 = Fedwick 1996, *BBV* ii 974 (= *Litt*, English).

PETIT 1955: Paul Petit (d.1981), *Libanius et la vie municipale à Antioche au iv^e siècle après J.-C.* Institut français d'archéologie et histoire, Bibliothèque archéologique et historique, 62. Paris: P. Geuthner, 1955; 446 p.; maps.

PICHLER 1955: Theodorich Pichler (1915-91; Order of St Benedict), *Das Fasten bei Basileios dem Grossen und im antiken Heidentum*. Innsbruck: Wagner, 1955; 135 p.

RONNAT 1955: Jean Marie Ronnat (pseudonym of Jean-Marie Leroux, 1918-), *Basile le Grand*. Paris: Éditions ouvrières, 1955; 127 p.

ROUILLARD 1955: Édouard Rouillard (1920-92; Order of St Benedict), 'Basile de Césarée, *Exhortation à recevoir le saint baptême*.' *Lettre de Ligugé* 56 (1955) 7-20.

Bapt (French).

ROUILLARD 1955a: Édouard Rouillard (1920-92; Order of St Benedict), 'Basile de Césarée, *Sur l'humilité*.' *Lettre de Ligugé* 52/53 (1955) 13-21.

RUBIO 1955: F. Rubio, 'Don Juan II de Castilla y el movimiento humanístico de su reinado.' *La ciudad de Dios* 168 (1955) 55-100.

Pedro Díaz de Toledo translated two homilies by Basil into Spanish during the reign of Juan II (1405-54).

STRITTMATTER 1955: Anselm Strittmatter (1894-1978; Order of St Benedict), 'Ἦνυσται καὶ τετέλεσται. An Echo from *Traditio* 1.' *Traditio* 11 (1955) 395-400.

i.400: εὐχή μετὰ τὴν ἀπόλουσιν γινομένη ἐν τῷ διακονικῷ (ed. based on Fedwick 1999-2000, *BBV* iv **k7292**; see *Lit-Bas/Byz*, Appendix 3); ii.400: εὐχή λεγομένη ἐν τῷ σκευοφυλακίῳ εἰς τὸ συστεῖλαι τὰ ἅγια (ed. based on **k5625**; see *Lit-Bas/Byz*, Appendix 3). Includes also corrections to Strittmatter 1941, 8 n.10, 46 n.114, and Strittmatter 1943, 84 n.10, 116 n.116.

STRITTMATTER 1955a: Anselm Strittmatter (1894-1978; Order of St Benedict), 'A Peculiarity of the Slavic Liturgy Found in Greek Euchologies,' 197-203, in: *Late Classical and Medieval Studies in Honor of Albert Matthias Friend, Jr.* Edd. Kurt Weitzmann (1904-93), et al. Princeton: Princeton University Press, 1955; xiv.405 p.

Some relevant material to *Lit-Bas/Byz* in Old Slavonic.

TARCHNIŠVILI-ASSFALG 1955: Michæl Tarchnišvili (1897-1958) & Julius Assfalg (1919-2001), *Geschichte der kirchlichen georgischen Literatur auf Grund des ersten Bandes der georgischen Literaturgeschichte von K. Kekelidze bearbeitet.* Studi e testi, 185. Città del Vaticano: Biblioteca Apostolica Vaticana, 1955; xv.521 p.

Adapted from Kekelidze 1941; see under Kekelidze 1923.

TOMADAKIS 1955: Nikolaos Basileiou Tomadakis (1907-), *Βυζαντινὴ ἐπιστολογραφία.* Athinai, 1955; 152 p.

Considers also Basil's letters.

UNESCO1955: *Jugoslawien mittelalterliche Fresken.* UNESCO-Sammlung der Weltkunst, 4. Vorwort von veröffentlicht von David Talbot Rice (1903-72). Einführung von Svetozar Radojčić (1908-). Greenwich, Conn.: New York Graphic Society, 1955; 29 [7] p.; 32 col. plates.

Fedwick 1999-2000, *BBV* iv 1886 1916.

VAN DEN EYNDE 1955 = Fedwick 1999-2000, *BBV* iv 165 (=Isho'dad 800s).

VAN DEN EYNDE-RIJMERSDÆ 1955 = Fedwick 1999-2000, *BBV* iv 233 (= Gerhoh 1169).

VÖLKER 1955: Walther Völker (1896-1988), *Gregor von Nyssa als Mystiker.* Wiesbaden: Steiner, 1955; xvi.295 p.

The numerous footnotes provide an array of references to Basil on many topics.

VON DER MÜHLL 1955: Peter Von Der Mühl (1885-1970), 'Basilus und der letzte Brief Epikurs.' *Museum Helveticum* 12 (1955) 47-49.

Similarity between *MaxPh* 9 and Epikuros' Letter to Idomeneia. See also *An* 28/11. Reissued in *Ausgewählte kleine Schriften.* Ed. Bernhard Wyss (1905-). Schweizerische Beiträge zur Altertumswissenschaft, 12. Basel: Friedrich Rheinhardt, 1976, at 382-85.

VORNICESCU 1955: Nestor Vornicescu (1927-; Metropolitan of Oltieniei), 'Munca manuală monahism după Sfintul Vasile cel Mare.' *Mitropolia Moldoviei* 9 (1955) 501-21.

The theme of monks and work is again explored in Vornicescu 1979.

VOSTÉ-VAN DEN EYNDE 1955 = Fedwick 1999-2000, *BBV* iv 165 (= Isho'dad 800s).

WESTERMANN 1955: William Linn Westermann (1873-1954), *The Slave System of Greek and Roman Antiquity.* Memoirs of the American Philosophical Society, 40. Philadelphia, Pa.: The American Philosophical Society, 1955; xii.180 p.

ZEPOS 1955: Panayiotis Ioannou Zepos, (1908-83) *Οἱ Τρεῖς Ἱεράρχαι, πρῶτοι γνήσιοι ἀνθρωπισταί.* *Ἄκτινες* 18 (1955) 24-28.

ALAND 1956 = Olivier 1995, **276.** Kurt Aland (1915-94).

At 66: Greek and Latin MSS in Polish libraries.

BEGUNOV 1956: Yuriy Konstantinovich Begunov, 'Kormchaya Ivana Volka Kuritsina.' *Trudy otdela drevnerusskoy literatury* 12 (1956) 141-59.

Cf. Fedwick 1999-2000, *BBV* iv 1579-80.

BERLOCO 1956: Francesco Berloco (1930-⁽¹⁴⁾-), *La creazione in Basilio Magno*. Collana patristica, 1. Palermo/Bari: Editrice Arte Grafica Italiana, 1956; 208 p.

Thesis defended at the Pontificia Università Gregoriana, Rome, 7 February 1946, under the supervision of Charles Boyer (1884-; Society of Jesus), and Fiorentino Ogara (Society of Jesus).

BIDAWID 1956 = Fedwick 1999-2000, *BBV* iv 144 (= Timothy 823).

BRUCK 1956: Eberhard-Friedrich Bruck (1877-1960), *Kirchen-väter und sozialles Erbrecht. Wanderungen religiöser Ideen durch die Rechte der östlichen und westlichen Welt*. Berlin: Springer, 1956; x.286 p.

Tries to show that the idea of bequeathing part of one's property to God through the medium of the church originated with the Cappadocians and John Chrysostom (see Gregory of Nazianzos' δὸς μέρητα τῇ ψυχῇ, 'quota of the soul').

BUTLER-THURSTON-ATTWATER 1956: Alban Butler (1711-73⁽¹⁵⁾), *Lives of Saints*. Edition revised and supplemented by Herbert Thurston (1856-1939) & Donald Attwater (1892-1977). 4 vols. New York: Kennedy, 1956.

Originally printed 1756-59. ii 539-42: 'St Basil the Great.'

COUSIN 1956: Patrice Cousin (1905-), *Précis d'histoire monastique*. La vie de l'église. Paris: Bloud & Gay, 1956; 594 p.

At 65-70: 'Saint Basile et le monachisme en Asie Mineure au iv^e siècle'; 110-11: 'Monachisme augustinien et monachisme basilien.'

(14) b. Altamura (Bari), 2.1.1930; specialized in: criticism, urbanistic, music, translations from Spanish (Miguel de Cervantes Saavedra, *Don Quijote* (1955)). Received degrees in engineering and philosophy, and was awarded many first prizes. Wrote also *La terra è un'ara che s'innalza al cielo* (1952); *Tecnica degli intonachi e dei fabbricati* (Gazzetta delle Costruzioni, Napoli, 1955), and the musicals: *Rapsodie su Arundel* (1965) and *Trittico su Arundel* (1965).

(15) See ODCC, 256.

DANIÉLOU 1956: Jean Daniélou (1905-1974; Society of Jesus; Cardinal), 'Eunome l'arien et l'exégèse neoplatonicienne du Cratyle.' *Revue des études grecques* 69 (1956) 412-32.

DARROUZÈS 1956: Jean-Pargoire-Michel Darrouzès (1912-90; Augustinian of the Assumption), 'Les observances monastiques de Dionysiou au xvi^e siècle.' *Ἐπετηρίς εταιρείας Βυζαντινῶν σπουδῶν* 26 (1956) 334-39.

Edition of a monastic work from the Μονὴ Διονυσίου, Fedwick 1999-2000, *BBV* iv **k610**, which quotes Basil in support of the coenobitic lifestyle (at 335.6)

DENOMY 1956 = Fedwick 1996, *BBV* ii 974-75 (= ***AmphVita*, Old French fragment).

DE RIEDMATTEN 1956-57 = Fedwick 1996, *BBV* ii 975 (= ***Basil-Apolinarios*, *Letters*, Greek).

DÖRRIES 1956: Hermann Dörries (1895-1977), *De spiritu sancto. Der Beitrag des Basilius zum Abschluss des trinitarischen Dogmas*. Abhandlungen der Akademie der Wissenschaften in Göttingen, Phil.-Hist. Klasse, 3, Folge 39. Göttingen: Vandenhoeck & Ruprecht, 1956; 200 p.

Ascribes to Basil a major posthumous role in the definition concerning the Holy Spirit at the Council of Constantinople, 381. See, however, the reservations of De Halleux 1979.

DÖRRIES 1956-57: Hermann Dörries (1895-1977), 'Basilius und das Dogma vom Heiligen Geist.' *Lutherische Rundschau* 6 (1956/1957) 247-62.

Contends that Basil's 'oikonomia' (reservation) was motivated by his desire not to substitute the 'kerygma' (proclamation) of the church for his personal 'dogma' (private belief). Opposed by Pruche 1966. Reprints: Dörries 1966 (revised).

ENGBERDING 1956: Hieronymus Engberding (1899-1969; Order of St Benedict), 'Neues Licht über die Geschichte des Textes der ägyptischen Markusliturgie.' *Oriens Christianus* 40 (1956) 40-68.

See esp. at 43-45 for *Lit-Bas/ES* and *Lit-Bas/EG*.

GARITTE 1956: Gérard Garitte (1914-90), *Catalogue des manuscrits géorgiens littéraires du Mont Sinai*. Corpus scriptorum Christianorum Orientalium (= CSCO) 165, Subsidia 9. Louvain: Imprimerie orientaliste L. Durbecq, 1956; xiv.322 p.

38 Georgian MSS superbly described. Supersedes Marr 1940 and Džavachišvili 1947 on which see at 4-5.

GOLTZEN 1956: Herbert Goltzen, 'Die tägliche Gottesdienst. Die Geschichte des Tagzeitungebets, seine Ordnung und seine Erneuerung in der Gegenwart,' iii 99-296, in: *Leiturgia. Handbuch des evangelischen Gottesdienstes*. Edd. Karl Ferdinand Müller (1911-) & Walter Blankenburg (1903-). Kassel: Johannes Stauda Verlag, 1956; 344 p.

For Basil, see Index at 311.

HOLOWACKYJ 1956: Rodion Roman Holowackyj (1917-82; Order of St Basil the Great), *Sv. Vasyliy Velykyy. Borets' Khrysta. Syatovasylytske 'Nasliduvannya Khrysta.'* Buenos Aires: Vydavnytstvo Ottisv Vasylyan, 1956; 222 p.

Basilian 'Miles Christi,' in the style of the 'Imitation of Christ,' strung with excerpts from Basil's writings, including some spurious.

KAZAKOVA 1956: Natalya Aleksandrovna Kazakova, 'Neizdannoe proizvedenie Vassiana Patrikeeva.' *Trudy otdela drevnerusskoy literatury* 12 (1956) 387-426.

Cf. Fedwick 1999-2000, *BBV* iv 1579 with n.195.

KRETSCHMAR 1956: Georg Kretschmar (1925-), *Studien zur frühchristlichen Trinitätstheologie*. Beiträge zur historische Theologie, 21. Tübingen: Mohr/Siebeck, 1956; viii.247 p.

A fine study which covers Basil.

KUDRYAVTSEV 1956 = Olivier 1995, **1753**.⁽¹⁶⁾ Il'ya Mikhaylovich Kudryavtsev (1907-82).

(16) Cf. also the description of 9 MSS in the older catalogue not mentioned by Olivier: D. Popov, 'Opisanie grecheskikh rukopisey prinadlezhashchykh

14 Greek MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie A.S. Norova.

KUBINYI 1956 = Olivier 1995, **665**. Maria Kubinyi; Budapestini, in ædibus academici scientiarum Hungariæ, 1956; 91 p.; ill.

Greek MSS in the libraries of Budapest.

LAMBERT 1956: R. Lambert, 'St Basil the Great.' *Today* 11 (1956) 23.

LEFORT 1956: Louis-Théodore Lefort (1879-1959), 'Les "Constitutions ascétiques" de saint Basile.' *Le Muséon* 69 (1956) 5-10.

See Fedwick 1997, *BBV* iii **11970**.

LEROY 1956: Jules Leroy (1903-79), 'Manuscrits illustrés de la Bibliothèque de l'Université Saint-Joseph de Beyrouth.' *Mélanges de l'Université Saint-Joseph* 33 (1956) 203-22.

Fedwick 1999-2000, *BBV* iv **k1741**.

MALET 1956: André Malet, *Personne et amour dans la théologie trinitaire de saint-Thomas d'Aquin*. Bibliothèque thomiste, 32. Paris: J. Vrin, 1956; 200 p.

For Basil, see at 12 13n 18 36 161 164 165 169 170 172 177 178 179 182 185.

MALYSHEV 1956 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **964**. Vladimir Ivanovich Malyshev (1910-76).

77 Old Slavonic MSS Sankt-Peterburg Institut Russkoy Literatury i Istorii Ust'-Tsilemskoe Sobranie.

MERCATI 1956: Giovanni Mercati (1866-1957; Cardinal), 'Nota sul codex Hauniensis 1343.' *Classica et mediævalia* 17 (1956) 109-18.

Fedwick 1997, *BBV* iii **i259**.

g-nu Norovu,' *Zhurnal ministerstva narodnogo prosvishcheniya* 12 (1836) 409-22.

METCALFE 1956: James J. Metcalfe (1906-), *Poem Portraits of the Saints. Lives of the Saints in Verse*. Garden City, N.Y.: Hanover House, 1956; 119 p.

At 69: Basil of Cæsarea.

MUSURILLO 1956: Herbert Anthony Musurillo (1917-74; Society of Jesus), 'The Problem of Ascetical Fasting in the Greek Patristic Writers.' *Traditio* 12 (1956) 1-64.

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MYRES-ROUSE 1956: John Newell Linton Myres & E.C. Rouse, 'Further Notes on the Painted Frieze and Other Discoveries in the Upper Reading Room and the Tower Room.' *Bodleian Record* 5 (1956) 290-308.

Cf. Fedwick 1999-2000, *BBV* iv 1916, and Myres 1950 1952.

NASRALLAH 1956 = Olivier 1995, **183**. Joseph Nasrallah (1911-93; Archbishop of the Melkites).

Illuminated liturgical Greco-Arabic MSS on which see Fedwick 1999-2000, *BBV* iv **k374 k3299 k7443-k7451**.

OCHERK (1956-58): *Istoricheskiy ocherk i obzor fondov rukopisnogo otdela BAN. Vypusk i, xviii vek. Vypusk ii, xix-xx veka*. 2 vols. Moskva/Leningrad: Izdatel'stvo Akademii nauk, 1956 1958; 483 + 398 p.

Provided at one time the needed information on the whereabouts of many displaced Old Slavonic MSS.

ORBELI 1956: R.R. Orbeli, *Akademiya nauk SSSR. Institut Vostokovedeniya. Gruzinskie rukopisi Instituta Vostokovedeniya*. Vypusk i: Istoriya, geografiya, zakonodatel'stvo, filosofiya, yezikoznanie. bibliografiya. Moskva: Institut Vostokovedeniya Akademii Nauk SSSR, 1956; 184 pp; 30 pl.

See Sankt-Peterburg Akademiya Rossiyskoy Akademii Nauk Institut Vostokovedeniya. The continuation, 1967, was not available to me.

POLITIS 1956: Linos Politis (1906-82), 'Jean-Joasaph Cantacuzène fut-il copiste?' *Revue des études byzantines* 14 (1956) 195-99.

Cf. Fedwick 1999-2000, *BBV* iv 295-96.

PRESTIGE 1956 = Fedwick 1996, *BBV* ii 975 (= *-**Basil-Apolinarios *Letters*, English).

PRIVALOVA 1956 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **261 268 269**. N.I. Privalova.

35 + 2 + 4 Old Slavonic MSS Gor'kiy's three libraries.

RICHARD 1956: Marcel Richard (1907-76), 'Les premières chaînes sur les Psaumes.' *Bulletin d'information de l'Institut de recherche et d'histoire des textes* 5 (1956) 87-98.

Reprinted: Richard 1976-77, **lxx**.

RIEDINGER 1956: Rudolf-Utto Riedinger (1924-98), *Die heilige Schrift im Kampf der griechischen Kirche gegen die Astrologie. Von Origenes bis Johannes von Damaskos*. Studien zur Dogmengeschichte und zur Geschichte der Astrologie. Innsbruck: Wagner, 1956; 216 p.

On Basil, see Index, in particular references to *Hex* 6.

SMITH 1956 = Olivier 1995, **202**. Morton Smith (1915-).

Greek MSS Dimitsana, Ioannina, Kephallonia, Skiathos.

SMYTH 1956: Herbert Weir Smyth (1857-1937), *Greek Grammar*. Revised by Gordon M. Messing. Cambridge, Mass.: Harvard University Press, 1956; xviii.784 p.

The best. See also Liddell-Scott 1991, and the New Testament lexikon Danker-Baur 2000, with the grammar of Robertson 1934.

ŠPIDLÍK 1956: Tomáš Špidlík (1919-; Society of Jesus; Cardinal), *Joseph de Volokolamsk. Un chapitre de la spiritualité russe*. Orientalia Christiana analecta, 146. Roma: Pontificium institutum Orientalium studiorum, 1956; xix.153 p.

On Yosif Volotskiy (Volokolamsk, 1439/1440-1515) and Basil, see Fedwick 1999-2000, *BBV* iv 302-03.

THEODOROU 1956: Andreas Theodorou (1922-), 'Η περι θεώσεως τοῦ ἀνθρώπου διδασκαλία τῶν Ἑλληνῶν πατέρων τῆς ἐκκλησίας μέχρι τῆς ἰωάννου τοῦ Δαμασκηνοῦ. Athinai, 1956.

TSAKOPOULOS 1956 = Olivier 1995, **1248**. Aimilianos Tsakopoulos. Stampoul: ἐκ τοῦ πατριαρχικοῦ τυπογραφείου, 1956; 261.9 p. Originally published 1954-56 = Olivier, **1249**.

Some 147 Greek MSS Istanbul Βιβλιοθήκη τοῦ Οἰκουμενικοῦ Πατριαρχείου Μονὴ τῆς Ἁγίας Τριάδος.

VACCARO 1956: Gennaro Vaccaro (1912-), *Panorama biografico degli italiani d'oggi*. 2 vols. Roma: Armando Curcio, 1956.

VARET 1956: Gilbert Varet, *Manuel de bibliographie philosophique*. 2 parts in 1 vol. Logos. Introduction aux études philosophiques. Paris: Presses universitaires de France, 1956; xx.1059 p.

Part 1: 'Les philosophes classiques.'

VÖÖBUS 1956: Arthur Vööbus (1909-88), 'Syrische Herkunft der pseudo-basilianischen Homilien über die Jungfräulichkeit.' *Oriens Christianus* 40 (1956) 69-77.

The biblical text used suggests a Syrian origin of ****Virg** (Geerard 1974-87, CPG 2081). Add to: Fedwick 1996, *BBV* ii 1199-1200.

VON SEVERUS 1956: Emmanuel Von Severus (1908-97; Order of St Benedict), 'Das Monasterium als Kirche,' 230-48, in: *Enkainia. Gesammelte Arbeiten zum 800 jährigen Weibgedächtnis der Abteikirche Maria Laach am 24. August 1956*. Ed. Hilarius Emonds (1905-58). Düsseldorf: Patmos Verlag, 1956; 377 p.; plates.

WOLFSON 1956: Harry Austryn Wolfson (1887-1974), *The Philosophy of the Church Fathers. Vol. 1: Faith, Trinity, Incarnation*. Structure and Growth of Philosophic Systems from Plato to Spinoza, 3. Cambridge, Mass.: Harvard University Press, 1956.

2nd rev. ed. 1964; 3rd rev. ed. 1970. Basil's trinitarian teaching at 337-46.

CHAPTER FIVE: STUDIES (1957-64)

ABRAMOWSKI 1957: Luise Abramowski (1928-), 'Reste von Theodoret's Apologie für Diodor und Theodor bei Facundus.' *Studia patristica* 1 (1957) 61-69.

Cf. Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 6220.

ABRAMOWSKI 1957a: Luise Abramowski (1928-), 'Zum Brief des Andreas von Samosata an Rabbula von Edessa.' *Oriens Christianus* 41 (1957) 51-64.

Fedwick 1999-2000, *BBV* iv 17 n.19 (= Andreas 434/44).

ADAM 1957: Alfred Adam (1899-1976), [Review of Lehmann 1955]. *Deutsche Literaturzeitung* 78 (1957) 579-82.

AMAND DE MENDIETA 1957: Emmanuel Amand de Mendieta (1907-76), 'Le système cénobitique basilien comparé au système cénobitique pacômien.' *Revue de l'histoire des religions* 151 (1957) 31-80.

The works on Pakhomios by Armand Veilleux have rendered obsolete some of the fundamental points of this comparison.

ASSFALG 1957-65: Julius Assfalg (1919-2001), 'Al-'Assal,' i 530-31, in: *Die Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft*. Auflage 3. völlig neu bearbeitete in Gemeinschaft mit Hans Freiherr Von Campenhausen (1903-89) und Wilfrid Werbeck herausgegeben von Kurt Galling (1900-). 7 vols. Tübingen: Mohr, 1957-65; maps (part col.); plates.

Fedwick 1999-2000, *BBV* iv 261 n.90 (= Al-'Assal 1260).

BEIS 1957 = Olivier 1995, **1307**. Nikos Athanasiou Beis (1883-1958).

Greek MSS Kalabryta Μονὴ Μεγάλου Σπηλαίου.

BONIS 1957: Konstantinos Georgiou Bonis (1905-90), Τὸ περὶ σχέσεως λογικοῦ καὶ ἀποκαλύψεως ἢ πίστεως καὶ γνώσεως πρόβλημα. Δίπτυχα Ὁρθοδοξίας. Ἀθῆναι. 1/2 (1957) 117-30.

Same as Bonis 1949?

BRANIȘTE 1957: Marin Braniște (1915-), 'Elogiul prieteniei și păcii la Sfinții Părinți Capadocieni.' *Studii teologice* 9 (1957) 453-78.

BUSCH 1957: Lothar Busch, 'Basilius und die Medizin.' *Therapeutische Berichte* 29 (1957) 111-21.

CADIOU 1957: René Cadiou (1900-73), 'Basile dans sa correspondance.' *Revue des études grecques* 70 (1957) 500-05.

CORSINI 1957: Eugenio Corsini, 'Nouvelles perspectives sur le problème des sources de l'Hexaéméron de Grégoire de Nysse.' *Studia patristica* 1 (1957) 94-103.

CORSINI 1957a: Eugenio Corsini, 'Sources de l'Hexaéméron de Grégoire de Nysse.' *Studia patristica* 1 (1957) 197-98.

Argues, among others, for Basil's dependence on Hippolytos in the notion of the ogdoad, *Hex* 2, 49B-52A.

COURTONNE 1957-66 = Fedwick 1993, *BBV* i 295; Fedwick 1997, *BBV* iii 566 (= 366 letters, Greco-French).

COURTOIS 1957: Christian Courtois (1912-56), 'L'évolution du monachisme en Gaule de saint Martin à saint Columban,' 47-72, in: *Il monachesimo nell'alto medioevo e la formazione della civiltà occidentale*. Settimane di studio del Centro italiano di studi sull'alto medioevo. 8-14 aprile 1956. Spoleto: presso la sede del centro, 1957; 625 p.

With Mundò 1957 and Prinz 1965, one of the finest accounts of the penetration of Basilian ascetic ideals into the West.

DEKKERS 1957: Eligius Dekkers (1915-98; Order of St Benedict), 'Les anciens moines cultivaient-ils la liturgie?' *La Maison-Dieu* 51 (1957) 31-54.

Basil, Melania, and Benedict are exceptional in their regard for the liturgy. Basil particularly, who as a bishop, gave priority to liturgical prayer.

DROBLENKOVA-SHEPELEVA 1957 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 725. N.F. Droblenkova, L.S. Shepeleva..

Old Slavonic MSS in Sankt-Peterburg Arkhiv Geograficheskogo Obshchestva.

DUVAIR (1957): 'DuVair, Guillaume,' iii 1554-57, in: *Dictionnaire de spiritualité*. Paris, 1957.

See Duvair 1610; Fedwick 1996, *BBV* ii 885 n.116.

EVTHYMIOS 1957 = Olivier 1995, 1127. Evthymios Dionysiatos (d.1955).

Greek MSS Athos Μονή Διοφυσιου.

FEDYNYAK 1957: Serhiy Stepan Fedynyak (1908-85; Order of St Basil the Great), *Cherez Kappadokiyyu i Pont*. Roma: apud curiam Ordinis sancti Basilii Magni, 1957.

A visit to the places where Basil lived.

FERRARI 1957: Guy Ferrari, *Early Roman Monasteries. Notes for the History of the Monasteries and Convents of Rome from the 5th Through the 10th Century*. Studi di antichità cristiana, 23. Città del Vaticano: Pontificio istituto di archeologia cristiana, 1957; xxxviii.455 p.; 6 plans.

Fedwick 1999-2000, *BBV* iv 225 n.60 (= Monte Cassino 1000s).

GIANNELLI 1957: Ciro Giannelli (1905-59), 'Tetrastici di Teodoro Prodromo sulle feste fisse e sui santi del calendario bizantino.' *Analecta Bollandiana* 75 (1957) 299-336 = *Scripta minora*. Studi bizantini e neoellenici 10 (1963) 255-89.

Fedwick 1999-2000, *BBV* iv 218 n.45 (= Christophoros 1050), 246 n.84 (= Theodoros 1100s).

GRABAR 1957: André Grabar (1896-1989), *L'iconoclasme byzantin, dossier archéologique*. Collège de France. Fondation Schumberger pour les études byzantines. Paris: Collège de France, 1957; 277 p.

Fedwick 1999-2000, *BBV* iv 1399 1884.

GRANSTREM 1957 = Olivier 1995, **2103**. Evgeniya Edvardovna Granstrem (1911-).

However, this is not a catalogue of MSS.

GRIBOMONT 1957: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Le monachisme au iv^e siècle en Asie Mineure: de Gangres au Messalianisme.' *Studia patristica* 2 (1957) 400-15.

Reprints: Gribomont 1984, iii.

GRIBOMONT 1957a: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Les Règles Morales de saint Basile et le Nouveau Testament.' *Studia patristica* 2 (1957) 416-26.

Reprints: Gribomont 1984, x.

HALKIN 1957: François Halkin (1901-88; Society of Jesus), *Bibliotheca hagiographica Græca*. 3rd revised edition. Subsidia hagiographica, 8a. 3-vols-in-1. Bruxelles: Société des Bollandistes, 1957; xix.284 + 322 + 350[1] p.

See Bollandiani 1909. I, 86-93: 'Basilus Cæsariensis.' Photostatic reprint Halkin 1986. See also the first 'auctarium,' Halkin 1969, and its revamp, 'nouum auctarium,' Halkin 1984.

HARNEY 1957: Martin Patrick Harney (1896-1976; Society of Jesus), *Brother and Sister Saints*. Paterson, N.J.: St Anthony Guild, 1957; 128 p.

At 10-18: Basil.

HENGESBERG 1957: Wilhelm Hengesberg (1920-71; Congregation of the Sacred Redeemer), 'De ornatu rhetorico quem Basilus Magnus in diuersis homiliarum generibus adhibuit.' Diss.MS. Bonn: Institut für Kirchengeschichte der Universität Bonn, 1957; 320 leaves.

HOLSTE 1957-58 = Fedwick 1997, *BBV* iii 566 (= Holste 1661).

HUNGER 1957 = Olivier 1995, **2447**. Herbert Hunger (1914-2000).

Greek MSS Wien Österreichische Nationalbibliothek Supplementum Græcum.

JAUBERT 1957: Annie Jaubert, *La date de la Cène. Calendrier biblique et liturgie chrétienne*. Paris: J. Gabalda, 1957; 159 p.; fold tables.

Fedwick 1997, *BBV* iii 583ⁿ.77-78. English translation, *The Date of the Last Supper*. Staten Island, N.Y.: Alba House, 1965; 171 p.

KALSBACH 1957: Adolf Kalsbach (1888-1974), 'Diakonisse,' iii 917-28, in: *Reallexikon für Antike und Christentum*. Stuttgart: Anton Hiersemann, 1957.

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Cf. Fedwick 1981, 6 n.23.

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Inu (Modern Greek), add to Fedwick 1996, *BBV* ii 1091-95.

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i. Codices 1-84. —ii. Codices 85-185. —iii. Codices 186-222. —iv. Codices 223-229. —v. Codices 230-241. —vi. Codices 242-245. —vii. Codices 246-256. —viii. Codices 257-280. —ix. Index. Codices 141 142 143 144 191: Basil, see Fedwick 1999-2000, *BBV*

iv 162-63 (= Photios 895). See also Fedwick 1999-2000, *BBV* iv 63-64 (= Ephræm 544), 100-01 (= Evlogios 607).

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Cf. on Yoan, Fedwick 1999-2000, *BBV* iv 165.

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7 volumes describing the fond 'S' (= 'Society for the Diffusion of Georgian Culture'; cf. Fedwick 1996, *BBV* ii 705 n.2) currently housed in Tbilisi in the Institute of MSS of the Georgian Academy of Sciences. The editor-in-chief is Elena P. Metreveli (1908-). The team of scholars comprises: A.K. Bakradze, Tamara Mikhaylovna Bregadze, Ch. Čankieva, Ts.A. Čankieva, T.P. Eruk'idze, L.R. Kadzhaya, N.E. Kasradze, M.N. K'avt'aria, L.A. Kiknadze, Lili Ku-t'at'elidze, I.M. Šanidze, Mzekala A. Šanidze, Hristina Šarasidze.

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KOTTER 1959: Bonifaz Kotter (1912-87; Order of St Benedict), *Die Überlieferung der "Pegē gnōseōs" des hl. Johannes von Damaskos*. *Studia patristica et Byzantina*, 5. Ettal: Buch Kunstverlag, 1959; viii.243 p.

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LAFONTAINE-DOSOGNE 1959: Jacqueline Lafontaine-Dosogne (1928-95), 'Note sur un voyage en Cappadoce (été 1959).' *Byzantion* 28 (1959) 465-77.

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MARIÈS-MERCIER 1959 = Fedwick 1999-2000, *BBV* iv 28 (= Eznik 400s).

MEYENDORFF 1959 = Fedwick 1999-2000, *BBV* iv 287 n.142 (= Palamas 1359).

MIGNE 1959-61 = Fedwick 1997, *BBV* iii 567; Fedwick 1999-2000, *BBV* iv 1401 (= Migne 1857 1886).

MOŠIN 1959 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2691 2695 2778**. Vladimir A. Mošin (1912-87).

Old Slavonic MSS, 15 of Gračanica Monastyr, 11 of Dečani Monastyr, 117 of Plevlja Monastyr Svyatoi Troitsy.

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At 66-97: 'Basil of Caesarea' (with picture). German title, *Geheimnis der Mönche*.

PANAITESECU 1959 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **2522**. Petre Panaitescu (1900-67).

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PASQUALI 1959 = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 3167 = Fedwick 1999-2000, *BBV* iv 4 (= Nyssa 395)..

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RIVAS 1959: H.L. Rivas, 'El conocimiento analógico de Dios en los Santos Padres de Capadocia.' *Revista teológica del Plata* 8.28/29 (1959) 68-74.

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SAMARAN-MARICHAL 1959-85 = Kristeller-Krämer 1993, 200-03. Charles-Maxime-Donatien Samaran (1879-1982), Robert Marichal.

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VILLETTE 1959: Louis Villette, *Foi et sacrement. 1. Du Nouveau Testament à saint Augustin*. Travaux de l'Institut Catholique de Paris, 3. Paris: Bloud & Gay, 1959; 334 p.

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VON CAMPENHAUSEN 1959: Hans-Freiherr Von Campenhausen (1903-89), *The Fathers of the Greek Church*. New York: Pantheon/London: A. & C. Black, 1959; 170 p.

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AL'SHITS-SHAPOT 1960 = Bel'chikov-Begunov-Rozhdestvnskiy 1963, 868. D.N. Al'shits, E.G. Shapot.

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ASTRUC-CONCASTY 1960 = Olivier 1995, 1914 (x.789 p.) Charles Astruc, Marie-Louise Concasty.

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See esp. at 22-23: *Ps* 1 (Latin trans.).

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CHEVETOGNE (1960): Monachi Cauetonienses (Benedictine Monks of Chevetogne), 'In tomum 30 Patrologiæ Græcæ ad opera sancti Basilii Magni adnotationes.' Photostatic reprint of PG 30. Turnhout: Brepols, 1960; 5 p.

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COSSU 1960a: Giovanni M. Cossu, 'L'amore naturale verso Dio e verso il prossimo nell'insegnamento di San Basilio Magno.' *Bollettino della Badia Greca di Grottaferrata* 14 (1960) 87-107.

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DALMAIS 1960: Irenée-Henri Dalmais (1914-), *Eastern Liturgies*. 20th Century Encyclopedia of Catholicism, 112. Trans. from French by Donald Attwater (1892-1977). New York: Hawthorn Books Publishers, 1960; 144 p.

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DJURIĆ 1960: Vojislav J. Djurić (1925-96), 'Fresques du monastère de Veljusa,' 113-21, in: *Akten des xi. internationalen byzantinischen Kongresses 1958*. München, 1960.

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DÖRRIES 1960: Hermann Dörries (1895-1977), 'Die Beichte im alten Mönchtum,' 235-59, in: *Judentum, Urchristentum, Kirche. Festschrift für Joachim Jeremias [1900-79]*. Ed. Walther Eltester. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft, fasc. suppl. 26. Berlin: Töpelmann, 1960; 259 p.

Traces the difference between Basil's and Desert Fathers' penitential practices. For Basil every 'superior' is a judge; for the hermits nobody, not even the most experienced monks, could pass judgement on others.

DORESSE-LANNE-CAPELLE 1960 = Fedwick 1999-2000, *BBV* iv 1401-02 (= *Lit-Bas/ES*, Sahidic-Greek-Latin). Emmanuel Lanne (1923-; Order of St Benedict).

DRACK 1960-61: Basilius Drack (1920-), 'Beschauliches und tätiges Leben im Mönchtum nach der Lehre Basilius des Grossen.' *Freiburger Zeitschrift für Philosophie und Theologie* 7 (1960) 297-309; 8 (1961) 93-108.

DROBLENKOVA 1960 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 953. N.F. Droblenkova.

Old Slavonic MSS Sankt-Peterburg IRLI Mezenskoe Sobranie.

GOAR 1960 = Fedwick 1999-2000, *BBV* iv 1402 (= Goar 1730).

GRIBOMONT 1960: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'L'Esprit sanctificateur dans la spiritualité des Pères. A: Pères grecs.' *Dictionnaire de spiritualité* 4 (1960) 1257-72.

GRIBOMONT 1960a: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Kappadokier.' *Lexikon für Theologie und Kirche* 5 (1960) 1130-32.

HANTSCH 1960: Hugo Hantsch (1895-1972; Order of St Benedict), 'Zur Vorgeschichte der "petitio" in der Regel des heiligen Benedikt.' *Mitteilungen des Instituts für österreichische Geschichtsforschung* 68 (1960) 1-15.

Study of the most ancient monastic rites of initiation in the East, including Basil.

HAUSER-MEURY 1960: Marie-Madeleine Hauser-Meury (1925-), *Prosopographie zu den Schriften Gregors von Nazianz*. Theophaenia, 13. Bonn: Peter Hanstein Verlag G.M.B.H., 1960; 197 p.

Identifies some of the correspondents of Basil as well. Cf. also Zilliacus 1949. Fedwick 1999-2000, *BBV* iv 3 (= Nazianzos 389/90).

HAUSHERR 1960: Irénée Hausherr (1891-1978; Society of Jesus), *Noms du Christ et voies d'oraison*. Orientalia Christiana analecta, 157. Roma: Pontificium institutum Orientalium studiorum, 1960; 316 p.

See esp. at 52-55. English translation Hausherr 1978.

IVANOV 1960: S. Ivanov, 'Sv. Vasiliy Velikiy.' *Cărkoven vestnik* 1-2 (1960) 13 ff.

JÆGER 1960 = Fedwick 1999-2000, *BBV* iv 4 (= Nyssa 395).

JAKSCHE 1960-61: Harald Jaksche (1933-), 'Slavische Handschriften in der vatikanischen Bibliothek.' *Römische historische Mitteilungen* 4 (1960/1961) 225-31.

66 Old Slavonic MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano slavo.

JURGENS 1960: William Anthony Jurgens (1928-82), 'A Letter of Meletius of Antioch.' *Harvard Theological Review* 53 (1960) 251-60.

Rather unconvincingly tries to prove that *Occ* 3/92 is Meletius' reply to *MeAnt* 3/120.

KOVALIV 1960 = Fedwick 1999-2000, *BBV* iv 1402 (= *Lit-Bas/Byz*, Old Slavonic).

KUDRYAVTSEV 1960 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1225. Ilya Mikhaylovich Kudryavtsev (1907-82).

135 Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie D.V. Ražumovskiy, V.F. Odoevskiy = Dimitriy Vasil'evich Razumovskiy (1818-89), Vladimir Fedorovich Odoevskiy (1803-69).

LAZAREV 1960: Viktor Nikitich Lazarev (1897-1976), *Freski Staroi Ladogy*. Moskva: Izd. 'Iskusstvo,' 1960; 213 p.

Fedwick 1999-2000, *BBV* iv 1930-31.

LIBADARAS 1960 = Olivier 1995, 1947. N.A. Libadaras.

Greek MSS Paros Μονὴ τῆς Ζωοδόχου Πηγῆς Λογγοβάρδας.

LAMPSIDIS 1960 = Olivier 1995, 2081. O. Lampsidis.

Greek MSS Samos Βιβλιοθήκη τῆς Μητροπόλεως.

LAURENT-GUILLOU 1960: Marie-Hyacinthe Laurent (1906-68; Order of Preachers) & André Guillou (1923-), *Le "Liber uisitacionis" d'Athanasie Chalkéopoulos (1457-58). Contribution à l'histoire du monachisme grec en Italie méridionale*. Studi e testi, 206. Città del Vaticano: Biblioteca Apostolica Vaticana, 1960; li.392 p.

On Basil cf. Index. For Chalkaiopoulos' translations of Basil, see Fedwick 1996, *BBV* ii **h3538 h3554 h3555**.

LEHMANN 1960: Paul-Joachim-Georg Lehmann (1884-1964), *Eine Geschichte der alten Fuggerbibliotheken. ii. Teil: Quellen und Rekonstruktionen*. Tübingen: J.C.B. Mohr, 1960.

See Index for Greek and Latin MSS containing works by Basil which were in the library of the clan of Ulrich Fugger (16th-17th cent.)

LUR'E 1960: Yakov Solomovich Lur'e (1921-), *Ideologicheskaya bor'ba v russkoy publitsistike kontsa xv-nachala xvi veka*. Akademiya Nauk Institut Russkoi Literatury i Istorii. Moskva/Leningrad: Akademiya Nauk, 1960; 526.6 p.

For Basil see at 95 202 263 265 466 467 479. See also on the scribe Nil Polev at 520. He copied **1645** = Fedwick 1997, *BBV* iii 285.

MAKHNOVETS' 1960: Leonid Efremovych Makhnovets', *Ukrains'ki pys'mennyky. Bio-bibliografichnyy slovnyk u pyaty tomakh. Tom pershyy: Davnya ukrains'ka literatura (xi-xviii st.)* Kyiv: Derzhavne vydavnytstvo khudozhnoi literatury, 1960; 979 p.

List, now rather outdated, of the Old Slavonic translations of works by Basil.

MALYSHEV 1960 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **970**. Vladimir Ivanovich Malyshev (1910-76).

154 Old Slavonic MSS from Ust'-Tsilimsk currently in Sankt-Peterburg Institut Russkoy Literatury i Istorii (Pushkinskiy Dom).

MAYER-BURCKHARDT-STEINMANN 1960-82 = Olivier 1995, **537-540**; Kristeller-Krämer 1993, 271-72. Gustav Mayer, Max Burckhardt, Martin Steinmann.

Greek and Latin MSS Basel Universitätsbibliothek.

MIONI 1960-72 = Olivier 1995, **2393-2397**. Elpidio Mioni (1911-91; cf. Fedwick 1996, *BBV* ii xxxii); Roma: Istituto poligrafico dello Stato, Libreria dello Stato, 1960; xxiii.177 p. (MSS gr. vi-viii), 1967; xxix.346 p. (MSS gr. i-v), 1972; 405 + 231 p. (MSS gr. i-ii ix-xi).

579 Greek MSS Venezia Biblioteca Nazionale Marciana Classe gr. i-xi.

MUNIER 1960: Charles Munier (1922-), *Les "Statuta ecclesiae antiquae," Édition. Études critiques*. Bibliothèque de l'Institut de droit canonique de l'Université de Strasbourg, 5. Paris: Presses universitaires de France, 1960; 266 p.

Important for the texts of Basil in Western kanonikal collections.

NAGEL 1960: Peter Nagel, 'Die Wiedergewinnung des Paradieses durch Askese.' *Forschungen und Fortschritte* 34 (1960) 375-77.

NEWALD 1960: Richard Newald, *Nachleben des antiken Geistes im Abendland bis zum Beginn des Humanismus. Eine Überschau*. Tübingen: Max Niemeyer, 1960; xiii.454 p.

Basil at 46 106 123 126 131 136 193 199 272.

NIKODEMOS-SCHOINAS 1960 = Fedwick 1999-2000, *BBV* iv 63 (= Barsanouphios-Ioannes 540; amend 1970 to 1960. 2nd ed. of Nikodemos 1816.)

PHILIPPIDIS 1960: Leonidas Ioannou Philippidis (1898-), *Αἱ λῦπαι τοῦ βίου ἐξ ἐπόψεως Χριστιανικῆς κατὰ τοὺς Τρεῖς Ἱεράρχαις (ἑόρτιος λόγος)*. Athinai, 1960.

PIGULEVSKAYA 1960: Nina Viktorovna Pigulevskaya (1894-1970), *Katalog siriyskikh rukopisey Leningrada*. Akademiya nauk SSSR. Rossiyskoe palestinskoe obshchestvo. Palestinskiy sbornik, vypusk 6 [69]. Moskva/Leningrad: Izdatel'stvo AN, 1960; 230 p.

78 Syriac MSS Sankt-Peterburg Rukopisnyy Otdel Instituta Narodov Azii Rossiyskoy Akademii Nauk Siriyskaya Novaya Seriya = Fedwick 1999-2000, *BBV* iv **k7112**.

PRUZHINSKIY 1960: Stefan Pruzhinskiy, 'Uchenie svyatogo Vasiliya Velikogo o sv. Troitse.' Diss.MS. Leningrad: Dukhovnaya Akademiya, 1960; 342 leaves.

PSARIANOS 1960 = Olivier 1995, **1392**. St.L.Psarianos.

22 Greek MSS Kozani Library of Dionysios, Metropolitan of Serbia and Kozani.

RÆS 1960: Alphonse Ræs (1896-1983; Society of Jesus), 'Un nouveau document de la liturgie de saint Basile.' *Orientalia Christiana Periodica* 26 (1960) 401-11.

In light of the publication of *Lit-Bas/ES* by Doresse-Lanne-Capelle 1960, changes his opinion from Ræs 1958 denying Basil's authorship and the dependence altogether of the *Lit-Bas/ES* on a pre-existing Greek model. In his view, *Lit-Bas/Byz* is a redaction

of *Lit-Bas/ES*. Challenged by Fenwick 1992, upheld by Johnson 1995.

ROGOV 1960 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 1769. Aleksandr Ivanovich Rogov; 3 figs.

59 Old Slavonic MSS Kazan' Gosudarstvennyy Muzei Tatarskoy Respubliki.

RUDBERG 1960: Stig Yngve Rudberg (1920-), 'Welche Vorlage benutzte Erasmus für seine *editio princeps* der Basilius-Homilien?' *Eranos* 58 (1960) 20-28.

See Fedwick 1996, *BBV* ii **h127**.

SMITH 1960 = Olivier 1995, 1296. Morton Smith (1915-).

Some 92 Greek MSS Yerushalayim Μονή τοῦ Ἀγίου Σάββα.

ŠTEFANIĆ 1960 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 2758. Vjekoslav Štefanić. Zagreb: JAZU, 1960; 455 p.; 32 pl.

Glagolithic MSS Krka Monastyr.

STOJANOV 1960: Man'o Manev Stojanov (1903-), *B'lgarsky r'kopisy s br'vtsky elementy*. Sofiya: Narodna biblioteka 'Kiril i Metodiy,' 1960; 362 p.

Croatian MSS Sofiya Narodna Biblioteka 'Kiril i Metodiy.'

SURYAN 1960 = Fedwick 1997, *BBV* iii 567 (= *Ask* 5/6, Arabic).

TATAKIS 1960: Vasilios Tatakis (1896-), 'Η συμβολή τῆς Καππαδοκίας στὴ Χριστιανικὴ σκέψη. Ἐκδόσεις τοῦ Γαλλικοῦ Ἰνστιτούτου Ἀθηνῶν, iii. Κέντρο Μικρασιατικῶν σπουδῶν, 18, Καππαδοκία, 18. Athinai, 1960; 284 p.

TIKHOMIROV 1960: Mikhail Nikolaevich Tikhomirov (1893-1963), 'Zapisi xiv-xvii vekov na rukopisyakh chudova monastyrya.' *Arkheograficheskiy ezhegodnik za 1958* (1960) 11-36.

At 13 marginal annotations to Fedwick 1996, *BBV* ii **h5494**, Fedwick 1997, *BBV* iii **i581**, 22: **i644**, 16: Fedwick 1999-2000, *BBV* iv **k4437**.

TURKEY (1960): *Turkey*. Hachette World Guides under the direction of Francis Ambrière. Prepared by Robert Boulanger. Translated into English by Margaret Case. Paris: Hachette, 1960; lxxxii.479 p.; 4 folded maps.

Extremely valuable for the identification and history of several locations mentioned by Basil.

UKHOVA-KLEPIKOV 1960: Tat'yana Borisovcha Ukhova & S.A. Klepikov, *Zapiski ot dela rukopisey* 22 (1960) 1-475.

This issue contains the following relevant articles: i.5-56 (Ukhova): 'Miniatyury, ornament i gravyury v rukopisyakh biblioteki Troytse-Sergieva monastyrya'; ii.57-73 (Klepikov): 'Ornamental'nye ukrasheniya perepletov kontsa xv-pervoy poloviny xvii vekov v rukopisyakh biblioteki Troytse-Sergieva monastyrya'; iii.74-193 (Ukhova-Klepikov): 'Katalog miniatur ornamenta i gravyur sobraniy Troytse-Sergievoy lavry i Moskovskoy dukhovnoy akademii'; iv.194-203 (Klepikov): 'Dopolnitel'nyy spisok perepletov v rukopisyakh sobraniya Troytse-Sergievoy lavry i Moskovskoy dukhovnoy akademii.' Both fonds are in Moskva Rossiyskaya Gosudarstvennaya Biblioteka.

VANDENBROUCKE 1960: François Vandenbroucke (1912-71; Order of St Benedict), 'Jalons pour une théologie du monachisme.' *Studia monastica* 1 (1960) 159-92.

Basil equates the monastery with the church. The difference lies in the sacrament of order and spiritual charisma. The monastic community is an 'eikon,' anticipatory of the eschatological church.

VÖÖBUS 1960: Arthur Vööbus (1909-88), 'Das literarische Verhältnis zwischen der Biographie des Rabhelā und dem pseudo-amphilochianischen Panegyrikus über Basilius.' *Oriens Christianus* 44 (1960) 40-45.

The author of the biography projects on Basil the features of Syrian (eremitic) monasticism. For the view that ***AmphVita* copies the 'Vita Rabhelæ,' see Gribomont 1965. Cf. also Peeters 1928.

AKINIAN 1961: Nersēs Akinian (1883-1963), *Ts'owts'ak hayerēn dzerbagrats' Nikosiyai i Kiprosi/Katalog der armenischen Handschriften in Nikosia auf Cyprus*. Fundação Calouste Gulbenkian.

Haykakan matenashar. Mayr ts'owts'ak hayerēn dzerhagrats', h. 10/Haupt-Katalog der armenischen Handschriften, Bd. 6: Die armenischen Handschriften in der Türkei, Heft 3 = Band 10. Wien: Mechitaristen-Buchdruckerei, 1961; [3].140 p.; 2 facsms.

64 + 5 private MSS transferred in 1951 from Nikosia, Kypros, to Antilyās, Lebanon, Mayravank' Gradaran, ie the Library of the Katholikate of Cilicia, Antelias, Lebanon.

ALEXIOU 1961: Ioannes Alexiou (1922-), 'Ἀστέρες πολύφωτοι. Μέγας Βασίλειος, Γρηγόριος ὁ Θεόλογος. Athinai: Ekd. 'Zois,' 1961; 205 p.

AMAND DE MENDIETA 1961: Emmanuel Amand de Mendieta (1907-76), 'The Critical Edition of St Basil's Homilies on the Hexæmeron.' *Studia patristica* 3 (1961) 38-43.

One of the several 'promisory' notes by a truly committed Basil scholar.

ANTONIOS 1961 = Olivier 1995, **2203**. Antonios, Metropolitan of Eleia.

Greek MSS Skiathos Μονή τοῦ Εὐαγγελισμοῦ.

ASCARELLI 1961: Fernanda Ascarelli, *Annali tipografici di Giacomo Mazzocchi*. Firenze: Sansoni antiquariato, 1961; 208 p.

No. 26: a.1510; No. 92: a.1515; No. 98: a.1515 = Fedwick 1996, *BBV* ii (= *Litt*).

BANDINI-ROSTAGNO-FESTA 1961: reprint of Bandini 1764-70, Rostagno-Festa 1893 and Rostagno 1898 = Olivier, **996**.

Greek MSS Firenze Biblioteca Medicea Laurenziana.

BECK 1961: Hans-Georg Beck (1910-99), 'Überlieferungsgeschichte der byzantinischen Literatur,' i 423-510, in: *Geschichte der Textüberlieferung der antiken und mittelalterlichen Literatur*. Zürich: Atlantis Verlag, 1961.

i.498-501: mainly a summary of Rudberg 1953 and Gribomont 1953; ii.501: plate of **h317** = Fedwick 1996, *BBV* ii.

BEGUNOV-DEMIN-PANCHENKO 1961 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **971**. Yuriy Konstantinovich Begunov, Aleksandr Mikhaylovich Panchenko.

Old Slavonic MSS Sankt-Peterburg Institut Russkoy Literatury i Istorii (Pushkinskiy Dom) Pechorskoe Sobranie.

BENITO Y DURÁN 1961: Ángel Benito y Durán (1907-), 'Filosofía de San Basilio en sus "Homilías sobre los Salmos."' *Studia patristica* 3 (1961) 446-72.

BERNARDI 1961: Jean Bernardi, 'La date de l'Hexaéméron de saint Basile.' *Studia patristica* 3 (1961) 165-69.

CANDAL 1961 = Fedwick 1999-2000, *BBV* iv 301 n.160 (= Besarion 1472).

CHRISTOU 1961: Panayiotis C. Christou (1917-95), 'Ο ὑπαρκτικός διάλογος κατὰ τοὺς θεολόγους τῆς Καππαδοκίας. Thessaloniki, 1961.

Reprints: Christou 1975.

CRACCO RUGGINI 1961: Lellia Cracco Ruggini (1931-), *Economia e società nell'Italia annonaria. Rapporti fra agricoltura e commercio dal iv al v secolo d.C.* Fondazione Guglielmo Castelli, Pubblicazioni, 30. Milano: Giuffrè, 1961; 716 p.

Masterful treatment of topics close to Basil's concerns.

DE ANDRÉS 1961: Gregorio De Andrés (1919-; Augustinian), 'La colección escurialense de manuscritos griegos de Antonio Eparca.' *Scriptorium* 15 (1961) 107-12.

Antonios Eparkhos (d.1564, Kerkyra) owned MSS also of Basil today housed in San Lorenzo de El Escorial; No. 7 (p. 110): 'Basili M. sermones uarii. membranacæus. antiquissimus, carte 354, Beer 136,38. sign. (i.I.3), i.B.3 (?); No. 23 = Ψ.iii.4 = Fedwick 1996, *BBV* ii **h6079**.

DENZINGER 1961 = Fedwick 1999-2000, *BBV* iv 1403 (= Denzinger 1863-64).

DE VOGÜÉ 1961: Adalbert De Vogüé (1924-; Order of St Benedict), *La communauté et l'abbé dans la Règle de saint Benoît*.

Textes et études théologiques. Roma: Desclée de Brouwer, 1961; 559 p.

See esp. at 22-26: Benedict owes much more to Pakhomios than to Basil. Cf. also 103-07 109-19 524-30 etc. English translation by Charles Philippi: Cistercians Studies, 5.1. Kalamazoo: Cistercian Publications, 1979; 256 p., with Author's Preface at 5-10. Cf. De Vogüé 1971.

DEVOS 1961: Paul Devos (1913-; Society of Jesus), 'Saint Grégoire de Nazianze et Hellade de Césarée.' *Analecta Bollandiana* 79 (1961) 91-120.

Helladios succeeded Basil in the see of Cæsarea of Cappadocia. Some attribute to him the ***AmphVita..*

DEVOS 1961a: Paul Devos (1913; Society of Jesus), 'Saint Pierre I^{er}, évêque de Sébastée, dans une lettre de saint Grégoire de Nazianze.' *Analecta Bollandiana* 79 (1961) 346-60.

DMITRIEV-KOPANEV 1961 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, 687. L.A. Dmitriev, Aleksandr Il'ich Kopanev.

Old Slavonic MSS Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Tekushchie postuplennyya (No. 61) from the Karel'sk region.

DÖRRIES 1961: Hermann Dörries (1895-1977), 'Eine altkirchliche Weihnachtspredigt,' 260-93, in: *Studien zum Neuen Testament und zur Patristik Erich Klostermann [1870-1963] zur 90. Geburtstag dargebracht*. Herausgegeben von der Kommission für spätantike Religionsgeschichte. Texte und Untersuchungen, 77. Berlin: Akademie Verlag, 1961; 378 p.

EFNER 1961: Bogumil Efner (1911-72), 'Prymat papieża w ek-leziologii świętego Bazylego Wielkiego.' *Roczniki teologiczno-kanonieczne* 8 (1961) 5-44.

Extract from a dissertation defended in 1953 at the Catholic University of Lublin.

ENGBERDING 1961-65: Hieronymus Engberding (1899-1969; Order of St Benedict), 'Das anaphorische Fürbittgebet der byzan-

tinischen Chrysostomusliturgie.' *Oriens Christianus* 45 (1961) 20-29; 46 (1962) 33-60; 47 (1963) 16-52; 49 (1965) 18-37.

The oldest formulary of the prayer of intercession is that of the liturgy of Chrysostomos and it has been utilized by the editors of *Lit-Bas/Byz*. Cf. Engberding 1964. Moreover, after a comparison between *Lit-Bas/Byz* and *Lit-Bas/ES*, details their mutual dissimilarities.

EVERY 1961: George Every, *Basic Liturgy. A Study in the Structure of the Eucharistic Prayer*. London: The Faith Press, 1961; xv.126 p.

Lit-Bas/Byz at 12 22 24 25 44-45 66 82 83 93 96.

GARITTE 1961: Gérard Garitte (1914-90), 'Les récents catalogues des manuscrits géorgiens de Tiflis.' *Le Muséon* 74 (1961) 387-422.

Cf. Fedwick 1996, *BBV* ii 705 n.2.

GASPARRINI LEPORACE 1961: Tullia Gasparri Leporace (1910-69), *Biblia. patres. liturgia. Catalogo di mostra presso la Biblioteca Nazionale Marciana*. Venezia: Biblioteca Nazionale Marciana, 1961; xii.61 p.; xi pl.

Cf. Fedwick 1999-2000, *BBV* iv **k8017**.

GIANNELLI-CANART 1961 = Olivier 1995, **835**. Ciro Giannelli (1905-59), Paul Canart (1927-).

MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano greco 1684-1744.

GIORGETTI VICHİ-MOTTIRONI 1961 = Kristeller-Krämer 1963, 744. Anna Maria Giorgetti Vichi, Sergio Mottironi.

Latin MSS Roma Biblioteca Vallicelliana I-XXVI.

GOWSHAKIAN 1961: T'orgom Gowshakian (1874-1939), *Ts'owts'ak dzerbagrats' bayerēn Sourb Nshani Vanowts'*. Haupt-Katalog, 8. Wien: Mechitaristenkongregation Verlag, 1961.

Apparently there are no Armenian MSS extant in Sivas (Turkey).

GRIBOMONT 1961: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Eustathe de Sébastée.' *Dictionnaire de spiritualité* 4 (1961) 1708-12.

Reprints: Gribomont 1984, vii.

GRIBOMONT 1961a: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Saint Basile,' 99-114, in: *Théologie de la vie monastique*. Études publiées sous la direction de la Faculté de Théologie de la Société de Jésus de Lyon-Fourvière. Théologie, 49. Paris: Aubier, 1961; 571 p.

Further on Basil, see Index at 542.

GRILLMEIER 1961: Aloys Grillmeier (1910-98; Society of Jesus; Cardinal), 'Die "Scandalum oecoumenicum" des Nestorius in kirchlich-dogmatischer und theologiegeschichtlicher Sicht.' *Scholastik* 36 (1961) 321-56.

See esp. at 239 ff. on the Stoic background that the author claims for the Cappadocian doctrine of the Trinity, as expressed particularly in ***GrNys 2/38*.

HALKIN 1961: François Halkin (1901-88; Society of Jesus), 'Manuscripts galésiotes.' *Scriptorium* 15 (1961) 221-27.

No. 2 = Fedwick 1996, *BBV* ii **h53**. No. 4 = Fedwick 1997, *BBV* iii **i239**.

HALKIN 1961a = Olivier 1995, **1925**. François Halkin (1901-88; Society of Jesus).

Hagiographic MSS Paris Bibliothèque Nationale de France fonds Supplément grec.

HALKIN 1961b = Olivier 1995, **1864**. François Halkin (1901-88; Society of Jesus).

Hagiographic MSS Oxford Bodleian Library Holkham Greek, Wien Österreichische Nationalbibliothek Historici Medici.

HALKIN 1961c: François Halkin (1901-1988; Society of Jesus), 'Un second saint Gordius?' *Analecta Bollandiana* 79 (1961) 5-15.

Edition of the Greek Passion of one St Gordios from Fedwick 1996, *BBV* ii **h5926**, who seems to be a double of the soldier eulogized by Basil in *Gord*.

HAMILTON 1961: Bernard Hamilton, 'The City of Rome and the Eastern Churches in the Tenth Century.' *Orientalia Christiana periodica* 27 (1961) 5-26 = Idem, 'Variorum Reprints' 1979, i.

Fedwick 1999-2000, *BBV* iv 1923-24.

HAMMERSCHMIDT 1961: Ernst Hammerschmidt (1928-1993), *Studies in the Ethiopic Anaphoras*. Deutsche Akademie der Wissenschaften zu Berlin. Institut für griechische und römische Altertumswissenschaft. Berliner byzantinischen Arbeiten, Band 25. Berlin: Akademie Verlag, 1961; 182 p; facsimiles, tables.

Although no editions of texts, of some importance for the history of the *Lit-Bas/Eth*.

HONIGMANN 1961: Ernest Honigmann (1892-1954) *Trois mémoires d'histoire et de géographie de l'Orient chrétien. Préparées pour l'impression par Paul Devos* (1913-; Society of Jesus). Académie royale de Belgique. Classe des lettres et des sciences morales et politiques. Mémoires. Coll. in-8, 2 série, t.65. Bruxelles: Académie royale de Belgique, 1961; ix.228 p.

Valuable study, with contributions esp., i.1-83: 'Le concile de Constantinople de 394 et les auteurs du "Syntagma des xiv titres"'; includes at 28-35: Helladios of Caesarea; brief reunification of the province of Cappadocia in 379 and a second division in 382; 52-64: the 'Synagoga L titulorum,' and the 'Syntagma xiv titulorum.'

HUNGER-KRESTEN 1961-69 = Olivier 1995, **2442 2443**. Herbert Hunger (1914-2000), Otto Kresten (1943-).

Greek MSS Wien Österreichische Nationalbibliothek codices Historici 1-130, Philologici 1-347, Juridici 1-18, Medici 1-53.

JÆGER 1961: Werner Wilhelm Jæger (1888-1961), *Early Christianity and Greek Paideia*. Oxford/London/New York: Oxford University Press, 1961; 154 p.

More than on Basil concentrates on Gregory of Nyssa. One time very popular, is in need of serious overhaul.

KABBABE 1961: P.T. Kabbabe, 'Le souvenir de Dieu chez Basile le Grand.' Diss.MS. Roma: Pontificia Università Gregoriana, 1961.

KARMIRIS 1961: Ioannes Nikolaou Karmiris (1904-92), 'Ἐκκλησία καὶ πολιτεία κατὰ τοὺς Τρεῖς Ἱεράρχας. Ἐκκλησία 38 (1961) 415-20.

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Translated from the French by Charlotte Haldane, Paris: Arthaud, 1962.

DE BOER 1964: Sibbele De Boer (1932-), 'Basilius de Grote en de "homooousie" van de Hl. Geest.' *Nederlandsche theologisch tijdschrift* 18 (1964) 362-80.

DEHNHARD 1964 = Fedwick 1997, *BBV* iii 567; viii.100 p. (= **Sp, Greek)

DELHAYE 1964: Philippe-Charles Delhayé (1912-90), 'Florilèges spirituels. ii. Florilèges médiévaux d'éthique.' *Dictionnaire de la spiritualité* 5 (1964) 460-75.

DELHAYE 1964a: Philippe-Charles Delhayé (1912-90), *La conscience morale du chrétien*. Le mystère chrétien, *Théologie morale*, 4. Tournai: Desclée de Brouwer, 1964; xviii.250 p.

Systematically but not historically studies also Basil's concept of conscience, remorse, joy, and other related affections.

DEMIN-PANCHENKO 1964: A.S. Demin & Aleksandr Mikhaylovich Panchenko, 'Pinezhskaya arkheograficheskaya ekspeditsiya 1962 g.' *Trudy otdela drevnerusskoy literatury* 20 (1964) 397-403.

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DEMOPOULOS 1964: Georgios I. Demopoulos (1913-), 'Ο φωστήρ τῆς Καισαρείας (Ο Μέγας Βασίλειος). Athinai: 'Αδελφότης Θεολόγων 'Ο Σωτήρ, 1964; 172 p.

Reprints: Demopoulos 1968 1979.

D'ERCOLE 1964: Giuseppe D'Ercole (1906-77), *Communio-collegialità-primato e 'sollicitudo omnium ecclesiarum' dai vangeli a Costantino*. Communio: collezione di ricerche sulla disciplina delle origini, 5. Roma: Herder, 1964; 476 p.

Comprehensive, but not ground-breaking.

DE VOGÜÉ 1964-65: Adalbert De Vogüé (1924-; Order of St Benedict), *La Règle du Maître*. 3 vols. Sources Chrétiennes, 105 106 107. Paris: Les éditions du Cerf, 1964-65; 457 + 520 + 502 p.

The Master, whoever this individual is, never quotes Basil. The appeal to parallels is not helpful any more than the comparisons drawn between Basil and the author of the Bhagavad Gita.

DJURIĆ 1964: Vojislav J. Djurić (1925-96), ['Tower of the Georgians, Athos'], 83-98, in: *Actes du xii^e congrès international d'études byzantines*. 1964; ill.

Figs. 37-38 40-53 56-60 = Fedwick 1999-2000, *BBV* iv 1886.

DÖRRIES-KLOSTERMANN-KRÖGER 1964 = Fedwick 1997, *BBV* iii 567 (= **AskPr6, Greek).

EGUNOV 1964: Andrey Nikolaevich Egunov, *Gomer v russkikh perevodakh 18-19 vekov*. Moskva: 'Nauka,' 1964; 438 p.

At 175 n.17: **AmphVita introduced Homer to the Slavs.

ENGBERDING 1964: Hieronymus Engberding (1899-1969; Order of St Benedict), 'Die Angleichung der byzantinischen Chrysostomusliturgie an die byzantinische Basiliusliturgie.' *Ostkirchliche Studien* 13 (1964) 105-22.

There is no evidence of such influence before a.800. However, two ancient MSS, Fedwick 1999-2000, *BBV* iv **k2210** (s.8) and **k8436** (s.14), seem to suggest such a possibility. Cf. Jacob 1970.

FALLER 1964: Otto Faller (1889-1971; Society of Jesus), *Sancti Ambrosii opera. pars nona, De spiritu sancto libri tres, de incarnationis dominicæ sacramento*. CSEL 79. Vindobonæ: Hoelder-Pichler-Tempsky, 1964; xviii.69*.343 p.

Work completed before Easter a.381. Ambrose did not quote, but most likely drew on Basil's *AmphSp* and *Eun* 1-3. See also Fedwick 1999-2000, *BBV* iv 5.

FEDYNYAK 1964 = Fedwick 1996, *BBV* ii 978-79; Fedwick 1997, *BBV* iii 567 (= 74 letters, Ukrainian).

FOSSA 1964: Ugo Fossa (1939-), 'Evangelium sancti Matthæi in operibus sancti Basilii Magni.' Diss.MS. Roma: Pontificium Athenæum Anselmianum, 1964.

See, now, Racine 2004.

GARCÍA 1964 = Fedwick 1996, *BBV* ii 979 (= 3 works, Spanish).

GOUGH 1964: Michael Gough (1916-1973), 'The Monastery of Eski Gümüş. A Preliminary Report.' *Anatolian Studies* 14 (1964) 147-164, pl. xxix-xli.

Fedwick 1999-2000, *BBV* iv 1900-01.

GRIBOMONT 1964: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Eustathe de Sébastée,' xvi 26-33, in: *Dictionnaire d'histoire et de géographie ecclésiastique*. Paris, 1964.

Reprints: Gribomont 1984, vii.

GRIBOMONT 1964a: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'La preghiera secondo San Basilio,' 375-98, in: *La*

preghiera nella Bibbia e nella tradizione patristica e monastica. Edd. Cipriano Vagaggini (1909-99; Order of St Benedict) & Gregorio Penco (1926-; Order of St Benedict). Biblioteca di cultura religiosa, Seconda serie, 78. Roma: Edizioni Paoline, 1964; 1014 p.

French translation in Gribomont 1984. Reprints: Gribomont 1984, xxi.

HAKOBYAN 1964-71 = Fedwick 1999-2000, *BBV* iv 1410 (= kanons, Armenian).

HARPER 1964: Richard P. Harper, 'Roman Senators in Cappadocia.' *Anatolian Studies* 14 (1964) 163-68.

HEUFELDER 1964: Emmanuel-Maria Heufelder (1898-; Order of St Benedict), 'Ostkirche und benediktinisches Mönchtum,' 168-77, in: *Cyrillo-Methodiana. Zur Frögeschichte des Christentums bei den Slaven 863-1963.* Edd. Manfred Hellmann (1912-), et al. Köln/Graz: Böhlau Verlag, 1964; viii.505 p.; 34 tabl.; 2 maps.

See esp. at 171-75: influence of Basil on Benedict. Cf. Schröpfer 1964.

JACOB 1964 = Fedwick 1999-2000, *BBV* iv 1410 (= *Lit-Chrys*, Georgian).

JONES 1964: Arnold Hugh Martin Jones (1904-70), *The Later Roman Empire, 284-602. A Social, Economic and Administrative Survey.* 3 vols. Oxford: Basil Blackwell, 1964; vol. 3: plates.

Reissued in 2 volumes (without the plates): Baltimore: The John Hopkins University Press, 1964; xiv.1518 p. A work of immense scope, erudition and lucidity of judgement. Specifically on Basil, see at 151-52 154-55 355 503 735 877 879 901 929 980 984 1007. Less succesful is his summarized account: *The Decline of the Ancient World.* A General Library of Europe. London: Longmans, 1966; viii.414 p.

KALOGEROU 1964: Ioannes Kalogerou (1916-), *Οἱ Τρεῖς Ἱεράρχαι καὶ τὸ ἔργον τῶν ἐκ τοῦ κέντρου τῆς Χριστιανικῆς τῶν ὑποστάσεως θεωρούμενον.* Γρηγόριος Παλαμᾶς 47 (1964) 22-37 87-101.

K'ĒSHISHIAN 1964: Mesrop K'ēshishian, *Ts'owts'ak hayerēn dzerhagrats' Zmarhi Vank'i Matenadarin/Katalog der armenischen Handschriften in der Bibliothek des Klosters Bzommar.* Mayr ts'owts'ak hayerēn dzerhagrats', h. 14/Haupt-Katalog der armenischen Handschriften, Band 14. Fundação Calouste Gulbenkian. Haykakan matenashar. Wien: Mechitaristen-Buchdruckerei, 1964; 6.809 p.

Armenian MSS Bzūmmar Zmarhi Vank' Matenadaran 1-422.

KÖTTING 1964: Bernhard Köttling (1910-96), 'Zu den Strafen und Bussen für die Wiederverheiratung in der frühen Kirche.' *Oriens Christianus* 48 (1964) 143-49.

KONYUKHOVA 1964: El'vira Ivanovna Konyukhova, *Slavyano-russkie rukopisi xii-xvii vv. Nauchnoy Biblioteki imeni A.M. Gor'kogo Moskovskogo Gosudarstvennogo Universiteta. (Opisanie).* Moskva: Izdate'lstvo Moskovskogo Gosudarstvennogo Universiteta, 1964; 103 p.; ill.

110 Old Slavonic MSS Moskva Nauchnaya Biblioteka imeni A.M. Gor'kogo Moskovskogo Gosudarstvennogo Universiteta.

KOURKOULAS 1964: Konstantinos Kourkoulas (1921-), *Αἱ περὶ Θείου κηρύγματος ἰδέαι τοῦ Μεγάλου Βασιλείου.* Thessaloniki, 1964; 34 p.

KRETSCHMAR 1964: Georg Kretschmar (1925-), 'Ein Beitrag zur Frage nach dem Ursprung frühchristlichen Askese.' *Zeitschrift für Theologie und Kirche* 61 (1964) 27-67.

Insightful and balanced. Reprints: Askese (1975).

LEROY 1964: Jules Leroy (1903-79), *Les manuscrits syriaques a peintures conservés dans les bibliothèques d'Europe et d'Orient. Contribution a l'étude de l'iconographie des églises de langue syriaque.* Institut français archéologique et historique, lxxvii. 2 vols-in-1 Paris: Librairie orientaliste Paul Geuthner, 1964; 494 p.; 159 pl.

Pl. 107.3: Midyat showing Basil (a.1226).

LUNEAU 1964: Auguste Luneau (1920-), *L'histoire du salut chez les Pères de l'Église. La doctrine des âges du monde.* Théologie historique, 2. Paris: Beauchesne, 1964; 448 p.

At 139-51: Basil, followed by the two Gregories, considers time a gift from God given especially the sinners for their repentance. Cf. Paul's notion of the law as a pedagogue.

MATHIEU 1964: Françoise Mathieu, 'Le notion de renoncement (ἀποταγή) dans les "Ascetica" de Basile de Césarée.' Diss.MS. Paris, 1964; 108 leaves.

MIONI 1964 = Olivier 1995, 240. Elpidio Mioni (1911-91); Roma: Istituto poligrafico dello Stato, Libreria dello Stato, 1964 [not 1965 as in Olivier]; xvi.293 p.

349 Greek MSS provincial libraries of Italy.

MORAUX 1964 = Olivier 1995, 381. Paul Moraux (1919-85); xxiv.265 p.

183 Greek MSS Ankara Türk Tarih Kurumu.

MUNIR 1964 = Fedwick 1999-2000, BBV iv 1410 (= *Lit-Bas/EB*, Copto-Arabic).

MUYLDERMANS 1964: Joseph-Louis Muyldermans (1891-1962), 'Note sur le Parisinus arménien 110.' *Revue des études arméniennes* 1 (1964) 101-20.

Cf. Fedwick 1996, BBV ii h5760.

OTIS 1964: Brooks Otis (1908-77), 'Nicene Orthodoxy and Fourth-Century Mysticism,' ii 475-84, in: *Actes du xii^e congrès d'études byzantines*. Beograd, 1964.

The mysticism of the Three Cappadocians represents the orthodoxy of Athanasios and the spirituality of Origen.

PÉPIN 1964: Jean Pépin (1924-), *Théologie cosmique et théologie chrétienne (Ambroise, Exam. i.1,1-4)*. Bibliothèque de philosophie contemporaine. Histoire de la philosophie et philosophie générale. Paris: Presses universitaires de France, 1964; 597 p.

Favours a stronger influence of the Stoics on Basil. Countered by Giet 1965a.

PERA 1964: Ceslas Paschalis Pera (1889-1964; Order of Preachers), *La via di Dio secondo i Padri*. Torino: Centro editoriale domenicano, 1964; 207 p.

PFISTER 1964: J. Emile Pfister (1928-), 'A Biographical Note: The Brothers and Sisters of St Gregory of Nyssa.' *Vigiliae Christianae* 18 (1964) 108-13.

PRUCHE 1964: Benoît Pruche (1914-84; Order of Preachers), 'Autour du "Traité sur le Saint-Esprit" de saint Basile de Césarée.' *Recherches de science religieuse* 52 (1964) 204-32.

The particles μετά and σύν express ὁμοτιμία of the Holy Spirit. δόγμα as a point of departure and inquiry not as terminus and conclusion. Contrast Dörries 1956.

RANKE-HEINEMANN 1964: Uta-Ranke-Heinemann (1927-), *Das frühe Mönchtum. Seine Motive nach den Selbstzeugnissen*. Essen: H. Driewer, 1964; 143 p.

REGNAULT-DE PRÉVILLE 1963 = Fedwick 1999-2000, BBV iv 36-38 (= Dorotheos 525). Lucien Regnault (1924-; Order of St Benedict), J. De Préville.

RICHARD 1964-76: Marcel Richard (1907-76), 'Florilèges spirituels, iii. Florilèges grecs.' *Dictionnaire de la spiritualité* 5 (1964) 475-512.

Reprinted, with an 'Appendix,' in Richard 1976-77, i + p. i-iv. Still one of the most valuable guides to the unpublished and published non-dogmatic Greek florilegia. (5)

ROCHAIS 1964: Henri-Marie Rochais (1920-), 'Florilèges spirituels. i. Florilèges latins.' *Dictionnaire de la spiritualité* 5 (1964) 435-60.

ROMAN 1964: Mary Jerome Roman (1909-98; Order of St Basil the Great), *Suyatyy Vasilyy Velykyy. Zhyttya i tvory*. Roma: presso la Curia generalizia delle Suore Basiliane, 1964; 123 p.

(5) However, some of the MSS shelf-marks are incorrect: for Métochion du Saint-Sépulcre 274, see Fedwick 1999-2000, BBV iv k706; for Météores Métamorphose 243 (added in 1976, p. iii), read 143, cf. k3946; for Jérusalem Métrop. Photius 24, see i2661 in Fedwick 1997, BBV iii 519.

See Roman 1963.

RUDBERG 1964: Stig Ingve Rudberg (1920-), "Morceaux choisis" de Basile sélectionnés par Syméon Métaphraste.' *Eranos* 62 (1964) 100-119.

Important research into the MSS and editions of Simeon Metaphrastes' anthology, with textual probings based on **k2667 k8385 k2385**, but now largely superseded by Fedwick 1999-2000, *BBV* iv 168-208.

RUDBERG 1964a: Stig Yngve Rudberg (1920-), 'Études d'un fragment de parchemin et notes sur les manuscrits grecs de Stockholm.' *Eranos* 62 (1964) 120-24.

Stockholm Kungliga Biblioteket Va. 4. a, 10th century, parchment bifolios unfoliated (original fols 10 and 15) contain beginning of Basil's homilies Rudberg's 1953 type D or E. Cf. also Olivier 1995, **2243**.

SARGOLOGOS 1964: Étienne Sargologos, *La vie de saint Cyrille le Philéothé*. Subsidia hagiographica, 39. Bruxelles: Société Bollandiste, 1964; 506 p.

Fedwick 1999-2000, *BBV* iv 228 n.64 (= Nikolaos 1143).

SCHRÖPFER 1964: Johann Schröpfer (1909-), 'Eine armenische Quelle der slavischen *Vita Methodii*, Kap. ix,' 432-39 = Heufelder 1964.

At 427-39: parallel to Faustos, *Hist.Arm.* = Nerses' life patterned on that of Basil.

SCHULZ 1964: Hans-Joachim Schulz (1932-), *Die byzantinische Liturgie. Vom Werden ihrer Symbolgestalt*. Sophia Quellen östlicher Theologie, 5. Freiburg i.Br.: Lambertus Verlag, 1964; 226 p.

See esp. at 19-24. See revised ed. Schulz 1980.

SMETANINA 1964: S.I. Smetanina, 'Zapisi xvi-xvii vekov na rukopisnykh sobraniyakh E.E. Egorova.' *Arkheograficheskiy ezhegodnik za 1963* (1964) 358-96.

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SMOLITSCH 1964-91: Igor Kornilevich Smolitsch (1898-1970), *Geschichte der russischen Kirche, 1700-1917*. Studien zur Geschichte Osteuropas, 9. 2 vols. Leiden: E.J. Brill, 1964 1991.

STANBROOK 1964: A Benedictine of Stanbrook, *To Any Christian. Letters from the Saints*. London: Burns & Oates, 1964; ix.299 p.

Includes selections from Basil.

THIERRY 1964: Nicole et Michel Thierry, *Nouvelles églises rupestres de Cappadoce. Région du Hasan Dağı. Avant-propos par André Grabar* [1896-1989]. Paris: C. Klincksieck, 1963, with additions and corrections, 1964; xviii.246.[2] p.; 51 figs; 100 pl., 4 in colour.

i-xviii: 'New Rock-Cut Churches of Cappadocia' [a summary of the book in English by Darsie Gillie]. Cf. also the 'complement for 1974,' in Thierry 1977, xiii, and Fedwick 1999-2000, *BBV* iv 1899-1906 1880.

THORNDIKE 1964: Lynn Thorndike (1882-1965), 'Relation between Byzantine and Western Science and Pseudo-Science before 1350.' *Janus* 51 (1964) 1-48.

Important, among others, for the Latin translations of *Hex 1-9*.

TURYN 1964: Alexander Turyn (1900-81), *Codices Graeci Vaticani saeculis xiii et xiv scripti annorumque notis instructi congegit enarrauit eorumque specimina protulit tabulis ccv phototypice expressis*. Codices Vaticani selecti quam simillime expressi, 28. 2 vols. Città del Vaticano: Biblioteca Apostolica Vaticana, 1964; xvi.206 p.; 205 pl..

VON IVANKA 1964: Endre Von Ivanka (1902-74), *Plato Christianus. Übernahme und Umgestaltung des Platonismus durch die Väter*. Einsiedeln: Johannes Verlag, 1964; 493 p.

See esp. at 432-34: Basil and the Palamitic tradition.

XYNGOPOULOS 1964: Andreas Xyngopoulos, Οἱ τοιχογραφίες τοῦ ἁγίου Νικολάου Ὁρφανοῦ Θεσσαλονίκης. Δημοσιεύματα τοῦ ἀρχαιολογικοῦ δελτίου, 4. Athinai, 1964.

For a summary, see *Corsi di cultura sull'arte ravennate* (1964) 431-38. Fedwick 1999-2000, *BBV* iv 1935.

ZGUSTA 1964: Ladislav Zgusta (1927-), *Kleinasiatische Personennamen*. Českoslavanská akademie ved. Monografie Orientálního ústavu, 19. Praha: Československá akademie ved., 1964; 701 p.

ZORAS-BOUBOULIDIS 1964 = Olivier 1995, 475. Georgios Theodorou Zoras (1909-). Ph.K. Bouboulidis.

50 Greek MSS Athinai Σπουδαστήριον Βυζαντινῆς καὶ Νεοελληνικῆς Φιλολογίας τοῦ Πανεπιστημίου Ἀθηνῶν.

ŽUŽEK 1964: Ivan Žužek (1924-; Society of Jesus), *Kormčaja Kniga. Studies on the Chief Code of Russian Canon Law*. Orientalia Christiana analecta, 168. Roma: Pontificio istituto di studi orientali, 1964.

Shchapov 1976 has retouched many important details, but this study still retains its value.

CHAPTER SIX: STUDIES (1965-71)

ADONTZ 1965: Nikolay Georgievich Adontz (1875-1942), *Études arméno-byzantines. Préface par Gérard Garitte [1914-90]*. Bibliothèque arménienne de la fondation Calouste Gulbenkian. Lisboâ: Livraria Bertrand, 1965; 439 p.

On Basil, see Index. Description of a feast in honour of St Basil celebrated in a.900, with a procession to the church of Our Lady of Pharos, then the church of St Basil, and back to the imperial palace.

ALSZEGY 1965: Zoltan Alszegy (1915-; Society of Jesus), 'Fuite du monde.' *Dictionnaire de la spiritualité* 5 (1965) 1575-1605.

AMAND DE MENDIETA 1965: Emmanuel Amand de Mendieta (1907-76), 'The Pair κήρυγμα and δόγμα in the Theological Thought of St Basil of Cæsarea.' *Journal of Theological Studies* 16 (1965) 129-42.

AMAND DE MENDIETA 1965a: Emmanuel Amand de Mendieta (1907-76), *The 'Unwritten' and 'Secret' Apostolic Traditions in the Theological Thought of St Basil of Cæsarea*. Scottish Journal of Theology of Occasional Papers, 13. Edinburgh: Oliver & Boyd, 1965; x.70 p.

BIDEZ 1965: Joseph Bidez (1867-1945), *La vie de l'empereur Julien*. Collection d'études anciennes. Paris: Les Belles Lettres, 1965; x.408 p.

Reprinted from Bidez 1930.

BONIS 1965: Konstantinos Georgiou Bonis (1905-90), 'Basil the Great and the Philosophical Thoughts Developed in His Homily "Give Heed to Thyself," i 187-202, in: *Harry Austyn Wolfson Jubilee Volume on the Occasion of His Seventy-Fifth Birthday*. English section prepared by the editorial committee. Published simultaneously with a Hebrew section. 2 vols. Jerusalem: American Academy for Jewish Research, 1965; 881 p.; ill.; portrait.

Harry Austyn Wolfson (1887-1974).

BONIS 1965a: Konstantinos Georgiou Bonis (1905-90), Οἱ πατέρες τῆς ἐκκλησίας περὶ παίδων ἀγωγῆς. Athinai, 1965.

BORIAS 1965: André Borias (1923-; Order of St Benedict), 'Nouveaux cas de répétition dans la Règle de saint Benoît.' *Revue bénédictine* 75 (1965) 312-28.

See esp. at 325-26 with regards to Benedict's and Basil's 'memoria dei.'

BOUILLET 1965: Marie-Ephrem Bouillet (d.1972; Order of St Benedict), 'Le Vrai "Codex regularum" de saint Benoît d'Aniane.' *Revue bénédictine* 75 (1965) 345-49.

See Fedwick 1997, *BBV* iii 113.

BRIGHTMAN 1965 = Fedwick 1999-2000, *BBV* iv 1411 (= Brightman 1896).

BRITZ 1965: Andrew Britz (1940-), 'The Renunciation of the World: St Basil's Call to Restoration.' Diss. MS. Collegeville, Ma.: St John's University, 1965; 82 leaves.

CAPLAT 1965: Simion Caplat (1936-), 'Unele aspecte omiletice în cuvîntările morale și panegirice la sfîntului Vasile cel Mare.' *Studii teologice* 17 (1965) 461-71.

CHRISTOU 1965: Panayiotis C. Christou (1917-95), 'Η περί του Ἁγίου Πνεύματος διδασκαλία τοῦ Μεγάλου Βασιλείου. Ἐπιστημονικὴ ἐπετηρίς τῆς θεολογικῆς σχολῆς τοῦ Πανεπιστημίου Θεσσαλονίκης 10 (1965) 227-40.

Cf. Christou 1969. Reprints: Christou 1975.

COLIBĂ 1965: Mihai Colibă (1939-), 'Regulule monahale ale sfîntului Vasile cel Mare în istoria vieții religioase monahale și a cultului creștin,' *Studii teologice* 17 (1965) 241-53.

BENITO Y DURÁN 1965: Ángel Benito y Durán (1907-), 'Huellas autognoseológicas en San Ambrosio y San Agustín.' *Augustinus* 10 (1965) 199-225.

Considers Basil to be the main source of the metaphysics of self-knowledge subsequently developed by Augustine.

GREGORIOS 1965: reprint of Gregorios 1897, Athinaí: Ἐκδοσις ἐπισκόπου Μεσσηνίας ἐκκλ. γ.ο.χ. Ἑλλάδος, 1965; 168 p.; ill.

DANIÉLOU 1965: Jean Daniélou (1905-74; Society of Jesus; Cardinal), 'Grégoire de Nysse à travers les lettres de saint Basile et de saint Grégoire de Nazianze.' *Vigiliæ Christianæ* 19 (1965) 31-41.

DE ALDAMA 1965: José Antonio De Aldama (1903-80; Society of Jesus), *Repertorium pseudochrysostomicum*. Documents, études et répertoires, 10. Paris: CNRS, 1965; xvii.238 p.

Cf. Fedwick 1996, *BBV* ii for some of the homiletic works attributed both to Basil and Chrysostom.

DE ANDRÉS 1965-67 = Olivier 1995, 972 973. Gregorio De Andrés (1919-; Order of St Augustine); xvi.357 + x.368 p.

Greek MSS 179-420 421-649 San Lorenzo de El Escorial Real Biblioteca de San Lorenzo de El Escorial. For MSS 1-178, see Revilla 1936.

DEMETRAKOPOULOS 1965 = Fedwick 1999-2000, *BBV* iv 232 n.68 (= Nikolaos 1165).

DER NERSESSIAN 1965: see Der Nersessian 1973.

DESEILLE 1965: Placide Deseille (1916-; Order of the Cistercians), *L'Évangile au desert, des premiers moines à saint Bernard. Présentation, choix de textes et traduction*. Chrétiens de tous les temps, 10. Paris: Éditions du Cerf, 1965; 320 p.

At 33-37 emphasizes the originality of Basil.

DE VOGÜÉ 1965: Adalbert De Vogüé (1924-; Order of St Benedict), 'Monasticism and the Church in the Writings of Cassian.' *Monastic Studies* 3 (1965) 19-51.

DEVREESSE 1965: Robert Devreesse (1894-1978), *Le fonds grec de la Bibliothèque Vaticane des origines à Paul V*. Studi e testi, 244. Città del Vaticano: Biblioteca Apostolica Vaticana, 1965; viii.521 p.

For Basil, see Index at 503.

DMITRIEVSKIY 1965: reprint of Dmitrievskiy 1895-1917.

EGANIAN-ZEITOUNIAN-ANTAPIAN 1965-70: Onik Sahak Eganian (1917-), Andranik Sahak Zeitounian (1931-) & Pailak Panos Antapian (1927-), *Ts'owtsak dzerhagrats' Mashtotsi anvan Matenadaran/Katalog rukopisey Matenadarana imeni Mashtotsa*. Institut drevnikh rukopisey imeni Mashtotsa 'Matenadaran' pri Sovete Ministrov Armyanskoy SSR. Hatsor/Tom i. Vvedenie O. Eganiana. Pod redaktsey L. Khachikina, A. Mnatsakanian. Yerevan: Izdatel'stvo AN Arm. SSR, 1965; 1634 cols + 1 p. unnumbered; MSS 1-5000.

-----Hatsor/Tom ii; *ibid.*, 1970; 1546 cols + 2 p. unnumbered; MSS 5001-10408.

Armenian MSS Yerevan Mashtots' Anvan Hin Dzerhagrats' Institut Matenadaran 1-10408.

EREMITISMO (1965): *L'eremitismo in occidente nei secoli xi e xii*. Atti della Seconda settimana internazionale di studio Mendola, 30 agosto-6 settembre 1962. Pubblicazioni dell'Università cattolica del Sacro Cuore. Contributi, serie terza, varia, 4. Miscellanea del Centro di studi medioevali, iv. Milano: Vita e pensiero, 1965; viii.690 p.

Two contributions in particular relevant to Basil studies: André Guillou (1923-), 'Il monachesimo greco in Italia meridionale e in Sicilia nel medioevo,' 355-79; Agostino Pertusi (1918-79), 'Aspetti organizzativi e culturali dell'ambiente monacale greco dell'Italia meridionale,' 382-426.

GIBSON 1965: Arthur German Gibson (1922-80), 'St Basil's Liturgical Authorship.' Diss.MS. Washington, D.C.: The Catholic University of America, 1965; 346 leaves.

For a summary see Ann Arbor Dissertation Abstracts 26 (1966) No. 4841.

GIET 1965: Stanislas Giet (1898-1968), 'Saint Basile était-il sénateur?' *Revue d'histoire ecclésiastique* 60 (1965) 429-44.

GIET 1965a: Stanislas Giet (1898-1968), 'Traductions et méthodes. (À propos du livre de J. Pépin, *Théologie cosmique et théologie chrétienne*, Paris 1964).' *Recherches de science religieuse* 39 (1965) 158-77.

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GOZALIŠVILI 1965: G.K. Gozališvili, 'O natsional'noy prindlezhnosti t[ak].n[azvanykh] Trekh Velikikh Kappadokiytsev,' 7-8, in: *VII Vsesoyuzniaya konferentsiya Vizantinistov v Tbilisi. Tezisy dokladov*. Tbilisi, 1965.

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GRABAR 1965: André Grabar (1896-1990), 'Les peintures murales dans le choeur de Sainte-Sophie d'Ochrid.' *Cahiers archéologiques* 15 (1965) 257-65.

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Critique of Vööbus 1958-60. Reprints: Gribomont 1984, i.

GRIBOMONT 1965a: Jean-Jacques Gribomont (1920-86; Order of St Benedict), [Review of Dehnhard 1964], *Revue d'histoire ecclésiastique* 60 (1965) 487-92.

HEISING 1965: Alkuin Heising (1927-), 'Der Heilige Geist und die Heiligung der Engel in der Pneumatologie des Basilius von Cæsarea. Ein Beitrag zum Verständnis der theologischen Arbeitsweise in der griechischen Patristik.' *Zeitschrift für katholische Theologie* 87 (1965) 257-308.

In his teaching on the angels Basil depends on Origen. However, he avoids the latter's subordinationism and other tritheistic tendencies by associating the whole trinity with the sanctification of angels.

HEITZ 1965 = Fedwick 1999-2000, *BBV* iv 1412 (= *Lit-Bas/Byz*, German).

HOECK-LOENERTZ 1965: Johannes-Maria Hoeck (1902-) & Raimund-Joseph Loenertz (1900-76; Order of Preachers), *Nikolaos-Nektarios von Otranto, Abt von Casole. Beiträge zur Geschichte der ost-westlichen Beziehungen unter Innozenz III. und Friedrich II.* *Studia patristica et Byzantina*, 11. Ettal: Buch-Kunstverlag, 1965; vii.256 p.

On Nicolò d'Otranto, see Fedwick 1999-2000, *BBV* iv **k6065**.

IZBORNİK 1073 (1965) = Fedwick 1999-2000, *BBV* iv 1412 (= quotations, Old Slavonic).

IZBORNİK 1076 (1965) = Fedwick 1997, *BBV* iii 567, iv 1412 (= quotations, Old Slavonic).

KÆPPEL-SHOONER 1965 = Kristeller-Krämer 1993, 382. Thomas Jakob Kæppeli (1900-84; Order of Preachers), H.-V. Shooner..

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KHINTIBIDZE 1965: Elgudzha Georgievich Khintibidze, 'Gruzinskie versii "Asketikona" Vasiliya Kappadokiyskogo i ikh znachenie dlya ustanovleniya pervonachal'noy grecheskoi redaktsii,' 132-33, in: *Vsesoyuznaya konferentsiya vizantinistov v Tbilisi. Tezisy dokladov*. Tbilisi, 1965.

See Khintibidze 1968.

KOPANEV-KUKUSHKINA-POKROVSKAYA 1965 = Bel'chikov-Begunov-Rozhdestvenskiy 1963, **610**. Aleksandr Il'ich Kopanev, Margarita Vladimirovna Kukushkina, Vera Fedorovna Pokrovskaya.

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Fedwick 1999-2000, *BBV* iv 1904. Criticized by Thierry 1977, i 57-358, iii 329-30.

LÈBE 1965: Léon-Lucien Lèbe (1898-1972; Order of St Benedict), 'Saint Basile et ses "Règles morales."' *Revue bénédictine* 75 (1965) 193-200.

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LEXIKON (1965): *Lexikon der alten Welt*. Ed. Carl Andresen (1909-). Zürich: Artemis, 1965; xv.3524 cols.

See Basil *s.u.*

MALYSHEV 1965: Vladimir Ivanovich Malyshev (1910-76), *Drevne-russkie rukopisi Pushkinskogo Doma (Obzor fondov)*. Moskva/Leningrad: Izdatel'stvo 'Nauka,' 1965; 230 p.

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MARROU 1965: Henri-Irénée Marrou (1904-77), *Histoire de l'éducation dans l'antiquité*. 6^e. édition, revue et augmentée. Paris: Éditions du Seuil, 1965; 645 p.

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MARTLAND 1965: Thomas Rodolphe Martland (1926-), 'A Study of Cappadocian and Augustinian Trinitarian Methodology.' *Anglican Theological Review* 47 (1965) 252-63.

MCNEILL-GAMER 1965: reprint of McNeill-Gamer 1938.

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MORAUx 1965 = Olivier 1995, **376**. Paul Moraux (1919-85).

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MOSKVA 1965: see *Izbornik 1073 (1965)*.

MOSSAY 1965: Justin Mossay (1920-), *Les fêtes de Noël et d'Épiphanie d'après les sources littéraires cappadociennes du iv^e*

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MOURATIDIS 1965: Konstantinos Dorotheou Mouratidis (1918-), Ποιμαντικά ἀρχαὶ καὶ μέθοδοι ἐν τῇ ἀσκητικῇ διδασκαλίᾳ τοῦ Μεγάλου Βασιλείου. Ἑπετηρίς Ἑταιρείας Θεολογικῶν Σπουδῶν Ἀθηνῶν 15 (1965) 967-1022.

NICOLÆ 1965: Gheorghe Nicolæ (1936-), 'Aspecte din natură și viață în "Comentarul la Psalmi" al Sfintului Vasile cel Mare.' *Studii teologice* 17 (1965) 322-33.

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PACK 1965: Roger Ambrose Pack (1907-), *The Greek and Latin Literary Texts from Greco-Roman Egypt*. 2nd revised and enlarged edition. Ann Arbor, Mich.: The University of Michigan Press, 1965; 165 p.

At 152-55: 'Appendix. Patristic Texts. No 5' = Fedwick 1993, *BBV* i **Em1**. No. 6 = Fedwick 1996, *BBV* ii **h5743**.

PAPAIOANNOU 1965: Kostas Papaioannou (1925-), *La peinture byzantine et russe*. Histoire générale de la peinture, 5. Lausanne: Éditions 'Rencontre,' 1965; 207 p.; ill.

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PASCHKE 1965 = Fedwick 1999-2000, *BBV* iv 67 n.66 (= Kaisarios 548s).

PÉREZ DE LABORDA 1965: Miguel Pérez de Laborda, 'Trabajo y caridad. Un aspecto poco conocido del monacato antiguo.' *Yermo* 3 (1965) 127-52.

Detailed analysis of Basil's insistence that the monks ought to work not only to satisfy their own needs but also in order to assist others.

PIZZOLATO 1965: Luigi Franco Pizzolato, *La "Explanatio Psalmorum xii."* *Studio letterario sulla esegesi di Sant'Ambrogio*. Archivio ambrosiano, 17. Milano: Vita e pensiero, 1965; 119 p.

At 76-87: '5.- La "Explanatio Psalmorum xii" e le "Homiliae in Psalmos" di Basilio.' Cf. also Pizzolato 1978.

PRINZ 1965: Friedrich Prinz (1928-), *Frühes Mönchtum im Frankreich. Kultur und Gesellschaft in Gallien, den Rheinlanden und Bayern am Beispiel der monastischen Entwicklung (4. bis 8. Jahrhundert). Mit einem Kartenanhang*. München/Wien: R. Oldenbourg Verlag, 1965; 634 p.

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1st ed. 1929. See under the French translation, Rouët de Journal 1967, for Basil excerpts.

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SAMBERGER 1965-68 = Olivier 1995, 241 242. Christa Samberger.

Reprints of previously published catalogues of Greek MSS in some of the Italian libraries (to Olivier 1995, 242, add: 2056). Except for those that have been superseded, as eg Ehrhard's for Genova, all others as yet not replaced, have been utilized in Fedwick 1993-2000, *BBV* i-iv.

SANTORO 1965 = Kristeller-Krämer 1993, 593. Caterina Santoro.

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Old Slavonic parchment MSS Moskva Gosudarstvennyy Istoricheskii Muzey Sobranie Uvarova, Khudova, Voskresenskiy

Monastyr. Useful, but severely limited as far as MSS contents are concerned.

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i.209-28: "Spiritus creator." A Consideration of the Teaching of St Athanasius and St Basil.'

TURRINI 1965 = Kristeller-Krämer 1993, 881. Giuseppe Turrini.

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BANK 1966: Alisa Vladimirovna Bank (d.1984), *Vizantiyskoe iskusstvo v sobranyakh Sovetskogo Soyuza/Byzantine Art in the*

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BARMANN 1966: Bernard Charles Barmann, 'The Cappadocian Triumph Over Arianism.' Diss.MS. Stanford, California: Stanford University, 1966; 533 leaves.

An analysis of the writings by Eunomios and their rebuttal at the hands of Basil and Gregory of Nyssa.

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At 125-80: detailed study of the MS tradition of *HistMyst* (Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 8023). At 145-60: considers possible, although not proven, that the author is Germanos I of Constantinople (c.640-c.733, *sedit* 715-30), as both the form of the liturgy and the type of exegesis suit the period.

BOUYER 1966: Louis Bouyer (1913-; Society of Saint-Sulpice), *Eucharistie. Théologie et spiritualité de la prière eucharistique*. Collection 'Spiritualité d'hier et d'aujourd'hui.' Paris: Desclée, 1966; 454 p.

i.281-94: *Lit-Bas/Byz* (anaphora). Translated into English: Notre Dame, 1968. His theory of 'progressive unfolding' has been criticized by Ligier 1972, and others. See Lietzmann-Richardson 1953-79, 653 657-76, and Bradshaw 1992, 145-47.

BRIQUET 1966: 2nd ed. of Briquet 1923: Charles-Moïse Briquet (1839-1918), *Les filigranes. Dictionnaire historique des marques du papier dès leur apparition vers 1282 jusqu'en 1600. Avec 19 figures dans le texte et 16,112 fac-similés de filigranes*. 4 vols. New York: Hacker Art Books, 1966; 4 vols = xxiv.836 p.; ill.; facsimis; plates.

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CADIOU 1966: René Cadiou (1900-73), 'Apollinaire plotinien.' *Bulletin de l'association Guillaume Budé* 25 (1966) 450-57.

Important for *Apol/Bas* 361-364.

CADIOU 1966a: René Cadiou (1900-73), 'Le problème des relations scolaires entre saint Basile et Libanios.' *Revue des études grecques* 79 (1966) 89-98.

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See Coman 1964 (Romanian).

CONGAR 1966: Georges-Yves-Marie-Joseph Congar (1904-95; Order of Preachers; Cardinal), 'Ordination "inuictus," "coactus" de l'église antique au canon 214.' *Revue des sciences philosophiques et théologiques* 50 (1966) 169-97.

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DANIÉLOU 1966: Jean Daniélou (1905-74; Society of Jesus; Cardinal), 'L'*Aduersus Arium et Sabellium* de Grégoire de Nysse et l'origénisme cappadocien.' *Recherches de science religieuse* 54 (1966) 61-66.

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DÖRRIES 1966: Hermann Dörries (1895-1977), *Wort und Stunde. Band i: Gesammelte Studien zur Kirchengeschichte des vierten Jahrhunderts*. Göttingen: Vandenhoeck & Ruprecht, 1966; xii.422 p.

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EASTERLING 1966 = Olivier 1995, 689. P.E. Easterling.

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ENGBERDING 1966: Hieronymus Engberding (1899-1969; Order of St Benedict), 'Die εὐχή τῆς προσκομιδῆς der byzantinischen Basilien-Liturgie und ihre Geschichte.' *Le Muséon* 79 (1966) 287-313.

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Also separately, Paris: C. Klincksieck, 1966; 122 p.

FREDE 1966 = Fedwick 1999-2000, *BBV* iv 1414 (= scholions Latin catenæ Philippians-Colossians).

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GIACCHERO 1966: Marta Giacchero, 'L'influsso di Plutarco sulla condanna basiliana del prestito a interesse,' 167-74, in: *Tetraonyma. Miscellanea greco-romana*. Edd. Luca De Regibus (1895-), et al. Università di Genova, Pubblicazioni dell'Istituto di filologia classica, 25. Genoa, 1966; 321 p.; ill.; ports.

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IA (1966) = Fedwick 1996, *BBV* ii xxxi (= *Index Aureliensis*, 16th century printed books, Basil at 307-28).

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KOTSONIS 1966: Hieronymos Kotsonis (1905-88; Archbishop of Athens), 'Η διάδοσις τοῦ Χριστιανισμοῦ κατὰ τοὺς χρόνους τῶν Τριῶν Ἱεραρχῶν. Thessaloniki, 1966; 32 p.

KULYOV 1966: Vasilii Nikiforovich Kulyov, 'Uchenie Sv. Vasiliiya Velikogo o cheloveke.' Diss.MS. Sankt-Peterburg: Dukhovnaya Akademiya, 1966; 153 leaves.

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See esp. at 36-38: Basil and Pelagios; 46-61: parallels between the 'rules' of Augustine, Pakhomios, and Basil.

MACMULLEN 1966: see MacMullen 1992.

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MITFORD 1966: Terence Bruce Mitford (1905-78), 'The God Pylon in Eastern Pontus.' *Byzantion* 36 (1966) 471-90.

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See esp. at 391-96 on the prayers and the anaphora of *Lit-Bas/Byz.*

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See Fedwick 1996, *BBV* ii h3280.

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For Basil, see Index at 355.

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NEVEU 1966: Bruno Neveu (1936-), *Un historien à l'école de Port-Royal. Sébastien Le Nain de Tillemont, 1637-1698*. Archives internationales d'histoire des idées, 15. The Hague: N. Nyhoff, 1966; xiv.337 p.

See De Tillemont 1693-1712.

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A 'preliminary' and sketchy description of 1493 Old Slavonic parchment MSS from 11th-end of 14th centuries. SKRKH = 'Svodnyy katalog rukopisey khranyashchikhsya v SSSR' ('Summary catalogue of MSS preserved in the URSS'), under the general editorship of N.B. Shelamanova. For a report of work in progress, see *Arkheograficheskiy ezhegodnik* 19 (1976) 18-40: (1) Latin MSS (editor-in-chief A.D. Lyublinskaya), (2) Old Slavonic MSS the Russian recension (L.P. Zhukovskaya), (3) Greek MSS (Evgeniya Edvardovna Granstrem). For a critique of the 'Predvaritel'nyy spisok,' see Lidiya Petrovna Zhukovskaya, 'Zamechaniya o "Predvaritel'nomu spisku" i "Svodnom kataloge" slavyanskikh drevnikh rukopisey.' *Voprosy yazykoznaniya* 1 (1969) 98-107, and for a Name Index of the Old Slavonic MSS, see Lidiya Petrovna Zhukovskaya, 'Pamyatniki russkoy i slavyanskoy pis'mennosti xi-xiv vv. v knigokhranilishchakh SSSR.' *Sovetskoe slavyanovedenie* 1 (1969) 57-71, at 60-71.

PRUCHE 1966: Benoît Pruche (1914-84; Order of Preachers), 'Δόγμα et κήρυγμα dans le "Traité sur le Saint-Esprit" de saint Basile-dē Césarée.' *Studia patristica* 9 (1966) 257-62.

Disagrees with Dörries 1956-57. Considers both terms to be part of the baptismal catechesis and to mean the same thing. 'Dogma' is revealed only to those baptized, 'kerygma' is proclaimed to all.

QUECKE 1966: Hans Quecke (1928-98; Society of Jesus), 'Ein saidisches Eucharistiefragment (Berlin, Ms.or.fol.1609a).' *Le Muséon* 79 (1966) 113-31.

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RACCONE 1966 = Fedwick 1996, *BBV* ii 980, iii 568 (= 366 letters, Italian).

REUSS 1966: Joseph Reuss (1904-86), *Johannes-Kommentare aus der griechischen Kirche aus Katenenhandschriften gesammelt*. Texte und Untersuchungen, 89. Berlin: Akademie Verlag, 1966; xxxv.494 p.

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RHALLI-POTLI 1966 = Fedwick 1999-2000, *BBV* iv 1415 (= Rhalli-Potli 1852-59).

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SAUSER 1966: Ekhardt Sauser (1933-), *Frühchristliche Kunst. Sinnbild und Glaubensaussage*. Innsbruck/Wien/München: Tyrolia Verlag, 1966; 563 p.

For Basil, see at 51-52 = *Mart.2* (508), 75 129 = *Ps 28/29* (289C), 314 = *Bapt.4* (432), 414 = *AmphSp.1* (71), *Mart.2* (508).

SAVRAMIS 1966: Demosthenes Savramis (1925-), "Ora et labora" bei Basileios dem Grossen.' *Kyrios* 6 (1966) 129-49.

Same as Savramis 1965 1966-67?

SAVRAMIS 1966-67: Demosthenes Savramis (1925-), 'H ἀρχή "ora et labora" κατὰ τὸν Μέγαν Βασίλειον. Θεολογία 37 (1966) 591-606, 38 (1967) 42-51.

Same as Savramis 1965 1966?

SCHMEMANN 1966: Alexander Schmemmann (1923-83), *Introduction to Liturgical Theology*. The Library of Orthodox Theology, 4. Leighton Buzzard: The Faith Press/Crestwood, N.Y.: St Vladimir's Seminary Press, 1966; 170 p.

Translated from the Russian by Asheleigh E. Moorhouse. One of the best accounts of the genesis of the monastic order of services which took place in the fourth century when the split between work/labour/life and prayer took place. Cf. esp. at 107, 'If in the first early Christian view every undertaking could become

a prayer, a ministry, a creating of and bearing witness to the Kingdom, in monasticism prayer itself now became the sole undertaking, replacing all other tasks.' This insight is already found in P. Pourrat, *La spiritualité chrétienne* (Paris: Gabalda, 1931), i 198 ff., and Anselm Stolz, *L'ascèse chrétienne* (Chevetogne: Prieuré d'Amay, 1948), 172 ff., both quoted in n.43. Basil's position is best expressed in *Grat 2*, 220C1-224A10.

SOTTILI 1966: Agostino Sottili (1939-), 'Ambrogio Traversari, Francesco Pizolpasso, Giovanni Auripia: traduzioni e letture.' *Romanische Forschungen* 78 (1966) 42-63.

At 44-47 discusses Traversari's translation (probably from a.1419) and MSS of *GrNaz 2/2*.

ST CHARLES 1966: *Excerpts from the Saints. Excerpts from the Works of Saint Basil the Great, Archbishop of Caesarea*. Excerpts from the saints and great writers of the Anglican Church. General series, 1. Edited by St Charles' House. St Charles, Ill.: St Charles' House, 1966; 48 p.

Extracts unspecified.

TAMBURRINO 1966: Francesco Pio Tamburrino (1939-; Order of St Benedict; Archbishop), 'Osservazione sulla sezione cristologica dell'*Hom. in Ps. 44* di San Basilio.' *Rivista di cultura classica e medioevale* 11 (1966) 229-39.

Basil's exegesis, despite pastoral undertones, derives from Origen and Eusebios of Caesarea.

TREU 1966: Kurt Treu (1926-91), 'Fragmente von vier Handschriften der Basilius-Homilien in Moskau (Lenin Bibliothek Gr. 166, 7.19.20.26).' *Studia patristica* 7 (1966) 102-105.

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TREU 1966a: Kurt Treu (1926-91), *Die griechischen Handschriften des Neuen Testaments in der UdSSR. Eine systematische Auswertung der Texthandschriften in Leningrad, Moskau, Kiev, Odessa, Tbilissi und Erevan*. Texte und Untersuchungen, 91. Berlin: Akademie Verlag, 1966; xiv.392 p.

Greek MSS in some of the libraries of the former Soviet Union. Olivier 1995, 327.

UNDERWOOD 1966: Paul Atkins Underwood (1902-68), *The Kariye Djami. Vol. i: Historical Introduction and Description of the Mosaics and Frescoes. Vol. ii, Plates 1-334: the Mosaics. Vol. iii, Plates 335-553: the Frescoes.* Bollinger Series lxx/Pantheon Books. New York: Bollinger Series lxx, 1966; xiii.321 p., 12 figs + xiii p., 1-334 pl., 12 figs + xi p., 335-553 pl.

Fedwick 1999-2000, *BBV* iv 1897. Cf. Underwood 1975.

VAGNER 1966: Georgiy Karlovich Vagner, *Mastera drevnerusskoy skulptury. Rel'efy Yur'eva Pol'skogo.* Moskva: Izd. 'Iskusstvo,' 1966; 66 + 4 p; 64 pl.

Fedwick 1999-2000, *BBV* iv 1941.

VELMANS 1966: Tania Velmans, *Cahiers archéologiques* 16 (1966) 145-76.

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At 476-77: *AmphSp.*xviii.45.

WASSERSCHLEBEN 1966: reprint of Wasserschleben 1885.

WILES 1966: Maurice Frank Wiles (1923-), *The Christian Fathers.* London: Hodder & Stoughton/Philadelphia: J.B. Lippincott, 1966; 190 p.

Includes Basil. See the companion volume Wiles-Santer 1975.

WIRTH 1966-68: Peter Wirth, 'Manuel Karantenos, Plagiator Basileios' des Grossen,' iii 248-50, in: *Polychordia* = Bonis 1966-68.

However, ***Vid 5/10* is not a work by Basil but Gregory of Nyssa.

WOLFSON 1966: Harry Austryn Wolfson (1887-1974), 'Patristic Arguments Against the Eternity of the World.' *Harvard Theological Review* 59 (1966) 351-67.

Presentation and examination of six types of arguments put forward by the Fathers in their refutation of the view associated with Aristotle that the world is eternal. Evidence drawn from Origen, Lactantius, Basil, et al.

ADAMS 1967: Herbert Mayow Adams (1893-), *Catalogue of Books Printed on the Continent of Europe, 1501-1600 in Cambridge Libraries.* 2 vols. Cambridge: Cambridge University Press, 1967.

ALTANER 1967: Berthold Altaner (1885-1964), *Kleine patristische Schriften.* Herausgegeben von Günter Glockmann (1932-). Texte und Untersuchungen, 83. Berlin: Akademie Verlag, 1967; x.620 p.

The numerous contributions by the author to Basilian scholarship are here not only conveniently gathered but the reprints include also some of author's important rectifications and updates. First, I give the date and place of the original publication, and, then, indicate its location in the present volume: Latin translations by Eustathius, *Zeitschrift für die neutestamentliche Wissenschaft* 30 [1940] 161-70 = 437-47; early Latin translations by Rufinus and an Anonymous, *Historisches Jahrbuch* 61 (1941) 208-26 = 409-15 (additional material, at 414-15); influence of Basil on Augustine, *Revue Bénédictine* 60 (1950) 17-24, 62 (1952) 201-15 = 269-76 (the first). Unless I am mistaken the following article has not been included: 'Die Kenntnis des Griechischen in den Missionsorden während des xiii. und xiv. Jahrhunderts.' *Zeitschrift für Kirchengeschichte* 53 (1934) 436-93. See esp. 482-84: Angelo Clarenos translation of *Ask 4*.

Fedwick 1999-2000, *BBV* iv 6 (= Eustathius 400s).

BARNS-ZILLIACUS 1967: John Wintour Barns (1912-74) & Henrik Ziliacus (1908-92), *The Antinoopolis Papyri. Part 3.* Egypt Exploration Society, 47. London: Egypt Exploration Society, 1967.

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BLOMQVIST 1967: Jerker Blomqvist (1938-), 'Basilius der Grosse, *De legendis libris gentilium* 5.28-34 Boulenger (572C Migne).' *Eranos* 65 (1967) 169-70.

Grammatical corrections to Boulenger's edition of *Litt*.

BLUM 1967 = Fedwick 1997, *BBV* iii 568 (= *AmphSp*, German).

BÖHM 1967: Walter Böhm, *Johannes Philoponos Grammatikos von Alexandrien* (6. Jh. n.Ch.). *Christliche Naturwissenschaft im Ausklang der Antike, Vorläufer der modernen Physik, Wissenschaft und Bibel. Ausgewählte Schriften, übersetzt, eingeleitet und kommentiert.* München/Paderborn/Wien: Verlag Ferdinand Schöningh, 1967; 479 p.

Basil at 11 48 283 332 407 412 440 442.

BOUKIS 1967: K. Boukis (1926-), 'Η οὐσία τῆς θρησκείας κατὰ τοὺς Καππάδοκας Πατέρας.' Diss.MS. Thessaloniki, 1967; 138 leaves.

BRUCKNER 1967: Albert Theophil Bruckner (1904-), *Scriptoria medii ævi Helvetica. Denkmäler schweizerischer Schreibkunst des Mittelalters. xii: Schreibschulen der Diözese Lausanne.* Genf: Druck und Verlag Roto-Sadag AG, 1967; 167 p.; 56 pl.

BURMESTER 1967 = Fedwick 1999-2000, *BBV* iv 1416 (= *Lit-Bas/EB*, English).

CARO 1967: Roberto Caro (1931-), 'Proclo de Constantinopla, orador mariano del siglo v.' *Marianum* 29 (1967) 377-492.

Lists additional MSS to Amand de Mendieta 1948 = Fedwick 1996, *BBV* ii.

CASANAS MEDINA 1967: José L. Casanas Medina, 'The Development of the Concept of Community in the Religious State Up to the Time of Saint Basil.' Diss. MS. Washington, D.C.: The Catholic University of America, 1967; iii.73 leaves.

CHADWICK 1967: Henry Chadwick (1920-; Sir), *The Early Church.* The Pelican History of the Church, 1. London: Penguin Books, 1967; 304 p.

Perspicacious treatment of most issues, including the social aspect of Basil's asceticism (p. 174-83).

COSTANZA 1967 = Fedwick 1996, *BBV* ii 980 (= ***Aguas*, Greek). Salvatore Vittorio Costanza (1914-).

COURCELLE 1967: Pierre-Paul Courcelle (1912-80), 'Grégoire de Nysse, lecteur de Porphyre.' *Revue des études grecques* 80 (1967) 402-06.

In his eulogy of Basil in *De uirginitate*, Gregory reproduces verbatim, in Christian garb, the eulogy of Plotinos made by the oracle of Apollon and which Porphyry reproduces at the beginning of the *Enneads*.

DANIÉLOU 1967: Jean Daniélou (1905-74; Society of Jesus; Cardinal), 'Grégoire de Nysse et le néoplatonisme de l'école d'Athènes.' *Revue des études grecques* 80 (1967) 395-401.

Affinity with Hierokles who studied in Athens as Basil did; probably Ammonios Sakkas is the source as he influenced the school of Athens.

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Fedwick 1999-2000, *BBV* iv 1908.

DEVOS 1967: Paul Devos (1913-; Society of Jesus), 'Le dossier syriaque de saint Eusèbe de Samosate.' *Analecta Bollandiana* 85 (1967) 195-240.

DOSSETTI 1967: Giuseppe Luigi Dossetti (1916-97), *Il simbolo di Nicea e di Costantinopoli. Edizione critica. Testi e ricerche di scienze religiose*, 2. Roma/Freiburg i.Br/Basel: Herder, 1967; 296 p.

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See esp. at 379-85: interpretation of Ps. 49 in Basil's *Ps* 48/49.

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At 247-48: Basil, but see Fedwick 1981, 443.

GARZYA 1967 = Fedwick 1999-2000, *BBV* iv 222 n.53 (= Pselos 1078). Antonio Garzya (1927-).

GOZALIŠVILI 1967: G. Gozališvili, *Dva etyudy iz istorii Ponta i Kappadokii*. Tbilisi, 1967.

Alleges that the three Cappadocians were of Georgian origin [sic]. Cf. Gozališvili 1965.

GRIBOMONT 1967: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Esotérisme et Tradition dans le *Traité du Saint-Esprit* de saint Basile.' *Oecumenica* 2 (1967) 22-58.

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i.50-51: 'Alia' [precatio ante Pater noster] (reprint of Richter-Schönfelder 1912); ii.60-107: *Lit-Bas/Byz* (editio princeps of the Latin trans. Niccolò di Otranto, preceded by his preface at 59-60: 'Prologus Nicolai Ydrontini ad sanctam missam magistri Basilii ab eo Latinis uerbis diuulgata[m] ad magistrum Guillelmum Ydrontinum archiepiscopum.' ID: Qui notum nobis facit quod euangelium suum non est sibi ab homine...transtulit ille uideor et ego transferre: necessitatis enim modo ita me oportet incipere.) MSS: Fedwick 1999-2000, *BBV* iv **k3387 k6065**. For the differences between the two, ie recensions K and P, see Jacob, 55-56. Fedwick 1999-2000, *BBV* iv 891.

JONES 1967 = Fedwick 1999-2000, *BBV* iv 127 (= Beda 735).

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Coptic and Arabic MSS El-Qāhira Dair Mārī Mīnā.

KHREPTAK 1967: V.I. Khreptak, 'Otnoshenie Sv. Vasiliya Velikogo k tserkvi.' Diss.MS. Sankt-Peterburg: Dukhovnaya Akademiya, 1967; 145 leaves.

KNORR 1967: Uwe-Walter Knorr (1939-), 'Der 43. Brief des Basilius dem Grossen und die Nilus-Briefe.' *Zeitschrift für neutestamentliche Wissenschaft* 58 (1967) 279-86.

****AskAdm43** is made up of two excerpts from *Bapt*, with many alterations. Also Neilos' *Ep.* 4.14 borrows from the same source.

LADNER 1967: Gerhart Burian Ladner (1907-93), *The Idea of Reform. Its Impact on Christian Thought and Action in the Age of the Fathers*. 2nd edition with Addenda. New York/Evanston/London: Harper Torchbooks, 1967; x.561 p.

1st ed. 1959 (without the Addenda). An erudite and impressive work of ample scope about a pivotal idea in religious and Christian history. For Basil, see Index p. 511.

LAZAREV 1967: Viktor Nikitich Lazarev (1897-1976), *Storia della pittura bizantina*. Edizione italiana rielaborata e ampliata dall'autore. Torino: Giulio Einaudi, 1967; xli.497 p., 576 figs.

Original Russian title: *Istoriya vizantiyskoy zhivopisi*. Italian translation by Gildo Fossati. More than the Russian original, this augmented, and more detailed, Italian translation proved extremely helpful in rectifying some of the previously expressed opinions. See Fedwick 1999-2000, *BBV* iv 1881 1882 1887 1889 1892 1897 1900 1902n 1906 + n.31 1907 1908 1910n 1910-11 1912 1913 1914 1915 1918 1922 1923 1929 1930 1931 1936 1938 1939-40 1941.

LAZZATI 1967: Giuseppe Luigi Maria Lazzati (1909-86), 'Basilio di Cesarea insegnò retorica?', 284-92, in: *Studi in onore di Alberto*

Pincherle. Edd. Angelo Brelich, et al. Studi e materiali di storia delle religioni, 38. Roma: Editrice dell'Ateneo, 1967; xv.726 p.

Favours the hypothesis that upon his return from Athens Basil taught briefly rhetoric in Neokaisareia. *Contra* Gribomont 1959, but see the rejoinder in Fedwick 1979, 134.

LEROY 1967: François-Joseph Leroy (1919-; Society of Jesus), *L'homilétique de Proclus de Constantinople. Tradition manuscrite, inédits, études connexes*. Studi e testi, 247. Città del Vaticano: Biblioteca Apostolica Vaticana, 1967; 397 p.; facsim.

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MAIR 1967: Paul Mair (1929-), 'Die Trostbriefe Basileios des Grossen im Rahmen der antiken Konsolationliteratur.' Diss.MS. Innsbruck, 1967; viii.211 p.

See also on the same topic Mitchell 1968, Gregg 1975.

MOHLER 1967: reprint of Mohler 1923-42, Aalen: Scientia Verlag, 1967.

MONTICELLI 1967: P. Francesco Monticelli (1940-), 'Collegialità episcopale ed Occidente nella visione di San Basilio Magno. Le nozioni di *πλήθος* e *ἀξιόπιστος*.' *Annali della Facoltà di magistero di Bari* 6 (1967) 1-38.

Cf. Fedwick 1979, 75 n.175.

MORIZE 1967: Gilberte Morize, 'Rapport sur une mission en Grèce, Patmos-Athènes, août-octobre 1964.' *Bulletin de l'Institut de recherche et d'histoire des textes* 14 (1967) 25-42.

See Fedwick 1996, *BBV* ii 12 = **h5**.

NAU 1967 = Fedwick 1999-2000, *BBV* iv 1417 (= *Nau* 1913).

NEIGHBOURS (1967): *The Roman Empire and Its Neighbours*. Edd. Fergus Graham Burtholme Millar (1935-), et al. The Weidenfeld and Nicolson Universal History, 8. London: Weidenfeld & Nicolson/New York: Delacorte Press, 1967; xii.362 p.; facsim; maps; ill.

Despite that it specifically spans 30 BC-284 AD, it sheds also light on the subsequent period of the empire (Byzantino-Roman). 2nd ed. London: Duckworth, 1981; xi.370 p.; 32 pages of plates; ill.

NIȘCOVEANU 1967: Mircea Nișcoveanu (1926-), 'Teologia Sfintului Vasile cel Mare în rugăciunile euharistice.' *Studii teologice* 19 (1967) 290-301.

PETERS 1967: Francis Edward Peters (1927-), *Greek Philosophical Terms. A Historical Lexicon*. New York: New York University Press/London: University of London Press Limited, 1967; xii.234 p.

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PETERS 1967r: Robert Peters, 'Erasmus and the Fathers. Their Practical Value.' *Church History* 36 (1967) 254-61.

PETRESCU 1967 = Fedwick 1996, *BBV* ii 980 (= *Fide*, Romanian).

POSPISHIL 1967: Viktor J. Pospishil, *Divorce and Remarriage. Towards a New Catholic Teaching*. New York: Herder & Herder, 1967; 217 p.

Claims that Basil allowed remarriage for divorced people after they repented. Cf. for other authors under Cereti 1971.

RESTLE 1967: Marcell Restle (1932-), *Byzantine Wall Painting in Asia Minor*. 3 vols. [i. Text, ii-iii: Plates]. Greenwich, Conn.: New York Graphic Society Ltd., 1967.

English translation by Irene R. Gibbons, from the German: *Die byzantinische Wandmalerei in Kleinasien* (Recklinghausen, 1967). Fedwick 1999-2000, *BBV* iv 1899-1906. See also Index under Apostles and Saints (quite a complicated affair).

ROUËT DE JOURNAL 1967: Joseph-Marie Rouët De Journal (1880-1974; Society of Jesus), *Textes ascétiques des Pères de l'Église*. Freiburg i.Br.: Herder, 1967.

French translation of Rouët De Journal 1965. At 109-11: **Isaiam* (extr.); 114-16: **AskPr5* (881A 884C 888B).

ROUILLARD 1967: Édouard Rouillard (1920-92; Order of St Benedict), 'Peut-on retrouver le texte authentique de la prédication de saint Basile?' *Studia patristica* 7 (1967) 90-101.

The relationships of the groups of MSS are not the same for each of the seven homilies under consideration. The author's attempt at finding the primitive nucleus which gave origin to the various corpora proves impossible to reach.

SABBADINI-GARIN 1967: Remigio Sabbadini (1850-1934), *Le scoperte dei codici latini e greci ne' secoli xiv e xv*. Edizione anastatica con nuove aggiunte e correzioni dell'autore a cura di Eugenio Garin. 2 vols. Firenze: G.C. Sansoni, 1967.

1st ed. Biblioteca storica del Rinascimento. Firenze, 1905 1914.

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SHELDON-WILLIAMS 1967: Ingis Patrick Sheldon-Williams (1908-73), 'The Greek Christian Platonist Tradition from the Capadocians to Maximus and Eriugena,' 422-533, in: *The Cambridge History of Later Greek and Early Medieval Philosophy*. Ed. Arthur Hilary Armstrong (1909-97). Cambridge: Cambridge University Press, 1967; xiv.711 p.

SIERRA BRAVO 1967: Restituto Sierra Bravo (1923-), *Doctrina social y económica de los Padres de la Iglesia. Colección general de documentos y textos*. Biblioteca Fomento Social. Madrid: Compañía bibliográfica española, 1967; 1056 p.

Basil at 146-213.

SKOUBARAS 1967 = Olivier 1995, 941. Euangelos A. Skoubaras (1921-). Athinai, 1967; 17-638 p.; 168 facsimis; 2 maps; 29 plates.

233 Greek MSS Elassona Μονή τῆς Ὁλυμπιώσεως.

STAATS 1967: Reinhart Staats (1937-), 'Die Asketen aus Mesopotamien in der Rede des Gregor von Nyssa "In suam ordinationem."' *Vigiliae Christianae* 21 (1967) 165-79.

STECK 1967 = Fedwick 1999-2000, *BBV* iv 1417 (= Steck 1845).

TAMBURRINO 1967: Francesco Pio Tamburrino (1939-; Order of St Benedict; Archbishop), 'Die Beziehung "Monasterium-Kirche" im frühen pachomianischen Mönchtum.' *Erbe und Auftrag* 43 (1967) 5-21.

TODDE 1967 = Fedwick 1996, *BBV* ii 980 (= on riches).

TSANANA 1967: Georgios Tsanana (1931-), Τὰ ἐν τῇ ἐκκλησίᾳ χάρισμα τοῦ Ἁγίου Πνεύματος κατὰ τὸν Μέγαν Βασίλειον, 121-40, in: Θεολογικὸν συμπόσιον. Χαριστήριον εἰς τὸν καθηγητὴν Παναγιώτην Κ. Χριστοῦ. Σπουδαστήριον ἐκκλησιαστικῆς γραμματολογίας, 6. Thessaloniki, 1967; 522 p.

Panayiotis K. Christou (1917-95). Cf. Fedwick 1979.

VAN PARYS 1967: Michel Van Parys (1942-; Order of St Benedict), 'Quelques remarques à propos d'un texte controversé de saint Basile au Concile de Florence.' *Irénikon* 40 (1967) 6-14.

The passage from *Eun* 3.1 (PG 29, 653B-656A), appealed to as authentic by the Westerners, is not found in an ancient Syriac paraphrase of the work.

ALLARD 1968: revised Ukrainian translation of Allard 1899a, which first appeared in 1933 (188 p.): Pavlo Allyard, *Святыи Ва-*

sylii Velykyy. Pereklav o[tets'] Pavlo Petro Theodorovych (1894-1946; Order of St Basil the Great). Druhe vydannya zlydyv o[tets'] Rodion Roman Holowackyj (1917-85; Order of St Basil the Great). Ukraïns'ka dukhovna biblioteka. New York: Vydavnytstvo OO. Vasyliyan, 1968; 201 p.

ALPATOV 1968: Mikhail Vladimirovich Alpatov (1903-), *Art Treasures of Russia*. Commentaries by Olga Dacenko. New York: Harry N. Abrams, Inc., 1968; 178 p.; 104 pl.

Fedwick 1999-2000, *BBV* iv 1907 1913 1922.

AMAND DE MENDIETA 1968: Emmanuel Amand de Mendieta (1907-76), 'L'authenticité des lettres ascétiques 42 à 45 de la correspondance de saint Basile de Césarée.' *Revue de sciences religieuses* 56 (1968) 241-64.

ANGELI 1968: Antonio Angeli, *Basilio di Cesarea*. Milano: Ancora, 1968; 258 p.

A popular account of Basil's life.

ASSEMANI 1967 = Fedwick 1999-2000, *BBV* iv 1417 (= Assemani 1749-66).

AUBINEAU 1968 = Olivier 1995, 134 (xxvi.311 p.) Michel Aubineau (1921-2002).

Covers also several United Kingdom MSS of Basil.

AVERINTSEV 1968: Sergey Sergievich Averintsev, 'Vasilii Kesiariyskiy,' 45-47, in: *Pamyatniki vizantiyskoi literatury iv-ix vv.* Ed. L.A. Freyberg. Moskva: Izd. 'Nauka,' 1968; 462 p.

BABIĆ 1968: Gordana Babić, 'Les discussions christologiques et le décor des églises byzantines au xiii^e siècle. Les évêques officiant devant l'Hétimasie et devant l'Amnos.' *Frühmittelalterliche Studien* 2 (1968) 368-86.

Fedwick 1999-2000, *BBV* iv 1888 1907-08 1911 1913 1914 1916 1922 1938.

BAMBERGER 1968: John Eudes Bamberger (1926-; Order of the Cistercians of Strict Observance), 'Μνήμη-διάθεσις. The Psychic

Dynamisms in the Ascetical Theology of St Basil.' *Orientalia Christiana periodica* 34 (1968) 233-51.

'Memoria' is a dynamic centre linked to affections. 'Diathesis,' which occurs 63 times in the *Asketikon*, is a term borrowed from the medical vocabulary. It designates the deep emotions (esp. love; probably the 'affectus' of Rufinus), and a stable disposition coupled with moral attitudes. Although partly unconscious, it interacts with the body. Assumed by Gregory of Nyssa, Diadochos Photikē, Dorotheos of Gaza, and Maximos Homologites, but ignored by Evagrius Pontikos. For a different view, cf. Leroy 1972j.

BEGUNOV 1968: Yuriy Konstantinovich Begunov, 'Rukopisi iz Ust'-Tsil'my (Otchet ob arkheograficheskoy kinoekspeditsii).' *Die Welt der Slaven* 13 (1968) 405-16.

Old Slavonic MSS Sankt-Peterburg Institut Russkoy Literatury i Istorii (Pushkinskiy Dom).

BENITO Y DURÁN 1968: Ángel Benito y Durán (1907-) 'Las vocaciones monásticas dentro de los basilios españoles.' *Yermo* 6 (1968) 35-68.

BERNARDI 1968: Jean Bernardi, *La prédication des Pères cappadociens. Le prédicateur et son auditoire*. Publications de la Faculté des lettres et sciences humaines de l'Université de Montpellier, 30. Paris: Presses universitaires de France, 1968; 424 p.

A fine and perceptive study. An interesting result emerging from the study than more than 40 homilies is that the Cappadocians were only marginally interested in addressing their message to their heathen contemporaries. (On the latter point it is important perhaps to keep in mind Von Ivanka 1948.) Instead what dominates is the call to the baptized to lead an ethically sound life. On some of the questions that his proposed chronologies for Basil's homilies raise, see Gribomont 1981, 29-32.

BOUCHET 1969: Jean-René Bouchet, 'La vision de l'économie du salut selon saint Grégoire de Nysse.' *Revue des sciences philosophiques et théologiques* 52 (1968) 613-44.

See esp. at 618: quotations from *Chr.*

BOUYER 1968: see Bouyer 1966.

CANAL 1968: José María Canal, *El libro "De laudibus et miraculis sanctae Mariae" de Guillermo de Malmesbury, Orden de San Benito*. Estudio y texto. 2nd ed. Roma: Ephemerides Mariologicae, 1968; 184 p.

William of Malesbury (c.1090-c.1143; Order of St Benedict), the chief English historian of his generation, see *ODCC* 1744. See esp. at 9-15 about the 'Miracles' attributed to Basil in connexion with Emperor Julian the Apostate (= ***Vita Merkourii*, ***AmphVita*).

CARTER 1968 = Olivier 1995, 135. Robert E. Carter.

Among the MSS of Chrysostom in Western Europe several contain Basil's works.

CHADWICK 1968: Owen Chadwick (1916-), *John Cassian*. 2nd ed. Cambridge: Cambridge University Press, 1968; viii.171 p.

See esp. at 60-65; overcautious and not original.

CIPRIANI 1968: Renata Cipriani, *Codici miniati dell'Ambrosiana. Contributo a un catalogo con 26 tavole fuori testo*. Fontes Ambrosiani, xl. Milano: Neri Pozza Editore, 1968; xv.295 p.

MSS (with Basil texts): B 67 sup. = Fedwick 1996, *BBV* ii h336; C 43 sup. = Fedwick 1996, *BBV* ii h5034; E 120 sup. = Fedwick 1997, *BBV* iii i1675; G 40 sup. = Fedwick 1997, *BBV* iii i1677; A 128 inf. = Fedwick 1996, *BBV* ii h5064.

CLARKE 1968: Charles Philip Stewart Clarke (1871-1947), *Everyman's Book of Saints*. Revised by Rosemary Edisford. New York: Philosophical Society, 1968; 346 p.

At 180-83: Basil of Cæsarea.

COCKX INDESTEGE-GLORIEUX 1968-77: Elly Cockx-Indestege & Geneviève Glorieux, *Belgica typographica 1541-1600. Catalogus librorum impressorum ab anno mdxli ad annum mdc in regionibus quæ nunc regni Belgarum partes sunt. i-ii. Bibliotheca regia Bruxellensis*. Nationaal Centrum voor de archeologie en de Geschiedens van het boek, ii.1-2. Nieuwkoop: B. de Graaf, 1968 1977-1980; xxvi.611 + xviii.495 p.

Relevant for the works of Basil printed in the period.

COLOMBÁS-SANSEGUNDO-CUNILL 1968 = Fedwick 1999-2000, *BBV* iv 69 (= Benedictus 550). Benito (García M) Colombás (1920-; Order of St Benedict), Odilo M. Cunill (1921-; Order of St Benedict).

CONSTANTELOS 1968: Demetrios J. Constantelos (1927-), *Byzantine Philanthropy and Social Welfare*. Rutgers Byzantine Studies. New Brunswick, N.J.: Rutgers University Press, 1968; xxviii.356 p.

DAGRON 1968: Gilbert Dagron (1932-), 'L'empire romain d'Orient au iv^e siècle et les traditions politiques de l'hellénisme: Le témoignage de Thémistios,' iii 1-242, in: *Travaux et mémoires*. Paris: De Boccard, 1968.

DE ANDRÉS 1968 = Olivier 1995, 976; 374 p. Gregorio De Andrés (1919-; Order of St Augustine).

645 Greek MSS which were destroyed in the fire of 1671.

DE BROUWER 1968 = Fedwick 1996, *BBV* ii 981, Maredsous 1968, des. et bien harmonisée peuvent gagner aisément le monde d'en haut, 213C9. The translator is Augustin De Brouwer.

DEBUSSY 1968 = Fedwick 1996, *BBV* ii 980 (= *GrNaz* 2/2, Spanish).

DEMOPOULOS 1968: 2nd edition of Demopoulos 1964; 204 p.

DI GENOVA-ORIOLI 1968: Giorgio Di Genova & Giovanni Orioli, 'Bianchini, Antonio,' x 180-82, in: *Dizionario biografico degli italiani*. Roma, 1968.

Fedwick 1996, *BBV* ii 926-27.

DUPUIS 1968: Elizabeth Dupuis, 'La notion de commencement (Genèse i.1) dans les commentaires sur l'Hexaéméron de Basile de Césarée et de Grégoire de Nysse.' Diss.MS. Paris: La Sorbonne; 168 p.

ENGBERDING 1968: Hieronymus Engberding (1899-1969; Order of St Benedict), 'Zu Or. 3580A(13) fol.b. des British Museum zu London.' *Le Muséon* 81 (1968) 135-38.

Lit-Bas/ES (Sahidic frag. of the Prayer of Intercession from Fedwick 1999-2000, *BBV* iv **k3761**).

ETCHEGARAY CRUZ 1968: Adolfo Etchegaray Cruz, 'Erasmus, editor de la patrologia latina.' *Boletín de la Biblioteca de Menéndez Pelayo* 44 (1968) 103-20.

FRAIPONT 1968 = Fedwick 1999-2000, *BBV* 39 (= Fulgentius 533).

GIET 1968 = Fedwick 1996, *BBV* ii 980-81 (= *Hex* 1-9, Greco-French).

GASPARRINI LEPORACE-MIONI 1968: Tullia Gasparriani Leporace (1910-69) & Elpidio Mioni (1911-91), *Cento codici Bessari-anei. Catalogo di mostra. Biblioteca Nazionale Marciana, Venezia, v centenario della fondazione, 1468-1968*. Venezia: Libreria vecchia del Sansovino, 1968; xii.163 p.; 59 pl.

GRABAR 1968: André Grabar (1896-1990), *L'art de la fin de l'antiquité et du Moyen Âge*. Collège de France. Fondation Schlumberger pour les études byzantines. Paris: Collège de France, 1968; 3 vols.

Fedwick 1999-2000, *BBV* iv 1920-21 1941.

HÄNGGI-PAHL 1968: Anton Hänggi (1917-) & Irmgard Pahl, *Prex eucharistica. textus e uariis liturgiis antiquioribus selecti*. Singularum partium textus parauerunt Louis Ligier [1911-89; Society of Jesus] - Joseph Andreas Jungmann [1889-1975; Society of Jesus] - Alphonse Ræs - Leo Eizemhöfer - Irmgard Pahl - Jordi Pinell. Spicilegium Friburgense, 12. Freiburg: Éditions universitaires Fribourg, 1968; xxiv.517 p.

Ed. Alphonse Ræs (1896-83; Society of Jesus), (i) 'Anaphoræ secundum typum Alexandrinum': i.145-46: 'Oratio benedictionis sancti Basilii' (in: 'Anaphora sanctorum patrum nostrorum apostolorum'). (ii) 'Anaphoræ secundum typum Antiochenum': ii.230-43: 'Anaphora Basilii Cæsariensis secundum codicem Barb. gr. 336' [Fedwick 1999-2000, *BBV* iv **k2210**] et codicem Grottaferr. Γ β VII

[Fedwick 1999-2000, *BBV* iv **k3252**] [*Lit-Bas/Byz*]; iii.347-57: 'Anaphora Basilii Cæsariensis' [*Lit-Bas/EG*].

HALKIN 1968 = Olivier 1995, **1924**. François Halkin (1901-88; Society of Jesus).

Hagiographic MSS Paris Bibliothèque Nationale de France fonds grec.

HAMMAN 1968: Gauthier-Adalbert Hamman (1910-2000; Order of Friars Minor), 'L'enseignement sur la création dans l'antiquité chrétienne.' *Recherches de science religieuse* 42 (1968) 1-23 97-122.

Based chiefly on Basil's *Hex* 1-9.

HANDS 1968: Arthur Robinson Hands (1924-), *Charities and Social Aid in Greece and Rome*. London: Thames & Hudson, 1968; 222 p.

Deals with the Basiliada.

HANSON 1968: Richard Patrick Crosland Hanson (1916-88; Bishop of Manchester), 'Basil's Doctrine of Tradition in Relation to the Holy Spirit.' *Vigiliæ Christianæ* 22 (1968) 241-55.

Also in French, *Verbum caro* 22 (1968) 56-71. Feels that Basil gave rise to a tremendous confusion by shrouding his appeal to tradition into secrecy.

HARPER 1968: Richard P. Harper, "'Tituli Comanorum Cappadociæ.'" *Anatolian Studies* 18 (1968) 93-147.

See Harper 1969 1972.

HOLL 1968: reprint of Holl 1898.

HORNUS 1968: Jean-Michel Hornus (1926-82⁽¹⁾), 'La divinité du Saint-Esprit comme condition du salut personnel selon Basile.' *Verbum caro* 22 (1968) 33-62.

(1) Along with his wife committed suicide, when he realized that their anti-war sentiments and campaign were producing little results.

HOUSSIAU 1968: Albert Houssiau (1924-), 'L'anaphore alexandrine de saint Basile,' 55-74, in: *Anaphores nouvelles*. Assemblées du Seigneur, 2^e série, N° 2. Paris: Publications de saint-André/Éditions du Cerf, 1968; 93 p.

See Houssiau 1970.

ICÔNES (1968): *Les icônes dans les collections suisses*. Introductions: Manolis Chatzidakis (1909-98), Athènes, et Vojislav Djurić (1925-96), Belgrade. Genève 14 juin-29 septembre 1968, Musée Rath; 208 pl.

Fedwick 1999-2000, *BBV* iv 1907.

JAGIĆ 1968: reprint of Jagić 1896, *Slavische Propyläen*. Text in Neu-und Nachdrucken, 25. München: Wilhelm Finck Verlag, 1968; xxiii.782 p.

JOLY 1968: Robert Joly (1920-), *Le vocabulaire chrétien de l'amour est-il original? "Philein" et "agapan" dans le grec antique*. Bruxelles: Presses universitaires de Bruxelles, 1968; 63 p.

KAKOULIDIS 1968: Elena D. Kakoulidis, 'Η βιβλιοθήκη της μονής Προδρόμου-Πέτρας στην Κωνσταντινούπολη. Έλληνικά 21 (1968) 3-39.

28 MSS. At 9, No. 6: Fedwick 1996, *BBV* ii **h343**; No. 9: Fedwick 1996, *BBV* ii **h178**.

KHINTIBIDZE 1968: Elgudzha Georgievich Khintibidze, *Basili Kapadokieli "Samogwats'eo Ts'ignis" kart'uli redak'c'iebi/Rédactions géorgiennes de l'"Ascéticon" de Basile le Cappadocien*. Tbilisi: Tbilisi universitetis, 1968; 215 p.

Cf. Fedwick 1997, *BBV* iii 222-25.

KNORR 1968: Uwe-Walter Knorr (1939-), 'Basilius der Grosse. Sein Beitrag zur christlichen Durchdringung Kleinasiens.' Diss.MS. Tübingen, 1968; 379 leaves.

KODER-TRAPP 1968 = Olivier 1995, **2307**. Johannes Koder (1942-), Erich Trapp (1942-).

25 Greek MSS Tiranë Arkivat e Shtetit.

KOMINIS 1968: Athanasios D. Kominis (1930-), Πίνακες χρονολογημένων Πατριακών κωδίκων. Πρόλογος Διονυσίου Α. Ζακυττηνού. Athinai, 1968; xv.95 p.; 176 pl.

Fedwick 1999-2000, *BBV* iv 1921. English translation in Kominis 1970.

KRIVOCHEINE 1968: Basile Krivocheine (Vsevolod Aleksandrovich Krivosheyn, 1900-85; Archbishop), 'Problema poznavaenosti Boga: susinost i energii v Sv. Vasiliya Velikogo.' *Messenger de l'exarchat du patriarche ruse en Europe occidentale* 16 (1968) 48-55.

About the knowledge of God's essence and energies.

LAFONTAINE-DOSOGNE 1968: Jacqueline Lafontaine-Dosogne (1928-95), 'Une église inédite de la fin du xii^e siècle en Cappadoce: la Bezirana kilisesi dans la vallée de Belisirma (avec 9 figures et un plan, pl. i-iv).' *Byzantinische Zeitschrift* 61 (1968) 291-301.

Fedwick 1999-2000, *BBV* iv 1888.

LUBITSA 1968: Štavljanin Gorjević Lubitsa, 'Stari kirilski rukopisi Narodne Biblioteke v Beogradu.' *Bibliotekar* 20 (1968) 391-423.

Old Slavonic MSS Beograd Narodna Biblioteka.

MAŁUNOWICZNA 1968: Łeokadia Małunowiczna (1910-80), 'Problem przyjaźni u Bazylego, Grzegorza Teologa i Jana Chryzostoma.' *Roczniki historyczne* 16 (1968) 107-32.

MAREDSOUS 1968: see De Brouwer 1968.

MARTINE 1968 = Fedwick 1999-2000, *BBV* iv 28 (= Eugendus 510/17).

MASAI-WITTEK 1968-87 = Kristeller-Krämer 1993, 320-21. François Masai (1909-79), Martin Wittek.

Dated Latin MSS (a.819-a.1540) Bruxelles Bibliothèque Royale Albert I^{er}.

MITCHELL 1968: Jane F. Mitchell, 'Consolatory Letters in Basil and Gregory Nazianzen.' *Hermes* 96 (1968) 299-318.

Among the Cappadocians the classical notion of 'consolatio' survives. Pain is human, only to abandon oneself to it completely is non-Christian. See also Mair 1967, Gregg 1975.

MOINGT 1968: Joseph Moingt (1915-; Society of Jesus), 'Le divorce "pour motif d'impudicité" (Matthieu 5.32, 19.9).' *Recherches de science religieuse* 56 (1968) 337-84.

K 48 = PG 32, 732B6-15. See other authors under Cereti 1971.

MOSKVA 1968: *Troitse-Sergieva Lavra. Khudozhestvennyye pamyatniki*. Moskva: Izd. 'Iskusstvo,' 1968; 186 p.; 224 pl.

Fedwick 1999-2000, *BBV* iv 1913.

MOURATIDIS 1968: Konstantinos Dorotheou Mouratidis (1918-), 'Η ιατρική του σώματος τύπος της κατά ψυχὴν θεραπείας κατὰ τὴν διδασκαλίαν τοῦ Μεγάλου Βασιλείου. Θεολογία 39 (1968) 33-50.

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With characteristic masterful touch.

MOŠIN 1971: Vladimir A. Mošin (1912-87), *Arhiv na Makedonija. Slovenski rakopisi vo Makedonija*. 2 vols. Skopje: Arkhiv na Makedonija, 1971; 429.[2] + 182 pp; 174 facsim.

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MURADYAN 1971: Kim Mambre Muradyan (1938-91), 'Barseġ Kesarac'u "Vec'oreayi" ew Anania Širakac'u oroš erkeri tek'stabanakan ar'nč'akc'ut'yuna.' *Lraber hasarakakan gitut'yunneri* 11 (1971) 99-107.

On Ananias Shirakatsi, see Fedwick 1999-2000, *BBV* iv 113-14. Because of Ananias' many borrowings from Basil's *Hex* 1-9, Muradyan collated his quotations for his edition of the Armenian version of Basil's work. Cf. Fedwick 1996, *BBV* ii 993-94.

MURADYAN 1971a: Kim Mambre Muradyan (1938-91), 'Srba-grut'yunner Barseġ Kesarac'u "Vec'oreayyum." *Bamber matenadarani* 10 (1971) 43-53.

OBOLENSKY 1971: Dimitri Obolensky (1918-2001; Sir), *The Byzantine Commonwealth. Eastern Europe, 500-1453*. History of Civilisation. London: Weidenfel & Nicolson/New York: Praeger, 1971; xiv.445 pp; 64 pl.; ill.; facsimis; maps.

Besides providing general information on the areas in which Basil's works spread, reproduces in Plate 12 an effigy of Basil.

OUTTIER 1971: Bernard Outtier (1941-), 'Un Patéricon arménien (Vitæ p., ii, p. 505-635).' *Le Muséon* 84 (1971) 299-351.

xviiiib (at 345): ID: Debet monachus sine possessione uitam acquirere...cum gratia Christi, et epiphania in saecula. amen. See *AskAdm2 = Fedwick 1997, *BBV* iii 710-4, add to e. VERS: (2) Armenian. For the edition of the 'Paterikon,' see Fedwick 1996, *BBV* ii 942, Sargisian 1855.

PELIKAN 1971-74: Jaroslav Jan Pelikan (1923-), *The Christian Tradition. A History of the Development of Doctrine. 1. The Emergence of the Catholic Tradition (100-600). ...2. The Spirit of Eastern Christendom (600-1700)*. Chicago/London: The University of Chicago Press, 1971; xxiv.394 p., 1974; xxvi.329 p.

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PLUTA 1971: Alfons Pluta (1916-), 'Ist die syrische Mönchskonzeption der "ἱδājūtā" im Sinne von "Christförmigkeit" Leitbild des Basilius?' iii 204-20, in: *Festschrift Franz Loidl zum 65. Geburtstag*. Edd. Viktor Flieder, et al. Sammlung "Aus Christentum und Kultur," Sonderband 1-2. 2 vols. Wien: Hollinek, 1971.

POPA 1971: Ioan Dumitru Popa (1942-), 'Sfintul Vasile cel Mare, predicatorul milosteniei.' *Studii teologice* 28 (1971) 224-34.

PROSOPOGRAPHY (1971-): *The Prosopography of the Later Roman Empire. Vol. i: A.D. 260-395*. Edd. Arnold Hugh Martin Jones (1904-70), et al. Cambridge: Cambridge University Press, 1971-

Lacks originality. In the entries related to Basil simply reproduces uncritically previous mistakes.

PUSHKAREV 1971-80: L.N. Pushkarev, 'Obzor kollektsiy rukopisnykh knig sobraniya TsGALI v TsGADA (Slova, propovedi i poucheniya).' *Trudy otdela drevnerusskoy literatury* 26 (1971) 329-37, 35 (1980) 397-416.

215 + 259 Old Slavonic MSS (16th-19th centuries) of Moskva Tsentral'nyy Gosudarstvennyy Arkhiv Literatury i Iskusstva.

ROMA 1971 = Fedwick 1999-2000, *BBV* iv 1424 (= *Lit-Bas/EG*).

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99 Old Slavonic MSS Tomsk Nauchnaya Biblioteka Tomskogo Universiteta.

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CHAPTER SEVEN: STUDIES (1972-78)

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(1) See *Theologians* (2000), 195-97, ODCC, 620.

FLOROVSKIJ 1972a: Georges (Georgiy Vasilievich) Florovskij (1893-1979), *Bible, Church, Tradition: An Eastern Orthodox View*. Collected Works of Georges Florovskij, vol. 1. Belmont, Mass.: Nordland Publ., 1972; 127 p.

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GRABAR 1972: André Grabar (1896-1990), *Les manuscrits grecs enluminés de provenance italienne (ix^e-xi^e siècles)*. Bibliothèque des cahiers archéologiques, 8. Paris: Klincksieck, 1972; 102 p.; ill.

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1st edition, Grumel 1932. **N. 270 (p. 197-201): corroborates and partly supplements Herman 1953 regarding penitential works by Ioannes IV Nesteutes some of which, particularly **K 129, are sometimes attributed to Basil (Geerard 1974-87, CPG 7558-7560).

GUILLOU 1972-73: André Guillou (1923-), 'Art et religion dans l'Italie grecque médiévale,' ii 725-58, in: *La chiesa greca in Italia dall' viii al xvi secolo*. Atti del convegno storico interecclesiale (Bari, 30 aprile-4 maggio 1969). Italia sacra. Studi e documenti di storia ecclesiastica, 20-22. Padova: Editrice Antenore, 1972-73; 3 vols: xxxi.1481 p.

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HADERMANN-MISGUICH 1972: Lydie Hadermann-Misguich (1938-), 'Fresques de Chypre et de Macédoine dans la seconde moitié du xii^e siècle.' *Πρακτικά τοῦ πρώτου Διεθνoῦς Κυπρολογικοῦ Συνεδρίου* 2 (Nikosia, 1972) 43-49.

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HAYES 1972: Walter Martin Hayes (1922-2003), *The Greek Manuscript Tradition of (Ps.) Basil's Adversus Eunomium, Books iv-v*. Leiden: Brill, 1972; x.179 p.

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HERON 1972: Alasdair Heron (1942-), 'Studies in the Trinitarian Writings of Didymus the Blind. His Authorship of the *Adversus Eunomium iv-v* and the *De trinitate*.' Diss.MS. Tübingen: Fakultät der evangelischen Theologie, 1972; 370 leaves.

A rebuttal of Bizer 1970.

HÖRNER 1972 = Fedwick 1996, *BBV* ii 983 (= **-**Hex 10-12*, Greek). Hadwig Hörner (1927-).

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JUNOD 1972: Eric Junod (1942-), 'Remarques sur la composition de la Philocalie d'Origène par Basile de Césarée et Grégoire de Nazianze.' *Revue d'histoire et de philosophie religieuses* 52 (1972) 149-56.

His date, between 360 and 378, has been questioned by Harl 1983. As a result Junod 1988 suggests that the *Philokalia* may have been composed in Caesarea of Palestine, a hypothesis that undermines the Cappadocian flavour emphasized by Harl.

KELLY 1972: John Norman Davidson Kelly (1909-97), *Early Christian Creeds*. 3rd edition. London: Longman, 1972; xi.446 p.

One of the best and most comprehensive studies overall. Basil at 39 169 215 230 244 338 340 342 343.

KENNEDY GRIMSTEAD 1972-88: Patricia Kennedy Grimstead, *Archives and Manuscript Repositories in the URSS: Moscow and Leningrad*. Studies of the Russian Institute, Columbia University. Princeton, N.J.: Princeton University Press, 1972; xxx.436 p. —This and the next volumes quoted as:

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-----, **PKG3** = *Archives and Manuscript Repositories in the URSS: Ukraine and Moldavia, Books 1-2*. 2 vols. Princeton, N.J.: Princeton University Press, 1988; ill.

A first-hand research and study, a window into a world of hidden treasures. However, it has some shortcomings stemming from the inaccessibility of some of the resources subsequently made available in microfiche form thanks to the author's efforts by the Zug Documentation Centre.

(2) This symbol stands also for the supplement to the volumes.

KOPEČEK 1972: Thomas Alan Kopeček (1942-), 'Social-Historical Studies in the Cappadocian Fathers.' Diss.MS. Providence, R.I.: Brown University; 284 leaves.

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KRZYŻANIAK 1972 = Fedwick 1996, *BBV* ii 983-85; Fedwick 1997, *BBV* iii 569 (= 124 letters, Polish).

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LÆUCHLI 1972: Samuel Læuchli (1924-), *Power and Sexuality. The Emergence of Canon Law at the Synod of Elvira*. Philadelphia, Pa.: Temple University Press, 1972; ix.143 p.

A seminal study, perceptive and to the point. It exposes the Western obsession with sexuality patently exemplified in the Synod of Elvira (c.306 Spain) which imposed greater penalties for sins of the flesh than for wife-beating and even wife-killing.

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On Basil, cf. Index.

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LEROY 1972j: Julien Leroy (1916-87; Order of St Benedict), 'Experience of God and Primitive Cenobitism.' *Monastic Studies* 9 (1972) 59-81.

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LIEBESCHUETZ 1972: John Hugo Wolfgang Gideon Liebeschuetz (1927-), *Antioch: City and Imperial Administration in the Later Roman Empire*. Oxford: Clarendon Press, 1972; 303 p.

LIGIER 1972: Louis Ligier (1911-87; Society of Jesus), 'La prière et l'imposition des mains. Autour du nouveau rituel romain de la confirmation.' *Gregorianum* 53 (1972) 407-86.

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LIGIER 1972a: Louis Ligier (1911-89; Society of Jesus), 'Les origines de la prière eucharistique.' *Questions liturgiques et paroissiales* 53 (1972) 181-202.

English translation: Ligier 1973a. For the importance of this study (a critique esp. of Bouyer 1966), see Bradshaw 1992, 147-50. See also Lietzmann-Richardson 153-79, 640-41 670.

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Cf. Fedwick 1981, 18 n.100.

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PAPOUTSOPOULOS 1972: Christophos N. Papoutsopoulos (1902-), 'Η Έξαήμερου δημιουργία κατά τὸν Μέγαν Βασίλειον. Athinai: Sotir. 1972; 206 p.

PELLAND 1972: Gilles Pelland, *Cinq études d'Augustin sur le début de la Genèse*. Recherches de théologie. Tournai: Desclée et Cie/Montréal: Bellarmin, 1972; 279 p.

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SÎRBU 1972: Corneliu Sîrbu (1913-75), 'Sfinții Trei Ierarhi, îndrumători ai teologiei.' *Mitropolia Ardealui* 17 9(1972) 39-44.

SPANNEUT 1972: Michel Spanneut (1919-), 'Epictète chez les moines.' *Mélanges de science religieuse* 29 (1972) 49-57.

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STASINOPOULOS 1972: Mikhæl D. Stasinopoulos (1903-), Μορφές από τὸν τέταρτον αἰῶνα μ.Χ. 'Ιστορική εἰσαγωγή στὸ "Λόγο τοὺς νέους" τοῦ Μεγάλου Βασιλείου. Βιβλιοθήκη Σχολῆς Μωραΐτη, 3. Athinai: Psychiko, 1972; 308 p.

SYRKU 1972: reprint of Syrku 1890. London: Variorum Reprints, 1972, with an introduction, p. i-ix, by Ivan Dujčev (1907-86).

TROUPEAU 1972-78: Gérard Troupeau, *Bibliothèque Nationale. Département des manuscrits. Catalogue des manuscrits arabes. Première partie: manuscrits chrétiens. Tome i, Nos. 1-323. Tome ii: manuscrits dispersés entre les Nos. 780 et 6933. Index. Deuxième partie. Manuscrits musulmans. Tome ii: Nos. 590-1120*. Paris: Bib-

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TURBESSI 1972: Giuseppe Turbessi (1912-79; Order of St Benedict), 'La Regola di San Benedetto nel contesto delle antiche regole monastiche.' *Regulae Benedicti studia* 1 (1972) 57-90.

For *Ask 1r* see esp. at 69-76.

TURYN 1972 = Olivier 1995, **255**. Alexander Turyn (1900-81).

Dated Greek MSS of the 13th and 14th century in Italian libraries.

ULLMANN-STADTER 1972: Berthold Ullmann (1882-1964) & Philip Austin Stadter (1936-), *The Public Library of Renaissance Florence. Nicolò Niccoli, Cosimo de' Medici and the Library of San Marco*. Medioevo e umanesimo, 10. Padova: Editrice Antenore, 1972; xviii.369 p.

N. Niccoli (c.1364-1437) owned three or four volumes 30/31-33 of works by Basil in Greek. One was San Marco 682 = Fedwick 1996, *BBV* ii **h93**, which once belonged to the Greek emigré Nikolaos Chrysolaras. The others contained: 'Regula Basilii et institutiones monasticæ,' parchment [1058]; 'homeliæ,' parchment [1062], 'Ep. Basilii et Gregorii Nazianzeni cum uersibus eiusdem,' parchment [1063]. See at 248-49. For the 8th/9th century volume (at 80), see perhaps Barb. gr. 336 = Fedwick 1999-2000, *BBV* iv **k2210** (at 273: The Milan Inventory of the San Marco Library). According to the authors at 72-73, London BL Add. 19057 did not belong to N. Niccoli, hence Fedwick 1996, *BBV* ii **h4010** should be amended accordingly.

VALGIGLIO 1972: Ernesto Valgiglio (1915-91), 'San Basilio, "Ad adulescentes."' *Rivista di studi classici* 20 (1972) 3-31.

Endorsement of Boulenger's 1935 edition of *Litt*. Remarks concerning a philological interpretation; pedagogical contents, and structure.

VAN DE PAVERD 1972: Frans Van De Paverd (1934-), 'Die Quellen der kanonischen Briefe Basileios des Grossen.' *Orientalia Christiana periodica* 38 (1972) 5-63.

Against Schwartz 1911 and Seeberg 1913 thinks that *Amph* 16/188, *Amph* 17/199 and *Amph* 18/217 reproduce in all probability the disciplinary legislation traditionally prevalent only in Cappadocia. Position further elaborated in Van De Paverd 1981.

VAN DEN EYNDE 1972 = Fedwick 1999-2000, *BBV* iv 166 (= Ishod'ad 800s).

VAN EIJK 1972: T.H.C. Van Eijk, 'Marriage and Virginité, Death and Immortality,' 209-35, in: *Epektasis* = Gribomont 1972.

VASOLI 1972: Cesare Vasoli (1924-), 'Bruni, Leonardo,' xiv 618-33, in: *Dizionario biografico degli italiani* (1972).

Cf. Fedwick 1996, *BBV* ii 820-35 etc.

VELOSO 1972: Gerardo Veloso (1937-), 'Some Monastic Legislation of St Basil. A Textual Study of the "Small Asceticon," the "Big Asceticon" and the "Three Canonical Letters."' *Philippiniana sacra* 7 (1972) 244-69.

WAGNER 1972 = Fedwick 1999-2000, *BBV* iv 301 n.161 (= Kastl 1400s).

WALTER 1972: Christopher-Julian Walter (1925-; Augustinian of the Assumption), 'Un commentaire enluminé des homélies de Grégoire de Nazianze.' *Cahiers archéologiques* 22 (1972) 115-29.

Cf. Walter 1982.

WESTERINK 1972: Leendert Gerrit Westerink (1913-90), 'Marginalia by Arethas in Moscow Greek MS 231.' *Byzantion* 42 (1972) 196-244.

See Fedwick 1997, *BBV* iii i1710a.

ZĂGREAN 1972: Ioan Zăgrean (1912-), 'Sfinții Trei Ierarhi în actualitatea Bisericii noastre.' *Mitropolia Ardealului* 17 (1972) 25-38.

ZĂGREAN 1972a: Ioan Zăgrean (1912-), 'Sfinții Trei Ierarhi modele de virtute.' *Mitropolia Banatului* 22 (1972) 25-38.

ADRIEN 1973 = Fedwick 1999-2000, *BBV* iv 10 (= Hieronymus 420). Marcus Adriæn.

ALIBEGASHVILI 1973: Gaiane Vladimirovna Alibegashvili, *Khudobestvennyy printsip illyustrovaniya gruzinskoy rukopisnoy knigi xi-nachale xiii veka* [in Georgian]. Tbilisi: Mec'niereba, 1973; 162 p.; 55 pl.

3 Basil miniatures from Fedwick 1999-2000, *BBV* iv **k7537 k7584**. Fedwick 1999-2000, *BBV* iv 1934 1935.

AMAND DE MENDIETA 1973: Emmanuel Amand de Mendieta (1907-76), 'Les deux homélies sur la création de l'homme que les manuscrits attribuent à Basile de Césarée ou à Grégoire de Nysse. Le problème de leur rédaction,' 695-716, in: *Zetesis. Album amicorum door vrienden en collega's aangeboden aan Prof. Dr. Emile de Strycker [1907-78; Society of Jesus] ter gelegenheid van zijn 65e verjaardag*. Antwerp: De Nederlandsche Boekhandel, 1973; 784 p.

****Hex 10-11** are the work of a monk from Asia Minor, disciple of Basil, who had access to his notes, and who wrote sometime in the 5th century, before the Council of Ephesus, A.D. 431.

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CAVALLO 1973: Guglielmo Cavallo (1938-), *Rotoli di Exultet dell'Italia meridionale. Exultet 1.2, Benedizionale dell'Archivio della Cattedrale di Bari. Exultet 1.2.3 dell'Archivio Capitolare di Troia*. Contributi sull'Exultet 3 di Troia di Carlo Bertelli. Prefazione di Armando Petrucci. Bari: Adriatica Editrice, 1973; xv.261 p.; 61 leaves of plates; ill.

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CHRISTOU 1973: Panayiotis C. Christou (1917-95), 'Ἡ ἔννοια τῆς σωτηρίας κατὰ τοὺς Καππαδόκας. *Kleronomia* 5 (1973) 347-74.

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FRAZER 1973: Margaret English Frazer, 'Church Doors and the Gates of Paradise: Byzantine Bronze Doors in Italy.' *Dumbarton Oaks Papers* 27 (1973) 145-62; 23 pl.

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Same in English: 'The Teaching of the Cappadocian Fathers on the Holy Spirit.' *T'uong Pao* 5 (1973) 22-36.

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Cf. Kadzhaya 1975.

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Editor-in-chief: Elena P. Metreveli (1908-), collaborators: Th. Bregadze, M. K'avt'aria, Lili Kut'at'eladze. On this fond, see Fedwick 1996, *BBV* ii 705 n.2.

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Time and original of the Armenian version of *Hex 1-9*: probably the first half of the 5th century from the Greek original rather via a Syriac version. For the latter, see Thorosian 1934. Muradyan's position in this Journal of History and Philology is reiterated in his edition of *Hex 1-9*, 1976.

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Provides a thematically organized survey of the representations of Basil, both in the East and the West, with 4 figures: 1 = Fedwick 1999-2000, *BBV* iv **k675**; 2 = *BBV* iv 1916 (a.1037-1056); 3 = *BBV* iv **k8382**; 4 = *BBV* iv 1924 (Subletras).

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i.481-93: ***Const.1* (as a Letter to the Monks by Chrysostom from Fedwick 1999-2000, *BBV* iv **8286**). Fedwick 1999-2000, *BBV* iv 1876.

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Basil kanons in Georgian.

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ORLANDI 1975: Tito Orlandi (1940-), 'Basilio di Cesarea nella letteratura copta.' *Rivista degli studi orientali* 48 (1975) 49-59.

See Fedwick 1981, 480-85, and Fedwick 1996-2000, *BBV* ii-iv which significantly expand the entire field.

ORPHANOS 1975: Markos Anastasios Orphanos (1930-), *Creation and Salvation According to St Basil of Caesarea*. Athinai: Gregorios K. Parisianos, 1975; 182 p.

Part of author's Ph.D. dissertation at Oxford. Close linkage between the two concepts. See further Orphanos 1976 1976a.

PELLEGRIN 1975-91 = Kristeller-Krämer 1993, 854. Élisabeth Pellegrin (1912-93). Vol. iii 1 (1991) was completed by F. Dolbeau and J.-Y. Tilliette.

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PEPIK 1975: Petar Milykovik Pepik, *Kompleksot crkvi vo Vodoča (Del od proektot za konservatsiya i restauratsiya na Vodčkiot kompleks)*. Kulturno istoriko nasledstvo vo SR Makedonija, 13. Skopje: Republički zavod za zaštita na spomenecite na kulturata, 1975; 72 p.; 28 leaves of plates; ill..

Fedwick 1999-2000, *BBV* iv 1939.

PHOTIADIS 1975: E.P. Photiadis, Βασίλειος ὁ Μέγας, v 610-11, in: 'Ἡλιος. Νεώτερον ἐγκυκλοπαιδικὸν λεξικόν. Νέα ἔκδοσις. Athinai: Ἐκδοσις τῆς ἐγκυκλοπαιδικῆς ἐπιθεωρήσεως Ἡλιος, 1975.

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Reprints: iv = Politis 1956; vi = Politis 1958; xiii = Politis 1968 1971 1973.

POPOV 1975: Gennadiy Viktorovich Popov, *Zhivopis' i miniatyura Moskvyy seredini xv-nachala xvi veka*. Moskva: Isdatel'stvo Iskusstvo, 1975; 331.[4] p.; 197 figs.

Fig. 119: miniature of Basil accompanying the *Hexæmeron* by Yoan Ekzarkh from Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie Yosifo-Volokolamsk Monastyr 443, a.1480-90 = Fedwick 1996, *BBV* ii 237-38. Fig. 152: fragment of an ikon by Dionisiy, a.1502-03, preserved in the Kirillo-Belozerskiy Istoriko-

Arkhiturnyy i Khudozhestvennyy Muzey-Zapovednik. See also on Basil at 20 50 51 71 104 108 110 114 123 129 133.

POPOVA 1975: Ol'ga Sigizmundovna Popova, *Russkaya knizhnaya miniyatura xi-xv vekov/Les miniatures russes du xi^e au xv^e siècle/Russian Miniatures of the 11th to the 15th Centuries*. Lenin-grad: Aurora, 1975; 170 p.; ill. in colour..

POQUE 1975: Suzanne Poque, 'L'expression de l'anabase plotinienne dans la prédication de saint Augustin et ses sources.' *Recherches augustiniennes* 10 (1975) 187-215.

At 205-15: Basil as a possible source of Augustin on which see Fedwick 1981, 456 n.89. Cf. Fedwick 1999-2000, *BBV* iv 14.

RÉGAMEY 1975: Pie-Raymond Régamey (1900-), 'Carismi,' ii 299-315, in: *Dizionario degli istituti di perfezione*. Edd. Guerrino Pelliccia & Giancarlo Rocca. Roma: Edizioni Paoline, 1975.

ROMANIDIS 1975: Ioannes S. Romanidis (1927-), ['Romanité, Romanie, Roumélie'; in Greek]. Thessaloniki, 1975.

See André De Halleux (1929-94; Order of Friars Minor), *Revue théologique de Louvain* 15 (1984) 54-66.

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With some valuable glimpses, but with historical shortcomings.

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See Fedwick 1999-2000, *BBV* iv 67.

SCHMITZ 1975: Josef Schmitz (1925-), *Gottesdienst in altchristlichen Mailand. Eine liturgiewissenschaftlich Untersuchung über Initiation und Messfeier während des Jahres zur Zeit des Bischofs Ambrosius (+ 397)*. Theophaneia, 25. Köln/Bonn: Peter Hansten, 1975; xxvi.474 p.; 17 pl.

SCHNEIDER 1975: Dux Schneider, *The Travellers' Guide to Turkey*. Travellers' Guide Series. London: Jonathan Cape, 1975; 621 p.; ill.

Reissued 1979.

ŠEVČENKO 1975: Ihor Ševčenko (1922-), 'Theodore Metochites, the Chora, and the Intellectual Trends of His Times,' 19-91, in: Underwood 1975 = Fedwick 1999-2000, *BBV* iv 1432.

See Fedwick 1999-2000, *BBV* iv 286-87.

SIDARUS 1975 = Fedwick 1999-2000, *BBV* iv 280 n.128 (= Ar-Râhibs 1290/95).

SIMONETTI 1975: Manlio Simonetti (1926-), *La crisi ariana nel iv secolo*. Studia Augustinianum, 11. Roma: Institutum patristicum 'Augustinianum,' 1975; vii.598 p.

For Basil, see Index. Enlightening.

STIKAS 1975: Eustathios Stikas, 'L'église byzantine de la Panaghia Parigoritissa (Consolatrice) d'Arta en Epire et l'influence italienne,' 357-72, in: *Corsi di cultura sull'arte ravennate e bizantina*. Ravenna, 9-22 marzo 1975. Ravenna: Longo editore, 1975.

Fedwick 1999-2000, *BBV* iv 1881.

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Roma: Pontificum institutum Orientalium studiorum, 1975; xl.485 p.

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c.4, 139-214: 'The Mind of Christ in Worship. The Problem of Apollinarianism in the Liturgy.'

ULUHOGIAN 1975: Gabriella Uluhogian, 'Contributi allo studio della tradizione manoscritta del Basilio armeno: 1) Il mscr. 5595 di Erivan.' *Rendiconti. Istituto lombardo di scienze e lettere. Classe di lettere e scienze morali e storiche* 109 (1975) 210-25.

See Fedwick 1997, *BBV* iii **1480**.

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See Uluhogian 1976.

UNDERWOOD 1975: Paul Atkins Underwood (1902-68), *The Kariye Djami. Volume 4: Studies in the Art of the Kariye Djami and Its Intellectual Background*. London: Routledge and Kegan Paul, 1975; xvii.370 p.; plates.

Cf. Underwood 1966. Fedwick 1999-2000, *BBV* iv 1897.

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VAN ESBROECK 1975: Michel-Jean-Edmond Van Esbroeck (1934-2003; Society of Jesus), *Les plus anciens homéliaires géorgiens. Étude descriptive et historique*. Publications de l'Institut oriental de Louvain, 10. Louvain-la-Neuve: Éditions Peeters, 1975; xxv.369 p.

Study and analysis of six 'mravalt'avi' (homiliaries) from before a.1000: Fedwick 1996, *BBV* ii **h2198 h6785 h6778 h6685 h6772 h6816**. Cf. also Samir 1976.

VÖÖBUS 1975: Arthur Vööbus (1909-88), *The Synodicon in the West Syrian Tradition. Edition and English Translation*. Corpus scriptorum Christianorum Orientalium (= CSCO) 367/Syr 161, 368/Syr 162. Louvain: Secrétariat du CSCO, 1975; xx.284 + xii.274 p.

Based on Fedwick 1999-2000, *BBV* iv **k2886**: i.33-35/52-54: ****Prayer iii 3a** (Syriac-English); ii.178/189-182/194 (c.xxviii): 'A Letter of Holy Basilios to Diodoros the Impious, as He Still Was a Presbyter Concerning the Letters Written by Him, Allowing a Man to Take the Sister as His Wife' (= *Diod 1/160*; Syriac-English, ID: Letters have reached us, indicating the name of Diodoros...in those places where it has been presumptuously done, let it abide there. Here ends the letter of the holy Basilios to the Impious Diodoros); iii.187/199-200.9-20: 'From the Letter of the Holy Basilios to Chorepiscopoi on Bishops to Be Classed as Those Who Take Money from Ordination, [namely] Afterwards' (= *Chor 2/53.1*, excerpt, ID: As [an act of] blessing which does evil...such profits shall be called Aqeldama, i 138.9-11/.../24-26/.../2, 139.12-17; 397.A9-13/B11-14/.2, 400A6-11); iv.200/215.36-201.3: '[Answer of Jōhannān to Sargts, 21]...With regard to the carnal vision which can occur to anyone in sleep and that it is lawful to participate in the mysteries, you find this in the questions of Basilios and the kanons' (cf. ErAp 309 br, 1301C-1304B); v.222/242.32-37: '[Answer of Ja'qob to Jōhannān 'Eštūnārā]...However, I allow myself to say that a presbyter who swore, could not serve in the time of the holy Basilios, and was not permitted by him to transgress the oath, except through another wise means by which he took consolation. Since [the matter] shall not be tackled by the custom which once was, it will be decreed according to the law of the church' (cf. *K 10*).

WALTER 1975: Gérard Walter (1896-1974), *Les origines du communisme: judaïques, chrétiennes, grecques, latines*. Petit bibliothèque Payot, 252. Paris: Payot, 1975; 12°; 359 p.

See at 86-92.

WEIJENBORG 1975: Reinoud Weijenborg (1920-; Order of Friars Minor), 'Autour de quelques textes de saint Basile. Observations critiques sur certaines positions mariologiques faussement at-

tribués à saint Basile de Césarée.' *Ephemerides Mariologicae* 25 (1975) 381-95.

Apologetic.

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At 97: 'Since John Chrysostom's homilies did exist with illustrations, though on a limited scale, the question must be raised whether the homilies of Basil,..., were also illustrated. Admittedly, no such illustrated copy is known to me, and yet that an illustrated Basil existed can be proved by several miniatures accompanying text passages from Basil's homilies in the *Sacra parallela* manuscript in Paris' = Fedwick 1999-2000, *BBV* iv **k5850**.

WHARTON-EPSTEIN 1975: Ann Wharton Epstein, 'Rock-Cut Chapels in Göreme Valley, Cappadocia: The Yilandi Group and the Column Churches.' *Cahiers archéologiques* 24 (1975) 115-35; 14 figs.

Cf. Fedwick 1999-2000, *BBV* iv 1904.

WILES-SANTER 1975: Maurice Frank Wiles (1923-) & Mark Santer, *Documents in Early Christian Thought*. Cambridge: Cambridge University Press, 1975; x.268 p.

Companion to Wiles 1966. Basil at 10-12 (excerpt from *Amph* 9/234) and 211-16: *GrNaz* 2/2 (complete).

WILSON 1975 = Fedwick 1996, *BBV* ii 987 (= *Litt*, Greek).

ABRAMOWSKI 1976: Luise Abramowski (1928-), 'Das Bekenntnis des Gregor Thaumaturgus bei Gregor von Nyssa und das Problem seiner Echtheit.' *Zeitschrift für Kirchengeschichte* 87 (1976) 145-66.

The 'Symbol of Faith' a work by Gregory of Nyssa rather than Gregory Thaumaturgus.

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God) According to St Basil the Great.' *Greek Orthodox Theological Review* 21 (1976) 265-88.

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AMAND DE MENDIETA 1976: Emmanuel Amand de Mendieta (1907-76), 'The Official Attitude of Basil of Caesarea as a Christian Bishop Towards Greek Philosophy and Science,' 25-49, in: *The Orthodox Churches and the West*. Papers read at the fourteenth summer meeting and the fifteenth winter meeting of The Ecclesiastical History Society. Studies in Church History, 13. Ed. Derek Baker (1931-). Oxford: Basil Blackwell, 1976; xii.336 p.

AMAND DE MENDIETA 1976a: Emmanuel Amand de Mendieta (1907-76), 'La plus ancienne tradition manuscrite (ix^e et x^e siècles) des homélies de Basile de Césarée sur l'Hexaéméron.' *Studia patristica* 14 (1976) 253-74.

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The best study on Armenian early writers based on MS sources. Summarized by Mahé 1979-80. However, all of this has now been superseded by Fedwick 1993-2000.

BALÁS 1976: David Laszlo Balás (1929-; Order of the Cistercians of the Strict Observance), 'The Unity of Human Nature in Basil's and Gregory of Nyssa's Polemics Against Eunomius.' *Studia patristica* 14 (1976) 275-81.

BARANKOVA 1976: G.S. Barankova, 'Shestodnevy povestvovatelnye,' 165-80, in: *Metodicheski rekomendatsii po opisaniyu slavyano-russkikh rukopisey*, 2.1. Moskva, 1976.

A laudable attempt at systematizing an unwieldy field. Cf. Fedwick 1996, *BBV* ii 234-39.

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Denies that the addressees of *Litt* are Basil's nephews; instead Basil would be addressing himself to the more general issue of Christian education.

BRAIN 1976: Robert Brain, *Friends and Lovers. Approaches to Anthropology*. London: Hart-Davis MacGibbons, 1976; 287 p.; ill.

Important anthropological insights, although the direct subject are the social life and customs of the African Bangwa people.

BUBNOV-LIKHACHEVA-POKROVSKAYA 1976: Nikolay Yurievich Bubnov, Ol'ga Petrovna Likhacheva & Vera Fedorovna Pokrovskaya, *BAN Pergamennye rukopisi Biblioteki AN SSSR. Opisanie russkikh i slavyanskikh rukopisey xi-xvi vekov*. Leningrad: 'Nauka,' 1976; 233[2] p.

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A valuable contribution.

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Basil's teaching about the knowledge of God.

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‡*De bapt* 1-2.

DE LAS NIEVES ALONSO-CORTÉS 1976 = Kristeller-Krämer 1993, 848. María de las Nieves Alonso-Cortés.

Latin MSS Valladolid Bibliotecas Universitaria y de Santa Cruz.

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At 86-108: Georgian monasteries on the Black Mountain, near Antioch, where ss.10th-13th Ephrem Mtsiré and Giorgi At'oneli, among others, resided and translated some of Basil's works. Cf. Fedwick 1981, 499-501.

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ENSSLIN 1976: Wilhelm Ensslin, 'Staat und Kirche vom Konstantin dem Grossen bis Theodosius dem Grossen. Ein Beitrag zur Frage nach dem "Cäsaropapismus," 74-86, in: *Die Kirche einge-sichts der konstantinischen Wende*. Ed. Gerhard Ruhbach (1933-). Wege und Forschung, 306. Darmstadt: Wissenschaftliche Buchgesellschaft, 1976; xi.421 p.

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Cf. Fedwick 1999-2000, *BBV* iv 12554.

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Very comprehensive. Cf. Fedwick 1996, *BBV* ii 933 n.30.

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Cf. Fedwick 1999-2000, *BBV* iv 300-01.

GIRARDI 1976: Mario Girardi (1948-), 'Le "nozioni comuni sullo Spirito Santo" in Basilio Magno.' *Vetera Christianorum* 13 (1976) 269-88.

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GRYSON 1976: Roger Gryson (1938-), *The Ministry of Women in the Early Church*. Collegeville, Min.: The Liturgical Press; xvi.156 p.

Translated from the French by Jean Laporte and Mary Louise Hall. At 51-52: 'The Canons of Basil.' Interprets καθιερωμένον in *K* 44 as implying a vow of continence rather than ordination. Similarly *ErAp* 110 111 br: the 'presbyterai' are not ordained nuns.

GUILLAUMONT 1976: Antoine Guillaumont (1918-2000), 'Liber graduum,' ix 749-61, in: *Dictionnaire de spiritualité*. Paris, 1976.

See Kmosko 1926.

HEMMERDINGER-ILIADOU 1976: Democrite Hemmerdinger-Iliadou (1917-76), 'Ephrem. Versions grecque, latine, et slave. Ad-denda et corrigenda.' *Ἐπετηρίς ἐταιρείας Βυζαντινῶν σπουδῶν* 42 (1976) 320-73.

Supplementary notes to her article in *Dictionnaire de spiritualité* 4 (1959) 800-19. For Basil, cf. at 336 re 806-07, 340 re 813n, 342 = Assemani, iii 392B6-C1 = PG 31, 424.

HÜBNER 1976: Reinhard Hübner (1937-), 'Ps.-Athanasius, *Contra Sabellians*. Eine Schrift des Apollinarius von Laodicea und ihre Spuren bei Basilius von Cæsarea und anderen Zeitgenossen.' Diss.MS. Bonn: Katholisch-Theologische Fakultät der Universität Bonn, 1976; 308 + 85 leaves.

Resumed in Hübner 1979 1989; rebutted by Simonetti 1990.

HUNGER-KRESTEN-HANNICK 1976-92 = Olivier 1995, 2444 2445 2446. Herbert Hunger (1914-2000), Otto Kresten (1941-), Christian Hannick.

Greek MSS Wien Österreichische Nationalbibliothek Theologici 1-337.

ISAAC 1976: Ephraim Isaac, 'Catalogue of the Ethiopic (Gehez) Manuscripts in the Manuscript Library of the Armenian Patriarchate of Jerusalem.' *Le Muséon* 89 (1976) 179-94.

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JUNOD 1976 : Eric Junod (1942-), *Origène: Philocalie 21-27, Sur le libre arbitre*. Introduction, texte, traduction et notes par Eric Junod. Sources Chrétiennes, 226. Paris: Éditions du Cerf, 1976; 346 p.

**Philokalia* (Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 1502; Greek and French; presents only those parts of Origen's works not yet critically edited. See Harl 1983 for the edition of the sections omitted by Junod, and the collated MSS.) On the date of composition compare Junod 1972, Harl 1983, and Junod 1988.

KRIKONIS 1976: Christos Krikonis, Περὶ ἐρμηνευτικῶν σειρῶν. *Byzantina* 8 (1976) 89-139.

Greek patristic commentaries on the Bible were collected since the end of the third century in the form of catenæ ('chains'). The author gives the names of the editors of such catenæ and examines the kinds and types, sources and significance of them.

LAURENT-DARROUZÈS 1976 = Fedwick 1999-2000, *BBV* iv 263 n.96 (= Lyon 1273-77).

LECUYER 1976: Joseph Lecuyer (1912-), 'L'assemblée liturgique selon saint Basile,' 137-54, in: *Pluralisme et Oecouménisme en recherches théologiques. Mélanges offerts au R.P. Isnardus M. Stanislaus Dockx, O.P. [1901-].* Bibliotheca Ephemeridum theologicarum Louaniensium, 43. Paris/Gembloux: Duculot, 1976; xviii.314 p.

LIKHACHEVA 1976: Vera Dmitrievna Likhacheva (1937-81), *Iskusstvo knigi: Konstantinopol' xi vek.* AN SSSR. Nauchnyy sovet po istorii mirovoi kul'tury. Institut istorii iskusstv Ministerstva kul'tury SSSR. Moskva: Izd. 'Iskusstvo,' 1976; 181 p.; 4 leaves of plates; illus., some in colour.

Fedwick 1999-2000, *BBV* iv 1927.

LOHVYN-MILYÆVA-SVENTSITSKA 1976: Hryhoriy Lohvyn, Lada Milyæva & Vira Svetsitska, *Ukrainskyy seredn'ovichnyy zhyvopys/Ukrainian Medieval Painting* (in Ukrainian, Russian and English). Kyiv: Vydavnytstvo 'Mystetstvo,' 1976; 27 p.; six leaves of colour plates.

Fedwick 1999-2000, *BBV* iv 1927-28.

LUBLIN 1976 = Fedwick 1996, *BBV* ii 987 (= 3 homilies, Polish).

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I, 791-832: 'La politique orientale. i. Damase et l'Orient persécuté,' esp. at 792-824.

POLITIS 1976 = Olivier 1995, **220**. Linos Politis (1906-82).

Greek MSS belonging to various, particularly monastic, libraries.

The following 9 MSS should be added to Fedwick 1999-2000, *BBV* iv 1279 1509-11: ZABORDA Μονή τοῦ Ἀγίου Νικάνωρος **53**. C; 200x140; 93 fols; s.16. Tres liturgiæ. —**81**. C; 210x150; 70 fols; s.17. Tres liturgiæ. —**129**. C; 210x155; 64 fols; s.17. *Lit-Chrys, Lit-Bas/Byz.* —**135**. C; 205x145; 93 fols; a.1542. Tres liturgiæ. —**136**. C; 205x150; 76 fols; s.17. Tres liturgiæ. —**141**. C; 200x125; 75 fols; s.17. Tres liturgiæ. —**151**. C; 200x140; 67 fols; a.1543. Tres liturgiæ. —**170**. C; 200x150; 118 fols; a.1614. Tres liturgiæ. —**200**. M rotulus; 469x20,5; s.13. *Lit-Bas/Byz* (in the Prayer of the ἐκτενοῦς ἰκεσίας mention is made of Emperor Mikhail VIII Palæologos (1259-1282) and his wife Theodora).

RICHARD 1976-77: Marcel Richard (1907-76), *Opera minora*. 3 vols. Turnhout: Brepols/Leuven: University Press, 1976 1977; port.

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SAMIR 1976: Khalil Samir (1938; Society of Jesus), 'Les plus anciens homéliaires géorgiens et les versions patristiques arabes.' *Orientalia Christiana periodica* 42 (1976) 217-31.

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SBORDONE 1976 = Fedwick 1999-2000, *BBV* iv 1434 (=Sbordone 1936: ***Physiologos*, Greek).

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Cf. Fedwick 1996, *BBV* ii 861 n.78.

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Dekkers 1995, CPL 1858a = Fedwick 1997, *BBV* iii 1158 = Fedwick 1999-2000, *BBV* iv 39 (= Evgippius 535).

VOICU 1976 = Fedwick 1999-2000, *BBV* iv 1434-35. Uthemann 1994 denies that the Pseudo-Chrysostomic, 'In illud, Hominis cuiusdam diuitis' = Geerard-Noret-Glorie-Desmet 1998, CPGS 4969, depends on Basil's *Dest*, as claimed by Voicu.

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FRAGONARD 1977: Marie-Madeleine Fragonard, 'Patristique et pensée protestante: de l'"Hexaéméron" de saint Basile à "La Création" d'Agrippa d'Aubigné.' *Revue d'histoire littéraire de France* 77 (1977) 3-23.

Fedwick 1999-2000, *BBV* iv 305 (= D'Aubigné 1630).

GIACCHERO 1977: Marta Giacchero, 'Aspetti economici fra iii e iv secolo: prestito ad interesse e commercio nel pensiero dei Padri.' *Augustinianum* 17 (1977) 25-37.

Basil, Gregory of Nyssa and Ambrose of Milan.

GRIBOMONT 1977: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Mystique et orthodoxie,' 106-19, in: *Commandements* (1977).

Reprints: Gribomont 1984, vi.

GRIBOMONT 1977a: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Obéissance de charité et liberté envers l'Église de Rome,' 120-38, in: *Commandements* (1977).

Reprint from Gribomont 1975. Reprints: Gribomont 1984, xxiv.

GRIBOMONT 1977b: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Saint Basile,' 81-105, in: *Commandements* (1977).

Reprints: Gribomont 1984, xvi.

GRIBOMONT 1977c: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Le symbole de foi de Séleucie-Ctésiphon (410),' 283-94, in: *A Tribute to Arthur Vööbus [1909-88]. Studies in Early Christian Literature and Its Environment, Primarily in the Syrian East*. Ed. Robert H. Fischer. Chicago: The Lutheran School of Theology at Chicago, 1977; xxxi.441 p.; 25 pl.

GRIBOMONT 1977e: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Un aristocrate révolutionnaire, évêque et moine: saint Basile.' *Augustinianum* 17 (1977) 179-91.

Reprints: Gribomont 1984, v. For the Polish translation, see Gribomont 1980a.

GRIBOMONT 1977f: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Exploration dans les homéliaires de l'Orient.' *Rivista di scienze e letteratura religiosa* 14 (1977) 229-41.

At 232 proposes a broader definition of the 'homiliary' than Ehrhard 1937-52. See Fedwick 1981, 442.

HALL 1977: Stuart George Hall (1928-), [review of Neri 1976, in:] *Eastern Churches Review* 9 (1977) 128-31 (important).

HAMILTON 1977: J.D.B. Hamilton, 'The Church and the Language of Mystery in the First Four Centuries.' *Ephemerides theologicae Louanienses* 53 (1977) 479-94.

HAMMAN 1977: Adalbert-Gauthier Hamman (1910-2000; Order of Friars Minor), *Dictionnaire des Pères de l'Église. Présentation des principaux écrivains. Lexique pratique des auteurs chrétiens de l'antiquité. Repères bibliographiques*. Collection 'Les Pères dans la foi.' Paris: Desclée de Brouwer, 1977; 239 p.

At 107-17: 'Basile de Césarée.'

HANSLIK 1977 = Fedwick 1999-2000, *BBV* iv 69 (= Benedictus 550). Rudolf Hanslik (1907-82).

HARL 1977: Marguerite-Marie Harl (1919-), 'Le langage de l'expérience religieuse chez les Pères grecs.' *Rivista di storia e letteratura religiosa* 13 (1977) 5-34.

HATITYAN 1977: A. Hatityan, 'Surb Barsel hayrapet Kesarac'i.' *Ejmiacin* 5 (1977) 26-32, 6: 54-59.

HATITYAN 1977a: A. Hatityan, 'Surb Barsel Kesarac'u gorceri t'argmanut'yunnera.' *Ejmiacin* 7 (1977) 23-32.

HILD 1977: Friedrich Hild, *Das byzantinische Strassensystem in Kappadokien*. Österreichische Akademie der Wissenschaften, philosophisch-historische Klasse, Denkschriften 131. Veröfentl. der Komm. für die *Tabula Imperii Byzantini*, 2. Wien: ÖAW, 1977; 158 p.; 114 ill. tables; 7 ill. and 15 maps in the text.

HUNGER 1977: Herbert Hunger (1914-2000), 'Minuskel und Auszeichnungsschriften im 10.-12. Jahrhundert,' 201-20, in: *Paléographie* (1977).

HUTTER 1977-93: Irmgard Hutter, *Corpus der byzantinischen Miniaturenhandschriften*. Vols i-iv. Stuttgart: Anton Hiersemann, 1977 1982 1993.

Fedwick 1999-2000, *BBV* iv 1917.

IKONOGRAFIYA (1977): *Ikonografiya svyato-Mykolaïvs'koi tserkvy/The Iconography of St Nicholas' Church.* Toronto: St Nicholas' Ukrainian Catholic Parish, 1977; 174 p.; tables.

Fedwick 1999-2000, *BBV* iv 1935.

IRIGOIN-GUICHANDUT 1977: Jean-Marie-Sauveur Irigoin-Guichandut (1920-; chevalier, commandeur), 'Une écriture du x^e siècle: la minuscule bouletée,' 191-99, in: *Paléographie (1977)*.

Fedwick 1999-2000, *BBV* iv **h136 h177 h199**.

JONES 1977 = Fedwick 1999-2000, *BBV* iv 127 (= Beda 735).

JOUNEL 1977: Pierre Jounel (1914-), *Le culte des saints dans les basiliques du Lateran et du Vatican au douzième siècle.* Collection de l'école française de Rome, 26. Roma: École française de Rome, 1977; 460 p.; v plates.

At 210-11: 1 January rather than 14 June feast of St Basil was imported to Rome and for the most observed since the 11th century.

JUDGE 1977: Edwin Arthur Judge (1928-), 'The Earlier Use of Monachos for "Monk" (P.Coll.Youtie 77) and the Origins of Monasticism.' *Jahrbuch für Antike und Christentum* 20 (1977) 72-89.

By a.324 'monachos' was a recognized public title for the original apotactic type of ascetic, ranking alongside the ministers of the church. By a.330 monasticism is a 'tagma' (cf. Eusebios of Caesarea and the Melitians).

KRISTELLER 1977-92: Oskar Paul Kristeller (1905-99), *Iter Italicum. accedunt alia itinera. A Finding List of Uncatalogued or Incompletely Catalogued Humanistic Manuscripts of the Renaissance in Italian and Other Libraries. i. Agrigento to Novara. ii. Orvieto to Volterra, Vatican City. Addenda et corrigenda to i-ii. iii (alia itinera i): Australia to Germany. iv (alia itinera ii): Great Britain to Spain. v (alia itinera iii and Italy iii): Sweden to Yugoslavia, Utopia, Supplement to Italy (A-F). vi (Italy iii and alia itinera iv): Supplement to Italy (G-V), Supplement to Vatican and Austria to Spain.* London/Leiden, 1977 (vol. i, xxviii.533 p.); 1977 (vol. ii, xvi.736

p.); 1983 (vol. iii, xl.747 p.); 1989 (vol. iv, xxv.812 p.); 1990 (vol. v, 638 p.); 1992 (vol. vi, 595 p.)

For a complete, page-by-page, breakdown of places and libraries, see Kristeller-Krämer 1993, 114-44. A veritable treasury of information. Its signposts have been followed, the details filled in, and some of the shortcomings tacitly amended.

KUKUSHKINA 1977: Margarita Vladimirovna Kukushkina, *Monastyrskie biblioteki Russkogo Severa. Ocherki po istorii knizhnoi kul'tury xvi-xvii vekov.* Leningrad: Izdatel'stvo 'Nauka,' 1977; 223 p.; 40 figs.

At 15-25: Solovetskiy Monastyr, founded in 1436 by Savvatiy, German i Zosima; MSS transferred in 1928 to Sankt-Peterburg Rossiyskaya Natsional'naya Biblioteka Sobranie Solovetskiy Monastyr; 25-32: Antonievo-Siyskiy Monastyr, established by monk Antoniy in 1520 by the river Siya, region of Arkhagel'sk; MSS now housed in Sankt-Peterburg Arkhiv Sankt-Petersburskogo Filiala Instituta Istorii Rossiyskoi Akademii Nauk Sobranie Antoniev-Siyskiy Monastyr; 32-34: Nikolo-Korel'skiy Monastyr, founded at the beginning of the 15th century; MSS deposited in 1931 in Sankt-Peterburg Biblioteka Rossiyskoi Akademii Nauk; 34-37: Krasnogorskiy Monastyr, founded in 1602; 37-39: Aleksandro-Svirskiy Monastyr, founded by monk Aleksandr in 1484 by the river Sviri.—In Fedwick 1993-2000, *BBV* i-iv, all of these collections have been explored for works by Basil.

LANGESFELD 1977: Hans Langesfeld, *Christianisierungspolitik und Sklavengesetzgebung der römischen Kaiser von Konstantin bis Theodosios II.* Antiquitas 1, Abhandlungen zur alten Geschichte, 26. Bonn: Habelt, 1977; ix.234 p.

LAZAREV 1977-83: Viktor Nikitich Lazarev (1896-1976), *Stranitsy istorii novgorodskoy zhivopisi/Pages from the History of Novgorodian Painting. Dvustoronnie tabletki iz Sobora sv. Sofii v Novgorode/The Double-Faced Tablets from the St Sophia Cathedral in Novgorod.* Moskva: Izd. 'Iskusstvo,' 1977, reprinted: 1983; Russian ed. Gerol'd Ivanovich Vzdornov, Eng.trans. G.V. Strelkova; [60] p.; 25 leaves of plates; ill., some in colour.

Fedwick 1999-2000, *BBV* iv 1915.

LEBEDEV 1977: Vladimir Vasil'evich Lebedev (1891-1967), 'Arabskie rukopisi Gosudarstvennoi Biblioteki SSSR imeni V.I. Lenina (Kratkiy obzor).' *Zapiski otdela rukopisey* 38 (1977) 95-103.

No mention of a Basilian MS, just an illumination on fol. 36u of No. 84, a.1795, an Euchologion ('Sluzhebnik').

LEMERLE 1977: Paul-Émile Lemerle (1903-89), *Cinq études sur le xi^e siècle byzantin*. Le monde byzantin. Paris: CNRS, 1977; 331 p.

Fedwick 1999-2000, *BBV* iv 220 (= Eustathios 1059).

LEROY 1977: François-Joseph Leroy (1919-), 'Un nouveau manuscrit de Nicolas Stoudite: le Parisinus Græcus 494,' 181-90, in: *Paléographie* (1977).

Fedwick 1997, *BBV* iii i2129.

LEROY 1977j: Julien Leroy (1916-87; Order of St Benedict), 'La description codicologique des manuscrits grecs de parchemin,' 27-44, in: *Paléographie* (1977).

Based on a research of 2500 MSS.

LESIMPLE 1977 = Fedwick 1996, *BBV* ii 987 (= *Sab*, French).

LINAGE CONDE 1977: Antonio Linage Conde, *El monacato en España e Hispanoamerica*. Instituto de historia de la teología española, Subsidia 5. Salamanca: Universidad Pontificia de Salamanca, 1977; 776 p.

See MSS *Ask 1r* at 61 64; at 473-512: 'Nuestros Basilius' (Spanish Congregation of Basilian monks).

MACOMBER 1977: William Frank Macomber (1921-), 'The Greek Text of the Coptic Mass and the Anaphoras of Basil and Gregory According to the Kacmarcik Codex.' *Orientalia Christiana Periodica* 43 (1977) 308-34. (6)

(6) Preceded by William F. Macomber, 'The Kacmarcik Codex. A 14th Century Greek-Arabic Manuscript of the Coptic Mass,' *Le Muséon* 88 (1975) 391-95.

i.321-326: *Lit-Bas/EG* (= 'Anaphora s. Basillii'; from Fedwick 1999-2000, *BBV* iv k3355; Greek only cross-referenced to Renaudot 1716; for supplementary details and some corrections, see Samir 1978, esp. at 75-104, and for the Arabic, cf. Samir 1978, 346-90).

MADŽUROV 1977: Nikolay Madžurov, 'Znaniето i viyarata v tvorcestvo na sveti Tri Svetiteli.' *Dukhovna kultura* 2 (1977) 18-27.

MARA 1977: Maria Grazia Mara (1923-), 'Annuncio evangelico e istanze sociali nel iv secolo.' *Augustinianum* 17 (1977) 7-24.

Hilary of Poitiers, Basil, and Ambrose of Milan did not consider riches bad in themselves but only when used for unjust causes. Draws on *Dest* and *Diu*.

MUCK 1977: Terry Charles Muck, 'The Bhikkhu of the Pāli Vinaya-Piṭaka with an Illustrative Comparison with the Monk of the St Basil's Ascetica.' Diss.MS. Evanston, Ill.: Northwestern University, 1977; 392 leaves.

MURADYAN 1977: Kim Mambre Muradyan (1938-91), ['Neue Korrekturen im Hexæmeron des Basilius von Cäsarea'; in Armenian.] *Handes Amsorya* 9 (1977) 577-90.

NAUTIN 1977: Pierre Nautin (d.1997), *Origène: sa vie et son oeuvre*. Christianisme antique, 1. Paris: Beauchesne, 1977; 474 p.

Due to the significance of Origen to the study of Basil, this is a welcome, and up to now, still the best work on the Alexandrian man. Adapted in the standard English work by Joseph W. Trigg 1983.

NIKOLAEVA 1977: Tatyana Vasilevna Nikolaeva, *Drevnerusskaya zhivopis' Zagorskogo Muzeya/Early Russian Painting in the Zagorsk Museum*. Moskva: Izd. 'Iskusstvo,' 1977; 202 p.; pl.

Fedwick 1999-2000, *BBV* iv 1941-42.

NORET 1977 = Olivier 1995, 639. Jacques Noret (1939-).

Fedwick 1996, *BBV* ii h51.

OLIVAR 1977-91 = Kristeller-Krämer 1993, 610. Alexandre (Alejandro) Olivar (1919-).

1251 Latin MSS Montserrat Archivo y Biblioteca de la Abadía.

OLIVIER 1977: Jean-Marie Olivier, 'Décharges d'encre et étapes de la composition d'un manuscrit,' 61-79, in: *Paléographie* (1977).

PALÉOGRAPHIE (1977): *La paléographie grecque et byzantine*. Paris, 21-25 octobre 1974. Colloques internationaux du Centre National de la Recherche Scientifique [= CNRS], 559. Paris: Éditions du CNRS, 1977; 587 p.

By a distinguished international panel of codicologists, in particular the following contributions have been used throughout Fedwick 1993-2000, *BBV*: Canart-Leroy 1977, Cavallo 1977, Follieri 1977, Hunger 1977, Irigoin-Guichandut 1977, Leroy 1977, Leroy 1977j, Olivier 1977, Wilson 1977.

PATLAGEAN 1977: Evelyn Patlagean, *Pauvreté économique et pauvreté sociale à Byzance, 4^e-7^e siècles*. Civilisation et sociétés, 48. Paris: Mouton, 1977; xii.483 p.; ill.; 16 pl.; 4 maps.

For Basil, see Index.

PAVEL 1977: Constantin C. Pavel (1918-), 'Atitudinea Sfinților Trei Ierarhi față de problemele morale ale vremii lor.' *Studii teologice* 29 (1977) 222-32.

Attitude of the Three Hierarchs to the moral problems of their times.

PÉPIN 1977: Jean Pépin (1924-), 'Le platonisme judéo-chrétien d'Alexandrie et l'exégèse augustinienne du "ciel du ciel". (Recherches sur le sens et les origines de l'expression "caelum caeli" dans le livre xii des *Confessions* de Saint Augustin),' 39-130, in: Idem, *Ex Platonicorum persona: études sur les lectures philosophiques de saint Augustin*. Amsterdam: A.M. Hakkert, 1977; xli.325 p.

Has general relevance for Basil's notion of time and age ('æuum' = αἰών).

PETIT 1977: Françoise Petit, 'Une chaîne exégétique grecque peu connue: Sinai gr. 2. Description et analyse,' 341-50, in: *Studia*

codicologica. Texte und Untersuchungen, 124. In Zusammenarbeit mit Jürgen Dummer, Johannes Irmscher (1920-2000) und Franz Paschke, herausgegeben von Kurt Treu (1928-91). Berlin: Akademie Verlag, 1977; 509 p.; 30 leaves of plates; ill.

Fedwick 1999-2000, *BBV* iv **k7256**.

PETIT 1977a: Françoise Petit, *Catenæ Græcæ in Genesim et Exodum. i. Catena Sinaitica*. Corpus Christianorum series Græca, 2. Turnhout: Brepols/Leuven: University Press, 1977; xxxviii.33 p.; 2 leaves of plates; facsim.

Geeraard-Noret-Glorie-Desmet, 1998, *CPGS* **C 3a**. Indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1977.

PETRESCU 1977 = Fedwick 1997, *BBV* iii 571 (= *Mor 1-80*, Romanian).

PETRUCCI 1977 = Kristeller-Krämer 1993, 741. Armando Petrucci.

Latin MSS Roma Biblioteca Corsiniana fondo Niccolò Rossi.

PETTI BALBI 1977 = Fedwick 1999-2000, *BBV* iv 300 (= Traversagni 1459).

PHILLIPS 1977: Margaret Bagwell Phillips (1944-), 'Locī communes of Maximus the Confessor: Vaticanus Græcus 739.' Diss.MS. Saint Louis, Mo.: St Louis University, 1977; vi.739 leaves.

Geeraard-Noret-Glorie-Desmet 1998, *CPGS* 7718. MS = Fedwick 1999-2000, *BBV* iv **k2573** = *F iii 1* = Fedwick 1999-2000, *BBV* iv 1589-1847, 'Max', followed by page number.

PODSKALSKY 1977: Gerhard Podskalsky (1937-; Society of Jesus), *Theologie und Philosophie in Byzanz. Der Streit um die theologische Methodik in der spätbyzantinischen Geistesgeschichte (14./15. Jh.), seine systematischen Grundlagen und seine historische Entwicklung*. München: C.H. Beck'sche Verlag, 1977; viii.268 p.

PRICE-TRELL 1977: Martin Price (1939-) & Bluma L. Trell (1903-), *Coins and Their Cities. Architecture on the Ancient Coins of Greece, Rome, and Palestine*. London: Vecchi, 1977; 298 p.; ill.

RICHARD 1977 = Geerard 1974-87, CPG 6855-6861 = Fedwick 1999-2000, *BBV* iv 29-31 (= Ioannes 517).

RIPPINGER 1977: Joel Rippinger (1948-; Order of St Benedict), 'The Concept of Obedience in the Monastic Writings of Basil and Cassian.' *Studia monastica* 19 (1977) 7-18.

In Pakhomios and Cassian 'vertical' concept: to one's superiors; in Basil, 'horizontal': obedience also to one's equals (brothers). Unlike any other monastic writer, from before or after, Basil never applies the Gospel saying, 'He that heareth you heareth me' (Lk 10.16) to the act of obedience vis-à-vis an earthly authority.

SCHARPÉ 1977: Jochel L. Scharpé, 'Catalogues récents de manuscrits slaves.' *Analecta Bollandiana* 95 (1977) 153-67.

Complements Bel'chikov-Begunov-Rozhdestvenskiy 1963.

SCHIEMENZ 1977-78: Günther-Paulus Schiemenz, 'Elevra, ein neufund kappadokischer Kirchenmalerei.' *Ἑταιρείας Βυζαντινῶν Σπουδῶν* 43 (1977/78) 230-61, 12 figs.

Fedwick 1999-2000, *BBV* iv 1893.

ŠEVČENKO 1977: Ihor Ševčenko (1922-), 'Hagiography of the Iconoclastic Period.' 1-42, in: *Iconoclasm*. Papers Given at the 9th Spring Symposium of Byzantine Studies, University of Birmingham, March 1975. Edd. Anthony Bryer & Judith Herrin. Birmingham: Centre for Byzantine Studies, University of Birmingham, Department of Extramural Studies, 1977; ix.195 p.; ill.

SICHERL 1977: Martin Sicherl (1915-), 'Zwei Briefe Johannes Cunos an den Bischof von Basel, Christoph von Utenheim.' *Zeitschrift für Geschichte und Altertumskunde* 77 (1977) 45-55.

On Johannes Kuno (1463-1513; Order of Preachers), see Fedwick 1996, *BBV* ii 838, and Sicherl 1978.

SIMON 1977: Monique Simon (Order of the Cistercians of the Strict Observance), 'Plaire a Dieu selon les Règles de saint Basile.' *Collectanea Cisterciensia* 39 (1977) 239-49.

SINITSYNA 1977: Nina Vasil'evna Sinitsyna, *Maksim Grek v Rosii*. Akademiya nauk SSSR, Institut istorii SSSR. Moskva: 'Nauka,' 1977; 331 p.; ill.

See Fedwick 1999-2000, *BBV* iv 304-05 (= Maksim Grek, 1470-1556). Cf. Fedwick 1996, also *BBV* ii **h5275** etc.

SONDERKAMP 1977: Joseph A.M. Sonderkamp, 'Zur Textgeschichte des "Maximos"-Florileges. Eine bisher unbeachtete Handschrift in Hannover. Mit Zwei Tafeln.' *Jahrbuch der österreichischen Byzantinistik* 26 (1977) 231-45.

See Fedwick 1999-2000, *BBV* iv **k3285**.

STINGER 1977: Charles L. Stinger (1944-), *Humanism and the Church Fathers. Ambrogio Traversari (1396-1439) and Christian Antiquity in the Italian Renaissance*. Albany, N.Y.: State University of New York, 1977; xvii.238 p.

See Index at 316.

STOKES 1977: Thomas John Stokes (1926-; Congregation of St Basil), *A Bibliography of St Basil the Great. Works Presently Held by the Ledy Library [Windsor, Ontario]*. Windsor, Ont.: Assumption University, 1977; 27 p.

THÉLAMON 1977: Françoise Thélamon, 'Modèles de monachisme oriental selon Rufin d'Aquilée,' i 323-52, in: *Aquileia e l'Oriente mediterraneo*. Settimana di studi aquileiesi. Atti della vii settimana di studi aquileiesi, 24 aprile-1 maggio 1976. Centro di antichità altoadriatiche, 12. 2 vols. Udine: Arti grafiche friulane, 1977; vol. i: text; vol. 2: plates; ill.

THIERRY 1977: Nicole Thierry, *Peintures d'Asie Mineure et de Transcaucasie aux x^e et xi^e siècles*. London: Variorum Reprints, 1977; ii.360 p.

All the quotations in Fedwick 1999-2000, *BBV* iv c.22, esp. at 1880 1893 1899-1906 1930 1932, are from this reprint. The Roman numerals indicate the order of the articles, followed by their original pagination. Here are all the sources of the articles: **i**. 'Notes critiques à propos des peintures rupestres de Cappadoce (participation du R.P.Vitalien Laurent [1896-1973; Order of Preachers])' = *Revue des études byzantines* 26 (1968) 337-71, add. at i-iii; **ii**. 'Le

costume épiscopal byzantin du ix^e au xiii^e siècle d'après les peintures datées' = *Revue des études byzantines* 24 (1966) 308-315; **iii**. 'Les plus anciennes représentations cappadociennes du costume épiscopal byzantin' = *Revue des études byzantines* 34 (1976) 325-31; **iv**. 'Un atelier de peintures du début du x^e siècle en Cappadoce: l'atelier de l'ancienne église de Tokah' = *Bulletin de la Société Nationale des Antiquaires de France* (1971) 170-78; 'À propos de l'Ascension d'Ayvali kilise et de celle de Sainte-Sophie de Salonique' = *Cahiers archéologiques* 15 (1965) 145-54; **v**. 'Peintures du x^e siècle en Géorgie méridionale et leurs rapports avec la peinture d'Asie mineure (collaboration de J.M. Thierry)' = *Cahiers archéologiques* 24 (1975) 73-113; **vi**. 'La peinture médiévale arménienne. La peinture médiévale géorgienne' = *Corsi di cultura sull'arte ravennate e bizantina* (Ravenne 1973) 397-407 409-21; **vii**. 'Une iconographie inédite de la Cène dans un réfectoire rupestre de Cappadoce' = *Revue des études byzantines* 33 (1975) 177-85, with a 1977 additional note; **viii**. 'Étude stylistique des peintures de Karabaş kilise en Cappadoce (1060-1061)' = *Cahiers archéologiques* 17 (1967) 161-75; **ix**. 'Yusuf Koç Kilisesi, église rupestre de Cappadoce' = *Mélanges Mansal* (Ankara 1974) 193-206; **xi**. 'Une nouvelle église rupestre de Cappadoce: Cambazli kilise à Ortahisar (collaboration de J.-M. Thierry)' = *Journal de savants* (janvier-mars 1963) 5-23, with add. i; **xii**. 'Un style byzantin schématique de Cappadoce daté du xi^e siècle d'après une inscription' = *Journal de savants* (janvier-mars 1963) 45-61, with add. i; **xiii**. 'Études cappadociennes. Région du Hasan dağı. Compléments pour 1974' (?) = *Cahiers archéologiques* 24 (1975) 183-91. —On author's stance vis-à-vis Lafontaine-Dosogne's findings, see Lafontaine-Dosogne 1965.

TREU 1977: Kurt Treu (1928-91), 'Der Schreiber am Ziel. Zu den Versen, "Ὡςπερ ξένοι χαίρουσιν und ähnlichen,' 473-92, in: *Studia codicologica* = Petit 1977.

Fedwick 1996, *BBV* ii **h177**. Further on the same verses in Eleuteri 1980.

VAN ESBROECK-ZANETTI 1977: Michel-Jean-Edmond Van Esbroeck (1934-2003; Society of Jesus) & Ugo Zanetti (1948-; Society of Jesus), 'Le manuscrit Erevan 993. Inventaire des pièces.' *Revue des études arméniennes* 12 (1977) 123-67.

(7) Compléments Thierry 1964.

See Fedwick 1996, *BBV* ii **h557**.

VAN PARYS 1977: Michel Van Parys (1942-; Order of St Benedict), 'Unification de l'homme dans le Nom. Exégèse de Mt 18.19-20.' *Irénikon* 50 (1977) 345-58 521-32.

VOICU 1977 = Fedwick 1999-2000, *BBV* iv 1437 (= Greek florilegium, Fedwick 1999-2000, *BBV* iv **k2606**).

WATHEN 1977: Ambrose Wathen (1931-; Order of St Benedict), 'Methodological Considerations of the Sources of the *Regula Benedicti* as Instruments of Historical Interpretation.' *Regulæ Benedicti studia* 5 (1977) 101-17.

See esp. at 112-16.

WILSON 1977: Nigel Guy Wilson (1935-), 'Scholarly Hands of the Middle Byzantine Period,' 221-39, in: *Paléographie* (1977).

YANGUAS 1977: José María Yanguas, 'La divinidad del Espíritu Santo en San Basilio.' *Scripta theologica* 9 (1977) 485-540.

ZELZER 1977: Klaus Zelzer (1936-), 'Die Rufinusübersetzung der Basiliusregel im Spiegel ihrer ältesten Handschriften,' 341-50, in: *Latinität und die alte Kirche. Festschrift für Rudolf Hanslik* [1907-82]. Edd. Herbert Banner & Johannes Divjak. Wiener Studien, Beitrag 8. Wien: Böhlau, 1977; 372 p.

ZIMIN 1977: Aleksandr Aleksandrovich Zimin (1920-80), 'Iz istorii sobraniya rukopisnykh knig Yosifo-Volokolamskogo monastyrja.' *Zapiski otdela rukopisey* 38 (1977) 15-29.

Old Slavonic MSS Moskva Rossiyskaya Gosudarstvennaya Biblioteka Sobranie Yosifo-Volokolamsk Monastyr.

ALPI 1978: Frédéric Alpi, 'Grégoire de Nysse, Éloge de son frère. ' Traduction et commentaire. Mémoire de maîtrise sous la direction de Marguerite Marie Harl (1919-). Paris - IV, 1978.

ALTANER-STUIBER 1978: Berthold Altaner (1885-1964) & Alfred Stuiber (1912-81), *Patrologie: Leben, Schriften und Lehre der Kirchenväter*. 8th revised edition. Freiburg i.Br./Basel/Wien: Herder, 1978; xxii.672 p.

Cf. Altaner 1977.

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of Augustine's earlier inability to formulate this distinction.' See also at 4 93.

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None of these Rules quotes Basil, but they are important for the study of the history of western monasticism which was characterized more with a vertical than horizontal structure of the community ie it was less Basilian and more Syro-Egyptian. See at 389-91 the comparative table between them and the Rule of Benedict. For a general *historical* observation, compare Fedwick 1999-2000, *BBV* iv 143 n.8 with 68-70.

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Extraordinarily thought-provoking. Its importance for the understanding of the trends and developments that engulfed Basil is unquestionable beyond the few explicit references to Basil at 342 356.

LAMBERTSEN-ENDRES 1986: see Lambertsen-Endres 1998.

LANE FOX 1986: Robin Lane Fox (1946-), *Pagans and Christians in the Mediterranean World from the Second Century AD to the Conversion of Constantine*. Penguin Books. Bungay, Suffolk: Richard Clay Ltd., 1986; 799 p.; maps.

'Represents a quantum jump in the quality of scholarship on late classical paganism and on the history of the early church' (Peter Brown), with important implications for the study of Basil.

LAVATORI 1986: Renzo Lavatori, *Lo Spirito Santo e il suo mistero. Esperienza e teologia nel trattato "Sullo Spirito Santo" di Basilio*. Spiritualità, 4. Città del Vaticano: Libreria Editrice Vaticana, 1986; 187 p.

LIENHARD 1986: Joseph Thomas Lienhard (1940-; Society of Jesus), 'Ps.-Athanasius, *Contra Sabellianos*, and Basil of Cæsarea, *Contra Sabellianos et Arium et Anomoeos*, Analysis and Comparison.' *Vigiliæ Christianæ* 40 (1986) 365-89.

The resemblances go beyond the 17 shared passages. Basil's theological vocabulary is more technical and precise. On the other hand, there are not many differences which could not be explained by the difference of adversaries and the time of composition. The author takes his clue from Hübner 1979, who in turn answers him in Hübner 1987 and 1989. One should, however, give Simonetti 1990a the last word who in a penetrating analysis of all the texts reaches a different conclusion.

LOLAŠVILI 1986: I.A. Lolašvili, 'Deux informations géorgiennes anciennes sur la personne et la conception du monde de l'auteur des Aréopagitiqes' [in Georgian, with a summary in Russian], 57-68, in: *Investigations in Areopagitica* [in Georgian]. Edd. D. Sumbadze, et al. Tbilisi: Université de Tbilisi, 1986; 225 p.

One of the recensions is #Georg 15 = Fedwick 1996, *BBV* ii 1232.

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LUCÀ 1986: Santo Lucà (1947-), *Manoscritti 'Rossanesi' conservati a Grottaferrata. Mostra in occasione del congresso internazionale su San Nilo di Rossano (Rossano, 28 settembre-1 ottobre 1986). Catalogo*. Comune Rossano. Università popolare Rossano. Grottaferrata: Tipografia italo-orientale 'San Nilo,' 1986; 92 p; 32 leaves of plates; ill.

Fedwick 1999-2000, *BBV* iv **k3239**.

MANIS 1986: Andrew Michæl Manis (1954-), 'The Principle of "lex orandi, lex credendi" in Basil's Anti-Arian Struggle.' *Patristic and Byzantine Review* 5 (1986) 33-47.

MAZZANTI 1986: Giorgio Mazzanti, 'Irrilevanza della cristologia di Basilio Magno nell'opinione corrente.' *Cristianesimo nella storia* 7 (1986) 565-80.

Argues against such current stances. See further Mazzanti 1991.

NESTLE-ALAND (1986): *Nestle-Aland Greek-English New Testament. Greek Text Nouum Testamentum Græce, in the Tradition of Eberhard Nestle [1851-1913] and Erwin Nestle*. Edited by Kurt Aland (1915-94), Matthew Black (1908-95), Carlo Maria Martini (1927-; Society of Jesus; Cardinal), Bruce Manning Metzger (1914-), and Allen Wikgren (1907-98). English text 2nd Edition of the Revised Standard Version. The critical apparatuses, prepared and edited together with the Institute for New Testament Textual Research, Münster/Westphalia by Kurt Aland (1915-94) and Barbara

Aland. 3rd edition. Stuttgart: Deutsche Bibelgesellschaft, 1986; 40*.779 p.

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ODORICO 1986: Paolo Odorico (1952-), *Il prato e l'ape. Il sapere sentenzioso del monaco Giovanni*. Wiener byzantinische Studien, 17. Wien: Verlag der österreichischen Akademie der Wissenschaften, 1986; xii.297 p.

The work by Ioannes Georgides (fl.s.10) edited, *F iii 9-F iii 9a*, is fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1986. MSS collated: (a) complete text (*F iii 9*): Fedwick 1999-2000, *BBV* iv **k5893 k3092 k2557 k6054**; (b) abridgement (*F iii 9a*): **k2605 k5200 k6166 k5338 k8331**.

OVITT 1986: George Ovitt, Jr. (1948-), *The Restoration of Perfection. Labor and Technology in Medieval Culture*. New Brunswick, N.J.: Rutgers University Press, 1986; xiii.272 p.

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PETIT 1986: Françoise Petit, *Catenæ Græcæ in Genesim et Exodum. ii. Conlectio Coisliniana in Genesim*. Corpus Christianorum

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'Signification du terme παιδεία dans l'ouvrage de Basile le Grand,' with French abstract.

TAFT 1986: Robert Taft (1934-; Society of Jesus), *The Liturgy of the Hours in East and West. The Origins of the Divine Office and*

Its Meaning for Today. Collegeville, Min.: The Liturgical Press, 1986; xvii.421 p.

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THOMSON 1986 = Fedwick 1997, *BBV* iii 574-75 (= *Hex* 1-9, Syriac-English).

THOMSON 1986: Francis Joseph Thomson, 'Constantine of Preslav and the Old Bulgarian Translation of the "Historia ecclesiastica et mystica contemplatio" Attributed to Patriarch Germanus I of Constantinople.' *Palaeobulgarica* 10 (1986) 41-48.

Contains a mine of information on the Greek, Latin, and Old Slavonic textual questions of ***HistMyst* (Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 8023).

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TUCCARI 1986: Luciana Tuccari, 'Il Salterio α.γ.ii della Biblioteca di Grottaferrata.' *Annali di storia dell'esegesi* 3 (1986) 65-70.

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Whereas De Vogüé 1987 supplies a scriptural index, Lundström 1989 provides a 'stemma codicum,' and suggests amendments in the following places: Pr.2; 0.13; 2.0; 2.2; 2.25 [5]; 2.29; 2.70; 2.71; 2.76; 2.97 [10]; 3.18; 3.19; 3.31; 3.32; 5.3 [15]; 8.11; 9.22; 10.1; 10.6; 11.8 [20]; 11.16; 11.25; 14.1; 29.3; 34.3 [25]; 37.1; 40.2; 45.3; 49.3; 61.4 [30]; 63.3; 64.1; 67.0; 68.0; 70.2 [35]; 74.1; 77.2; 79.1; 79.2; 82.3 [40]; 83.1; 87.4; 88.0; 92.2; 96.1 [45]; 101.2; 108.1; 110.1; 113.1; 114.0 [50]; 121.2; 121.6; 122.7; 122.8; 123.0 [55]; 123.11; 126.6; 127.8; 130.3; 130.4 [60]; 137.4; 139.2; 139.3; 140.3; 145.1 [65]; 156.5; 164.0; 171.1; 173.3; 173.4 [70]; 175.0; 184.0; 184.3; 186.1; 190.0 [75]; 195.9; 196.0; 196.4; 198.2; 199.1 [80]; 202.1; 202.2; 202.7 [83].

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Inu (sources, mainly Plutarch).

POPA 1987: Ioasaf Popa, 'Sfintii Pahomie, Vasile cel Mare și Ioan Casian.' *Mitropolia Moldovei și Sucevei* 63 (1987) 22-38.

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Translated by Arthur Goldhammer from the French, *Histoire de la vie privée. i. De l'Empire romain à l'an mil.* Paris: Éditions du Seuil, 1985. The idea of this book is to peek behind the usual sources for the recovery of the past: literary, learned, records, and to gain a more complete picture of the everyday reality. For all past figures and events, including Basil, this approach is a must since most of the information coming to us from those times is hagiographically tilted, dwelling on the extraordinary and omitting most pertaining to the mundane. Hence this volume of the *BBV* in particular is inclusive of so much material—geographical, epigraphical, political, economic and social—so as to facilitate any such attempt at reaching to a more complete picture of Basil and his world. The entire first volume of the *History of Private Life* provides outstanding material from the pen of Paul Veyne, Peter Brown, and Evelyne Patlagean, among others.

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RITUALS (1987): *Rituals of Royalty. Power and Ceremonial in Traditional Societies.* Edd. David Cannadine (1950-) & Simon Price. Past and Present Publications. Cambridge/New York: Cambridge University Press, 1987; xi.351 p.; ill.

Among others, Amélie Kuhrt, 'Usurpation, Conquest, and Ceremony'; Simon Price, 'The Construction of Court Ritual'; Averil Millicent Cameron (1940-), 'The Lord's Anointed and the People's Choice'; Janet L. Nelson, 'Bureaucrats and Cosmology.'

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This work more than any other provides the best historical explanation for the rise and evolution of the ordained Christian ministry, as distinct from (even opposed to) the non-ordained ministry of the People of God.

SIGOUNTOS 1987: James G. Sigountos, 'Basil the Great's Rejection of Allegory.' Diss.MS. Chicago: University of Chicago, 1987.

STEVENSON-FREND 1987: James Stevenson (1901-83) & William Hugh Clifford Frend (1916-), *A New Eusebius. Documents Illustrating the History of the Church to A.D. 337*. Revised with additional documents by W.H.C. F. London: SPCK, 1987; xxii.404 p.

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TEITGE 1987: Hans-Erich Teitge, Letter, 17.6.87.

Description of Greek MS = Fedwick 1996, *BBV* ii **h49**.

TSIRPANLIS 1987: Constantine N. Tsirpanlis, 'Doctrinal Oikonomia and Sacramental Koinōnia in Greek Patristic Theology and Contemporary Orthodox Ecumenism.' *Patristic and Byzantine Review* 6 (1987) 31-44.

TUCCARI 1987: Luciana Tuccari, 'Eusebio e Basilio sul Salmo 59.' *Annali di storia dell'esegesi* 4 (1987) 143-49.

Ps 59/60.

ULUHOGIAN 1987: Gabriella Uluhogian, 'La tradizione manoscritta della versione armena dell'Asceticon di san Basilio.' *Le Muséon* 100 (1987) 363-75.

Cf. Fedwick 1997, *BBV* iii 184-205.

THOMSON 1987: Francis Joseph Thomson, 'The Problem of the Reception of the Works of John IV Ieiunator of Constantinople Among the Slavs: Nikon of the Black Mountain and Cirycus of Novgorod.' *Palæobulgarica* 11 (1987) 23-45.

Useful overview of works which include excerpts and/or quotations from Basil accompanied by an edition of the Old Slavonic excerpt from Fedwick 1999-2000, *BBV* iv **k4751**. See there for the identification of the Basil snippet.

TROIANO 1987: Marina Silvia Troiano, 'L'Omelia xxiii in *Mamantem martyrem* di Basilio di Cesarea.' *Vetera Christianorum* 24 (1987) 147-57.

Because Basil in this homily identifies the terms ὑπόστασις-οὐσία, and since the first distinction between the two occurs in *EustSeb* 1/125 from a.373, *Mam*, the author surmises, must come from early a.373.

TROIANO 1987a: Marina Silvia Troiano, 'Il concetto di numerazione delle ipostasi in Basilio di Cesarea.' *Vetera Christianorum* 24 (1987) 337-52.

Affirms Basil's consistent employment of the enumeration of divine hypostases, with slight variations depending on whether his target are the Arians or the Sabelians.

VAGGIONE 1987 = Fedwick 1997, *BBV* iii 575 (= Eunomios of Cyzikos, extant works, Greek).

VAN ESBROECK 1987 = Fedwick 1997, *BBV* iii 582-83 (= *Arm* 55, Armeno-French). Michel-Jean-Edmond Van Esbroeck (1934-2003; Society of Jesus).

VANNIER 1987: Marie-Anne Vannier, 'Le rôle de l'Hexaéméron dans l'interprétation augustinienne de la création.' *Revue des sciences philosophiques et théologiques* 71 (1987) 537-47.

Hex 1-9, translated into Latin by Eustathius, see Fedwick 1996, *BBV* ii 220-29.

VOORDECKERS-TINNEFELD 1987 = Fedwick 1999-2000, *BBV* iv 295 n.152 (= Kantakouzenos 1383).

WINTER 1987: Ursula Winter, Letter, 13.11.87.

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Places it in the mid-350s. See the counter-arguments of Sterk 2004, and my further arguments for a.360-70s.

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BRANDES 1989: Wolfram Brandes, *Die Städte Kleinasiens im 7. und 8. Jahrhundert*. Amsterdam: J.C. Gieben, 1989; 244 p.; maps.

CHAUVET 1989: Patrick Chauvet, 'Le presbytre à travers la correspondance de saint Basile.' *Nouvelle revue de théologie* 111 (1989) 682-92.

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Among the various contributions, see K. Hopwood, 'Consent and Control: How the Peace Was Kept in Rough Cilicia,' at 191-201.

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1st ed., 1958; xi.770 p.

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HÜBNER 1989: Reinhard M. Hübner (1937-), *Die Schrift des Apolinarius von Laodicea gegen Photin (Pseudo-Athanastius, Contra Sabellianos) und Basilius von Cæsarea*. Patristische Texte und Studien, 30. Berlin/New York: Walther de Gruyter, 1989; xii, 322 p.

But see the critique and conclusions of Simonetti 1990a.

HUXLEY 1989: G. Huxley, 'Saint Basil the Great and Anisa.' *Analecta Bollandiana* 107 (1989) 30-32.

IVAN 1989 = Fedwick 1996, *BBV* ii 995-96, iii 576 (= works, Romanian).

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LARENTZAKIS 1989: Gregorios Larentzakis, 'Die Notwendigkeit der Zusammenarbeit der Bischöfe des Ostens und des Westens nach dem hl. Basilius,' iii 273-93 455-56, in: 'Ἀναφορά εἰς μνήμην. Athens: Danial, 1989; 479 p.

LIENHARD 1989: Joseph Thomas Lienhard (1940-; Society of Jesus), 'Basil of Cæsarea, Marcellus of Ancyra, and "Sabellius."' *Church History* 58 (1989) 157-67.

Sees Basil's opposition to Markellos as arising (1) from M's opposition to B's plans of union, and (2) B's reduction of M's teaching to a few phrases which B. then labels as smacking of Sabellianism.

LIZZI 1989: Rita Lizzi, *Vescovi e strutture ecclesiastiche nella città tardoantica: l'Italia Annonaria nel iv-v secolo d.C.* Edizioni New Press, 1989; 255 p.

LUCÀ 1989: Santo Lucà (1947-), 'Attività scrittoria e culturale a Rossano: da San Nilo a San Bartolomeo da Simeri (secoli x-xii),' 25-73 + 24 leaves of plates, in: *Atti del congresso internazionale su San Nilo di Rossano, 28 settembre-1° ottobre 1986*. Amministrazione comunale Rossano. Università popolare Rossano. Rossano/Grottaferrata: Tipografia italo-orientale 'San Nilo,' 1989; ill.

Greek MSS Grottaferrata Biblioteca della Badia Greca. By a peerless savant in the field.

LUNDSTRÖM 1989: Sven Lundström, *Die Überlieferung der lateinischen Basiliusregel*. Acta universitatis Vpsaliensis, Studia

Latina Vpsaliensia, 21. Uppsala: Textgruppen i Uppsala AB, 1989; 86 p.

Provides a 'stemma codicum' for Zelzer 1986 establishing the relationships among the MSS in terms of filiation (p. 8-21), and contamination (p. 21-60). For his choice of alternative readings, see under Zelzer 1986.

MARTI 1989 = Fedwick 1996, *BBV* ii 996 (= \dagger Lat 1-2, Latin-German).

NERI-DUCATILLON 1989 = Fedwick 1997, *BBV* iii 576 (= \dagger Bapt 1-2, Greek-French).

PARMENTIER 1989: Martien F.G. Parmentier, 'Syriac Translations of Gregory of Nyssa.' *Orientalia Louaninensia periodica* 20 (1989) 143-93.

i.147-51: ***EustArc* 2/189 (Syriac fragments). Cf. Fedwick 1993, *BBV* i 613-15. ii.192: ***VirgL* (Syriac under Gregory of Nyssa's name). Cf. Fedwick 1997, *BBV* iii 745-48.

QUECKE 1989: Hans Quecke (1928-98; Society of Jesus), 'Ein sahidisches Fragment der Basiliusliturgie (Cod. Vat. Copt. 103,2),' 137-47, in: *Simandron. Der Wachklopfer. Gedenkschrift Klaus Gamber* [1919-89]. Schriftenreihe des Zentrums patristischer Spiritualität Koinōnia-Oriens im Erzbistum Köln, 30. Köln: Luth Verlag, 1989.

Fedwick 1999-2000, *BBV* iv **k2492** = *Lit-Bas/ES Lit-Bas/EB* (fragment).

RIEDINGER 1989: Rudolf-Utto Riedinger (1924-98), *Die Eratopokrisis des Pseudo-Kaisarios. Erstmals vollständig herausgegeben*. Berlin: Akademie Verlag, 1989; xiv.312 p.

Cf. Fedwick 1999-2000, *BBV* iv 67.

ROSSITER 1989: J.J. Rossiter, 'Roman Villas of the Greek East and the Villa of Gregory of Nyssa Ep. 20.' *Journal of Roman Archaeology* 2 (1989) 101-10.

ROUILLARD 1989: Édouard Rouillard (1920-92; Order of St Benedict), 'Basile de Césarée a-t-il corrigé lui-même un premier état de texte de ses homélies?' *Studia patristica* 22 (1989) 65-68.

ROUILLARD 1989a: Édouard Rouillard (1920-92; Order of St Benedict), 'L'édition des *Homélies morales* de Basile de Césarée.' *Studia patristica* 22 (1989) 75-78.

RUSSO 1989: F. Russo, 'Gli Ascetica di San Basilio Magno e San Nilo,' 307-16, in: *Atti del Congresso internazionale su San Nilo di Rossano. 28 settembre-1 ottobre 1986*. Rossano/Grottaferrata: Tipografia 'San Nilo,' 1989.

SCHMITZ 1989: Dietmar Schmitz, 'Formen der Polemik bei Basilios in der Streischrift "Aduersus Eunomium."' *Glotta* 67 (1989) 233-42.

Although B. in his polemic is restrained in employing desultory terms, he uses a variety of forms in the polemic, in particular metaphors derived from the animal world.

SFAMENI GASPARRO 1989: Giulia Sfameni Gasparro, 'Ps.-Basilio, *De incarnatione Domini* e ps.-Agostino, *De incarnatione Verbi ad Ianuarium*: ovvero la traduzione rufiniana del *Peri Archon* di Origene auctoritas nelle controversie cristologiche e trinitarie del v-vi sec.' *Studia patristica* 19 (1989) 154-65.

See \dagger Lat 4 = Fedwick 1996, *BBV* ii 1244.

SHEPTYTSKY 1989 = Fedwick 1997, *BBV* iii 577 (= ascetica, Ukrainian).

SIEPIERSKI 1989: Paulo Donizeti Siepierski, 'The Liberating *leitourgia* of Basil the Great.' Diss.MS. The Southern Baptist Theological Seminary. Louisville, Ky., 1989; xiv.262 leaves.

ŠPIDLÍK 1989: Tomáš Špidlík (1919-; Society of Jesus; Cardinal), 'La funzione del sogno in San Basilio.' *Augustinianum* 29 (1989) 375-87.

STEVENSON-FREND 1989: James Stevenson (1901-83) & William Hugh Clifford Frend (1916-), *Creeds, Councils, and Controversies. Documents Illustrative of the History of the Church A.D.*

337-461. Revised edition with additional documents by W.H.C. Frend. London: SPCK, 1989; xxii.410 p.

1st ed. 1966. For Basil, see Index. With Stevenson-Frend 1987 a wonderful sourcebook to be used alongside Hall 1991

ZELZER 1989: Klaus Zelzer (1936-), 'Zum Text der kritischen Erstedition der lateinischen Fassung der Basiliusregel,' i, 7-25, in: *Polyanthema* = Fedwick 1989.

AGATI 1990: Maria Luisa Agati, 'A proposito di alcuni frammenti del codice Vaticanus Græcus 2646,' iv, 7-12, in: *Miscellanea Bibliothecæ Apostolicæ Vaticanæ*. Studi e testi, 338. Edd. Leonard Eugene Boyle (1923-99; Order of Preachers), et al. Città del Vaticano: Biblioteca Apostolica Vaticana, 1990; 399 p.; plates.

Argues that fols 22-24 of Città del Vaticano Biblioteca Apostolica Vaticana Vaticano greco 2646, s.10, are from Fedwick 1996, *BBV* ii **h59**. Fol. 22r-u should be inserted between fols 226-27. It contains a fragment of *Occ* 3/92 followed without a break by *An* 85/85; fol. 23r-u, to be inserted after fol. 1, has *Dest*, 261A5-277C9; fol. 24r-u, to go between fols 7-8, has a fragment of *Diu*.

ATSALOS 1990: Vasilis Atsalos, Τὰ χειρόγραφα τῆς ἱερᾶς μονῆς τῆς Κοσίνιτσας (ἡ Εἰκοσιοφοίνισσας) τοῦ Παγγαίου. Δήμος Δράμας, ἱστορικὸ ἀρχεῖο, σειρὰ δημοσιευμάτων, 1. Drama, 1990; 151 p.

Greek MSS Drama Βιβλιοθήκη τῆς ἱερᾶς Μονῆς τῆς Κοσίνιτσας, the majority of which is now in Sofiya Nauchen Tsent'r za Slavyano-Vizantiyski Prochuvaniya Ivan Dujčev k'm Sofiyskiya Universitet Kliment Okhridski.

BACKUS 1990: Iréna Dorota Backus (1950-), *Lectures humanistes de Basile de Césarée: traductions latines (1439-1618)*. Collection des études augustinienes, Série antiquité, 125. Paris: Institut d'études augustinienes, 1990; 306 p.

Accompanied by informative comparisons between the various styles and methods of translation eg p. 211-31, also 120, 141-44 (excellent analysis). For some comments and/or corrections, see Fedwick 1996, *BBV* ii 849 n.57, 874 n.97, 886 n.118, 1249 n.93.

BACKUS 1990a: Iréna Dorota Backus (1950-), 'Some Fifteenth- and Sixteenth-Century Latin Translations of the Greek Fathers

c.1440-1565: Basil of Cæsarea by Trapezuntius, Argyropulos, Cornarus, and Strigel; Justin Martyr by Perionius, Gelenius, and Lange.' *Studia patristica* 18 (1990) 305-21.

BENITO Y DURÁN 1990: Angel Benito y Durán (1907-), 'Apología española de la Regla Monástica de San Basilio Magno.' *Escritos del Vedat* 20 (1990) 357-73.

BERNARDI 1990: Jean Bernardi, 'Un regard sur la vie étudiante à Athènes au milieu du iv^e siècle.' *Revue des études grecques* 103 (1990) 79-84.

BIANCHI-SUÁREZ 1990-92: see Bianchi Suárez 1993.

BISCHOFF 1990: Bermhard Bischoff (1906-91), *Latin Paleography. Antiquity and the Middle Ages*. Published in Association with the Medieval Academy of Ireland. Cambridge/New York/New Rochelle/Melbourn/Sydney: Cambridge University Press, 1990; xi.291 p.; 23 pl.

Translated by Dáibhí ó Cróinín & David Ganz from the German, *Paläographie des römischen Altertums und des abend-ländischen Mittelalters*. Erich Schmidt Verlag, 1979; 2nd rev. ed., 1986. The outcome of author's lifetime study of the Latin hands, complemented with rich notes and bibliography, and topped up with his discriminating judgement not only with regards to the period but also the location of the scriptoria.

BUENOS AIRES 1990: reprint of Buenos Aires 1987.

CATALDI PALAU 1990: Annaclara Cataldi Palau, *Catalogo dei manoscritti greci della Biblioteca Franzoniana (Genova) (Urbani 2-20)*. Supplemento 8 al *Bollettino dei classici*, Accademia nazionale dei Lincei. Roma: Accademia nazionale dei Lincei, 1990; 120 p.; 24 pl.; facsim.

A revised edition of Cataldi Palau 1986-87. Greek MSS Genova Biblioteca Franzoniana 2-20. For Urbani 21-40, see Cataldi Palau 1996.

CAVALCANTI 1990: Elena Cavalcanti (1942-), 'Dall'etica classica all'etica cristiana: il commento al prologo del *Libro dei Proverbi* di Basilio di Cesarea.' *Studi e materiali di storia delle religioni* 14 (1990) 353-78.

Detects in *Prou* links with Plutarch's 'De uirtute morali' and 'De animæ procreatione in Timæo.'

CLARK 1990: Elizabeth Ann Clark (1938-), *Women in the Early Church*. Message of the Fathers of the Church, 13. Collegeville, Minn.: Liturgical Press, 1990; 260 p.

Originally published: Wilmington, Del.: Michael Glazier, 1983.

COSTA 1990 = Fedwick 1993, *BBV* i 299 (= 5 letters, Latin).

DE HALLEUX 1990: André De Halleux (1929-94; Order of Friars Minor), *Patrologie et oecouménisme. Recueil d'études*. Bibliotheca Ephemeridum theologicarum Louaniensium, 93. Leuven: Uitgeverij Peeters/University Press, 1990; xvi.887 p.

Reprints: **5**, 113-214 = De Halleux 1984; **6**, 215-68 = De Halleux 1986a; **7**, 269-99 = De Halleux 1982; **8**, 303-37 = De Halleux 1979; **9**, 338-66 = De Halleux 1989.

DI MEGLIO 1990: Salvatore Di Meglio, *Basilio. Ricchezza, povertà e condivisione*. Introduzione di Salvatore Di Meglio. Classici dello spirito. Patristica, 43. Padova: Edizioni Messaggero, 1990; 115 p.

An annotated anthology, with extracts from various homilies (*Dest*, *Ps 14b*, *Diu*, *Ps 33*, *Fam*, *Mund*).

DUNN 1990: Marilyn Dunn, 'Mastering Benedict: Monastic Rules and Their Authors in the Early Medieval West.' *The English Historical Review* 105 (1990) 567-94.

Against the widely held view, especially by De Vogüé, about a Gallic origin of some monastic liturgical customs, favours a northern Italian locale for such traditions. See subsequently De Vogüé 1992 and, again, Dunn 1992. Also, not to be missed, Fedwick 1996, *BBV* ii 1242 n.86.

DŽUROVA 1990: Axinia Džurova, 'L'Évangéliste Dujčev 272 (olim Kosinitza 115) du Centre d'études slavo-byzantines "Ivan Dujčev".' *Bollettino della badia greca di Grottaferrata* 44 (1990) 185-200.

Fedwick 1996, *BBV* ii 113 n.277. Getov 1999 puts an end to the guesswork.

ELEUTERI 1990: Paolo Eleuteri (1954-), 'Biblioteca Nazionale Universitaria di Torino. ConCORDANZE delle segnature dei manoscritti greci.' *Codices manuscripti* 15 (1990) 28-39.

Provides current shelf-marks for the surviving the 26 January 1904 fire of the Greek MSS Torino Biblioteca Nazionale Universitaria. Cf. Olivier 1995, **2322**.

EPISTOLARI (1990): *Epistolari cristiani secoli i-v. Repertorio bibliografico. Parte 1: Epistolari greci e latini, secoli i-iii*, a cura di Clara Burini, introduzione di Mario Naldini (1922-2000). *Parte 2: Epistolari latini, secoli iv-v*, a cura di Giovanna Asdrubali Pentiti, Maria Carla Spadoni Cerroni, introduzione di Mario Naldini (1922-2000). *Parte 3: Epistolari greci, secoli iv-v*, a cura di Francesca Silitti, introduzione di Mario Naldini (1922-2000). Roma: Benedictina editrice, 1990; xxviii.129 [2] + xxi.154 [1] + xxi.206 [1] p.

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FORLIN PATRUCCO 1990: Marcella Forlin Patrucco (1947-), 'Ascesi, cultura e cultura ascetica nel monachesimo basiliano.' *Codex Aquilarensis* 3 (1990) 85-101.

FOSS 1990: Clive Foss, *History and Archaeology of Byzantine Asia Minor*. Collected Studies Series. Aldershot, Hampshire: Variorum Reprints, 1990; various pagings; ill.

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GIRARDI 1990: Mario Girardi (1948-), 'Antichi e nuovi martiri nell'età di Basilio di Cesarea.' *Vetera Christianorum* 27 (1990) 85-109.

Also in Girardi 1990a.

GIRARDI 1990a: Mario Girardi (1948-), *Basilio di Cesarea e il culto dei martiri nel iv secolo: scrittura e tradizione*. Quaderni di *Vetera Christianorum*, 24. Bari: Università di Bari, Istituto di studi classici e cristiani, 1990; 317 p.; 8 pl.

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GNILKA 1990: Christian Gnilka (1936-), 'La conversione della cultura antica vista dai Padri della chiesa.' *Cristianesimo nella storia* 11 (1990) 593-615.

GONZÁLEZ 1990: Justo Luis González (1937-), *Faith and Wealth. A History of Early Christian Ideas on the Origin, Significance, and Use of Money*. San Francisco/Toronto: Harper & Row, 1990; xvi.240 p.

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GRYSON-SZMATULA 1990: Roger Gryson (1938-) & D. Szmatula, 'Les commentaires patristiques sur Isaïe, d'Origène à Jérôme.' *Revue des études augustinienes* 36 (1990) 3-41.

HARRISON 1990: Verna E.F. Harrison, 'Male and Female in Cappadocian Theology.' *Journal of Theological Studies* 41 (1990) 441-79.

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HAUSCHILD 1990 = Fedwick 1996, *BBV* ii 996-97; Fedwick 1997, *BBV* iii 577 (= Letters 1-94 Maran, German).

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HELLEMAN 1990: Wendy Elgersma Helleman, 'Basil's "Ad adulescentes." Guidelines for Reading the Classics,' 31-52, in: *Christianity and the Classics: The Acceptance of a Heritage*. Ed. Wendy Elgersma Helleman. Lanham: University Press of America, 1990; 219 p.

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HILD 1990: Friedrich Hild, *Kilikien und Isaurien*. Tabula imperii Byzantini, 5. Denkschriften, Österreichische Akademie der Wissenschaften, Philosophisch-historische Klasse, 215. 2 vols. Wien: Verlag der österreichischen Akademie der Wissenschaften, 1990; 465,96 p.; 200 p. of plates; ill.; colour maps.

ILLANES MÆSTRE 1990: José Luis Illanes Mæstre, 'El trabajo en las *Homilías sobre el Hexæmeron* de San Basilio de Cesarea,' 299-310, in: *Studien zu Gregor von Nyssa und der christlichen Spätantike*. Herausgegeben von Hubertus R. Drobner und Christoph Klock. Supplement to *Vigiliæ Christianæ*, 12. Leiden: Brill, 1990; x.418 p.

KEITH 1990: Graham A. Keith, 'Our Knowledge of God: the Relevance of the Debate Between Eunomius and the Cappadocians.' *Tyndale Bulletin* 41 (1990) 60-88.

KERTSCH 1990: Manfred Kertsch, 'Exzerpte aus den Kappadokiern und Johannes Chrysostomus bei Isidor von Pelusium und Nilus von Ancyra,' 69-82, in: *Studien zu Gregor von Nyssa* = Illanes-Mæstre 1990.

LIEBESCHUETZ 1990: John Hugo Wolfgang Gideon Liebeschuetz (1927-), *From Diocletian to the Arab Conquest: Change in the Late Roman Empire*. Collected Studies. Aldershot, U.K.: Variorum, 1990; xiii.336 p. in various pagings; 2 maps; portrait.

'The papers were written over the period of thirty-one years. Most of them were preliminary studies' (Introduction). Still, like anything else by this author, they are worth consideration.

LILLA 1990: Salvatore Clemente Romano Lilla, 'Le fonti di una sezione dell'omelia "De fide" di San Basilio Magno.' *Augustinianum* 30 (1990) 5-19.

Disputes Theiler's 1941 argument that *Fide*.1 (PG 31, 465A12-C8) depends on Porphyry. Finds links with Plotinos, and before him, Plato, Maximos of Tyre, the Corpus Hermeticum, and even Paul.

LIM 1990: Richard Lim (1963-), 'The Politics of Interpretation in Basil of Cæsarea's *Hexæmeron*.' *Vigiliæ Christianæ* 44 (1990) 351-70.

By 'politics' is meant Basil's abandonment in *Hex 1-9* of the allegorical method because unsuitable for an audience like the one he has been addressing.

LIST-POWITZ 1990 = Kristeller-Krämer 1993, 577. Gerhard List, Gerhardt Powitz.

Latin MSS Mainz Stadtbibliothek.

MACMULLEN 1990: Ramsay MacMullen (1928-), *Changes in the Roman Empire: Essays in the Ordinary*. Princeton: Princeton University Press, 1990; xiv.399 p.; ill.

From the pen of one best familiar with both the ordinary and extraordinary in the world of Late Antiquity.

MARKUS 1990: Robert Austin Markus (1924-), *The End of Ancient Christianity*. Cambridge: Cambridge University Press, 1990; xvii.258 p.

A remarkable study of the nature of change that occurred empire-wide in Christianity between the fourth and sixth centuries. It has the best explanation of Augustine's 'ciuitas dei,' which the author compares and contrasts with Basil's idea of a community as a nucleus of reform on the earth. See the chapters on the two models of community and on the ascetic invasion.

MATSOUKAS 1990: Nikolaos A. Matsoukas, 'Επιστημονική φιλοσοφία και θεολογία στην 'Εξαήμερο τοῦ Μεγάλου Βασιλείου. Φιλοσοφική και θεολογική βιβλιοθήκη, 10. 2nd edition. Thessaloniki: Ἐκδοσις Π. Πουρανάρᾳ, 1990; 228 p.

Hex 1-9.

MATTHEWS 1990: John Frederick Matthews, *Western Aristocracies and Imperial Court, A.D. 364-425*. Clarendon Paperbacks. Oxford: Clarendon Press, 1990; xiv.445 p.

Politics and government of Rome from 284 to 476.

MCNEILL-GAMER 1990: reprint of McNeill-Gamer 1938, John Thomas McNeill (1885-) & Helena Margaret Gamer (1900-65), *Medieval Handbooks of Penance. A Translation of the Principal "Libri pœnitentiales" and Selections from Related Documents*. Records of

Civilization, Sources and Studies, No. 29. New York: Columbia University Press, 1938; xiv.476 p.; facsim.

An important sourcebook, with translations and notes, including Basil kanonikal texts. See Fedwick 1999-2000, *BBV* iv 1564-75. Previous reprints: McNeill-Gamer 1965 1990.

NALDINI 1990 = Fedwick 1996, *BBV* ii 997 (= *Hex 1-9*, Greco-Italian). Mario Naldini (1922-2000).

NIGG 1990: reprint of Nigg 1953: Walter Nigg, *Vom Geheimnis der Mönche: Antonius, Basilius der Grosse, Augustin, Benedikt von Nursia, Bruno von Köln, Bernhard von Clairvaux, Franziskan von Assisi, Dominikus, Theresa von Avila, Ignatius von Loyola*. Diogenes-Taschenbuch No. 21844. Zürich: Diogenes-Verlag, 1990; 421 p.

OXFORD CHRISTIANITY (1990): *The Oxford Illustrated History of Christianity*. Ed. John McManners. Oxford/New York: Oxford University Press, 1990; xi.724 p.; ill.; maps.

A superb collaborative volume divided into 19 chapters (1. by Sir Henry Chadwick [1920-], 2. by Robert Austin Markus [1924-]).

PARMENTIER 1990: Martien F.G. Parmentier, 'Gregory of Nyssa's *De differentia essentiae et hypostaseos* (Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 3196) in Syriac Translation,' 17-55, in: *Studien zu Gregor von Nyssa* = Illanes Mæstre 1990.

****GrNys 2/38** (Syriac). Cf. Fedwick 1993, *BBV* i 620-23.

PASINI 1990 = Fedwick 1997, *BBV* iii 583 (= *Amb 197a*, ****Amb 197b**, Greco-Italian).

PASTOR (1990): *The Pastor. Readings from the Patristic Period*. Edd. Philip L. Culbertson (1944-) & Arthur Bradford Shippee (1957-). Minneapolis: Fortress Press, 1990; xv.237 p.

Companion volume to Volz 1990. For the well chosen excerpts from Basil, see Index at 231.

PENELLA 1990: Robert J. Penella, *Greek Philosophers and Sophists in the Fourth Century A.D. Studies in Eunapius of Sardis*.

ARCA, Classical and Medieval Texts, Papers, and Monographs, 28. Leeds: Francis Cairns, 1990; x.165 p.

PETRÀ 1990: Basilio Petrà (1946-), 'Basilio il Grande e le seconde nozze. Un tentativo di ricerca oltre le polemiche.' *Studia moralia* 28 (1990) 43-77.

By staying away from the polemics generated, among others, by Cayré 1920, followed by Crouzel 1977 1978 on the one hand, and Pospishil 1967 and Cereti 1971 on the other, the author concludes that Basil's attitude is eminently pastoral with dutiful consideration of the varying circumstances in which humans tend to find themselves. Reprints: Petrà 1991.

POPESCU 1990: Ion Popescu, 'Persoana și lucrarea Sfintului Duh în scrierea *De spiritu sancto* a Sfintului Vasile cel Mare.' *Studii teologice* 42 (1990) 27-40.

POTESTÀ 1990: Gian Luca Potestà (1952-), *Angelo Clareno dai Poveri Eremiti ai Fraticelli*. Istituto storico italiano per il medio evo, Nuovi studi storici, 8. Roma: nella sede dell'Istituto, 1990; 341 p.

Fedwick 1997, *BBV* iii 225-41.

RANKE-HEINEMANN 1990: Uta Ranke-Heinemann (1927-), *Eunuchs for Heaven. Women, Sexuality and the Catholic Church*. London: A. Deutsch/New York: Doubleday, 1990; viii.360 p.

In the style of 'All you ever wanted to know about...but were afraid to ask.' Translated by Peter Heinegg from the German: *Eunuchen für das Himmelreich. Katholische Kirche und Sexualität*. 8. Auflage. Hamburg: Hoffmann und Campe, 1988; 369 p.

ROUSSEAU 1990: Philip Rousseau (1939-), 'Basil of Cæsarea: Choosing a Past,' 37-58, in: *Reading the Past in Late Antiquity*. Edd. Clarke Græme, Brian Croke, Alanna Emmett Nobbs & Raoul Mortley. Rushcutters Bay, N.S.W.: Australian National University Press, 1990; xv.370 p.; map.

About the way Basil interpreted his own biographical development. Expanded into Rousseau 1995.

RUDBERG 1990: Stig Yngve Rudberg (1920-), 'Notes lexico-graphiques sur l'*Hexaëméron* de Basile,' 24-32, in: *Greek and Latin Studies in Memory of Caius Fabricius*. Ed. Sventage Teodorsson. *Studia Græca et Latina Gothoburgensia*, 54. Göteborg: Universiteit Göteborg, 1990; ix.265 p.

SAKALIS 1990: Ignatios Sakalis, Μεγάλου Βασιλείου ὁμιλίαι στὴν Ἑξαήμερο. Φιλόσοφος λόγος, 5. Athinai: Polytypo, 1990; 146 p.; ill.

Hex 1-9 (Greek Demotic).

SIMONETTI 1990 = Fedwick 1996, *BBV* ii 997 (= **GrNys 2/38, *Verb*, Greco-Italian).

SIMONETTI 1990a: Manlio Simonetti (1926-), 'Sulla recente fortuna del *Contra Sabellianos* Ps.-Atanasiano.' *Rivista di storia e letteratura religiosa* 26 (1990) 117-32.

Critique of Hübner 1979 1987 1989 and Lienhard 1986. Concludes that the *Contra Sabellianos* is the work of an Apolinarianist writing between 380 and 400 in or near Antioch close to Paulinus.

SPANNEUT 1990: Michel Spanneut (1919-), *Les Pères de l'Église. Volume ii: du iv^e au viii^e siècle*. Bibliothèque d'histoire du christianisme, 22. Paris: Desclée de Brouwer, 1990; 357 p.; 1 map.

Combines narrative with texts. Basil at 15-28.

STORIA DONNE (1990): see History Women (1992).

TROIANO 1990: Marina Troiano, 'Sulla cronologia di *Ep.* 52, "Ad alcune religiose," di Basilio di Cesarea.' *Vetera Christianorum* 27 (1990) 339-67.

Confirms Dörries 1956 date: c.376.

VAN ESBROECK 1990-91 = Fedwick 1997, *BBV* iii 583 (= ‡*Arab* 8, ‡*Arab* 5c, Arabo-French). Michel-Jean-Edmond Van Esbroeck (1934-2003; Society of Jesus).

VOLZ 1990: Carl A. Volz, *Pastoral Life and Practice in the Early Church*. Minneapolis: Augsburg, 1990; 240 p.

Companion volume to Pastor (1990). Insightful and balanced.

WAGNER 1990: reprint of Wagner 1950; xii.525 p.

WALKER 1990: Peter W.L. Walker, *Holy City Holy Places? Christian Attitudes to Jerusalem and the Holy Land in the Fourth Century*. Oxford Early Christian Studies. Oxford: Clarendon Press/New York: Oxford University Press, 1990; xviii.438 p.; ill.

WAND 1990: John William Charles Wand (1885-1977; Archbishop), reissue of Wand 1950: *The Greek and Latin Fathers*. Edited with an introduction by John W. Morgan. Briston, Ind.: Wyncham Hall Press, 1990.

WILSON 1990: Anna Wilson, 'Reason and Revelation in the Conversion Accounts of the Cappadocians and Augustin.' *Augustiniana* 40 (1990) 259-78.

The Cappadocians in their accounts rely more on biblical exemplars such as the patriarchs, prophets, apostles and martyrs, and only when theorizing use Platonic categories. Augustin for his part is less rooted in communitarian concerns and focuses instead more on personal individual experience against the backdrop of the stories of Adam and the prodigal son.

CHAPTER TEN: STUDIES (1991-)

BERGMANN 1991: Bettina Bergmann, 'Painted Perspectives of a Villa Visit: Landscape as Status and Metaphor,' 49-70, in: *Roman Art in the Private Sphere. New Perspectives on the Architecture and Decor of the "domus," "uilla," and "insula."* Substantially enlarged and revised papers originally presented at the meeting of the College Art Association of America in Boston in February 1987. Ed. Elaine K. Gazda (1943-), assisted by Anne E. Hæckl. Ann Arbor, Mich.: University of Michigan Press, 1991; 156 p.; ill.

BIBLIA PATRISTICA (1991): *Biblia patristica. Index des citations et allusions bibliques dans la littérature patristique. 5. Basile de Césarée, Grégoire de Nazianze, Grégoire de Nysse, Amphiloque d'Iconium*. Paris: Éditions du Centre nationale de la recherche scientifique (CNRS), 1991; 412 p.

Apart from the works themselves by these authors, it covers a large number of the biblical catenæ.

BLAND 1991: R. Bland, 'The Last Coinage of Cæsarea in Cappadocia,' i 213-58, in: *Ermanno A. Arsian studia dicata. i. Monetazione greca e greco-imperiale. ii. Monetazione romana repubblicana ed imperiale. iii. Monetazione tardo-antica, medioevale e moderna, sezione archivistica ed archeometrica*. Glaux, 7.A cura di Rodolfo Martini e Novella Vismara. 3 vols. Milano: Edizioni Ennerre, 1991; xxv.877 p.; ill.; maps.

BRADLEY 1991: Keith R. Bradley, *Discovering the Roman Family. Studies in Roman Social History*. New York: Oxford University Press, 1991; viii.216 p.

CAMERON 1991: Averil Millicent Cameron (1940-), *Christianity and the Rhetoric of Empire. The Development of Christian Discourse*. Sather Classical Lectures, 55. Berkeley: University of California Press, 1991; xv.261 p.; ill.

CSCO 1991 = Fedwick 1996, *BBV* ii 997 (= †Copt 3-5, Copto-English).

DESREUMAUX 1991: Alain Desreumaux, *Répertoire des bibliothèques et des catalogues de manuscrits syriaques*. Documents, études et répertoires publiés par l'Institut de recherche et

d'histoire des textes, 10. Paris: Centre nationale de recherche scientifique, 1991; 285 p.

DE VOGÜÉ 1991-2003: Adalbert De Vogüé (1924-; Order of St Benedict), *Histoire littéraire du mouvement monastique dans l'antiquité*. Patrimoines. Christianisme. 6 vols. Paris: Éditions du Cerf, 1991-2003.

Articles mainly reprints concerning the development on the whole of western Latin monasticism and its rootedness in Egypt. Spans AD 30-500 (Lérins).

ELEUTERI 1991: Paolo Eleuteri (1954-), 'Francesco Filelfo copista e possessore di codici greci,' 163-79, in: *Paleografia e codicologia greca*. Atti del ii colloquio internazionale (Berlino-Wolfenbüttel, 17-21 ottobre 1983). A cura di Dieter Harlfinger e Giancarlo Prato, con la collaborazione di Marco D'Agostino e Alberto Doda. Biblioteca di scrittura e civiltà, 3. 2 vols. Alessandria: Edizione dell'Orso, 1991; vol. i. testo, ii. tavole; ill.

Francesco Filelfo (1398-1481) translated into Latin *GrNaz* 2/2, see Fedwick 1996, *BBV* ii 837 etc.

FLEITH 1991: Barbara Fleith, *Studien zur Überlieferungsgeschichte der lateinischen 'Legenda aurea'*. Studia hagiographica, 72. Bruxelles: Société des Bollandistes, 1991; i.533 p.

MSS of Basil at 212. Cf. also Fedwick 1999-2000, *BBV* iv 281 (= Varazze 1298).

FORLIN PATRUCCO 1991: Marcella Forlin Patrucco (1947-), 'Sir William Mitchell Ramsay e una "Noble Anatolian Family" del iv secolo d.C. Elementi per una riconsiderazione.' *Studi tardoantichi* 3 (1991) 269-93.

Cf. Ramsay 1919.

FRANK 1991: Karl-Suso Frank (1933-; Order of Friars Minor), 'Basilius der Grosse,' 33-48, in: *Mönchsväter und Ordensgründer. Männer und Frauen in der Nachfolge Jesus*. Ed. Josef Weismayer. Würzburg: Echter, 1991; 391 p.; ill.

GATEWAY (1991): *Gateway to Paradise. Basil the Great*. Ed. Oliver Davies. Trans. Tim Witherow, with an Introduction by A.M. Allchin. London/Dublin/Edinburgh: New City, 1991; 135 p.

Extracts from various works by Basil: **Hex 12, ≠ Lat 7, 'On faith,' an Ascetic Discourse, Longer Questions-Answers, a Discourse on Ascetic Discipline, 'On the Holy Spirit,' and select letters.

GIRARDI 1991: Mario Girardi (1948-), 'Basilio di Cesarea esegeta dei Proverbi.' *Vetera Christianorum* 28 (1991) 25-60.

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A reliable companion to Stevenson-Frend 1987 1989.

HAMMERSTÆDT 1991: Jürgen Hammerstædt, 'Zur Echtheit von Basiliusbrief 38,' 416-19, in: *Tesseræ. Festschrift für Josef Engemann* [1926-]. Edd. Ernst Dassmann & Klaus Thræde. Jahrbuch für Antike und Christentum, 18. Münster: Aschendorff, 1991; x.419 p.; 66 leaves of plates (1 folded); ill.; facsimis; map; plans; portrait.

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HAMMERSTÆDT 1991a: Jürgen Hammerstædt, 'Hypostasis (ὕποστασις),' xvi 986-1035, in: *Reallexikon für Antike und Christentum*. Stuttgart: Anton Hiersemann, 1994.

(1) Known to me only through Keller 1997, 185 186.

JOLIVET-LÉVY 1991: Catherine Jolivet-Lévy (1948-), *Les églises byzantines de Cappadoce: le programme iconographique de l'abside et de ses abords*. Paris: CNRS, 1991; 391 p., 185 p. of plates (some col.)

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KARLIN-HAYTER 1991: P. Karlin-Hayter, 'Passio of the xl. Martyrs of Sebasteia. The Greek Tradition: the Earliest Account (BHG 1201).' *Analecta Bollandiana* 109 (1991) 294-304.

KINDSTRAND 1991: Jan Fredrik Kindstrand, *Gnomica Basileensia*. Acta uniuersitatis Vppsaliensis. Studia Byzantina Vppsaliensia, 2. Uppsala: Almqvist & Wiksel international, 1991; 160 p.

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KNIZHNYE (1991): *Knizhnye tsenry drevney Rusi. Yosifo-Volokolamskiy monastyr kak tsentr knizhnosti*. Edd. Dmitriy Sergeevich Likhachev (1906-99), et al. Institut russkoy literatury, Pushkinskiy dom. Akademiya nauk SSSR Gosudarstvennyy Istoricheskiy Muzey. Leningrad: 'Nauka,' 1991; 483 p.

On the merits and shortcomings of this work, see Fedwick 1997, *BBV* iii 406 n.28.

KORDOSIS 1991: Mikhail S. Kordosis, Τὰ γεωγραφικά στοιχεία ἐν 'Ηξαήμερο τοῦ Μεγάλου Βασιλείου; συμβολή ἢ μελετὴ τῆς ἱστορίας τῆς γεωγραφίας στους πρώτους Χριστιανικούς αἰώνες. Δωδὸνη παράρτημα, ἀριθμ. 49. Ioannina: Φιλοσοφικὴ Σχολὴ Πανεπιστημίου Ἰωαννίνων, 1991; 110 p.; maps.

KOSCHORKE 1991: Klaus Koschorke (1948-), *Spuren der alten Liebe. Studien zum Kirchenbegriff des Basilius von Caesarea*. Paradosis. Beiträge zur Geschichte der altchristlichen Literatur und Theologie, 32. Freiburg i.Br.: Universitätsverlag, 1991; vii.403 p.

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LA CUGNA 1991: Catherine Mowry La Cugna (1952-97), *God for Us. The Trinity and Christian Life*. San Francisco: Harper, 1991; xiii.434 p.

A classic.

LIMBERIS 1991: Vasiliki Limberis, 'The Eyes Infected with Evil. Basil of Caesarea's "Homily on Envy."' *Harvard Theological Review* 84 (1991) 163-84.

Inu. Honour, shame, revenge, and envy, which were part of the Mediterranean code of social behaviour, dominate Basil's treatment of the topic in this homily.

MAZZANTI 1991: Giorgio Mazzanti, *San Basilio Magno: testi cristologici*. Cultura cristiana antica. Testi. A cura di G.M. Roma: Borla, 1991; 202 p.

Cf. Mazzanti 1986.

MEYENDORFF 1991: Romanian translation of Meyendorff 1987 by Lucian Turcescu (1966-), 'Educatia teologica în epocile patristica și bizantia și lectiile ei astazi.' *Studii teologice* 43 (1991) 120-31.

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In this regard Gregory depends on Basil.

MOSKVA 1991-: reprint of Moskva 1845-48.

NIKOLAIDIS 1991: E. Nikolaidis, 'Η κοσμολογία τῶν Ἑλλήνων πατέρων τῆς ἐκκλησίας—Μέγας Βασίλειος καὶ Γρηγόριος Νύσσης.. Βυζαντινικά 11 (1991) 203-30.

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OXFORD BYZANTIUM (1991): *The Oxford Dictionary of Byzantium*. Edd. Aleksander Petrovich Kazhdan (1922-97), Alice-Mary Talbot, Anthony Cutler, Timothy E. Gregory, Nancy P. Ševčenko. New York/Oxford: Oxford University Press, 1991; 3 vols = li.2232 p.; ill.; maps.

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PARENTI 1991: Stefano Parenti (1959-), 'Influssi italo-greci nei testi eucaristici bizantini dei Fogli Slavi del Sinai (xi sec).' *Orientalia Christiana periodica* 57 (1991) 145-77.

Cf. Fedwick 1999-2000, *BBV* iv, Frček 1933-39.

PETIT 1991-96: Françoise Petit, *La chaîne sur la Genèse. Édition intégrale. i. Chapitres 1 à 3. ii. Chapitres 4 à 11. iii. Chapitres 12 à 28. iv. Chapitres 29 à 50.* Traditio exegetica Græca 1-4. Louvain, in ædibus Peeters, 1991 1993 1995 1996; xxxvii.340 p., 3 pl. + xvii.252 + xxi.423 + xiv.505 p.

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PETRÀ 1991: Basilio Petrà (1946-), 'Basilio il Grande e le seconde nozze: un tentativo di ricerca oltre le polemiche,' 47-81, in: *Historia: memoria futuri. Mélanges Louis Veréecke [1920-] (70^e anniversaire de naissance)*. Edd. Réal Tremblay and Dennis Joseph Billy. Quæstiones morales, 5 Roma: Editiones academix Alphonsianæ, 1991; 516 p.; portrait.

Reprint of Petrà 1990.

PUNGUTA 1991: Vichentie Punguta, 'Antropologia ortodoxa în viziunea omiliilor Despre crearea omului ale Sfintului Vasile cel Mare.' *Revista teologica* 1 (1991) 20-33.

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(2) Add to Fedwick 1997, *BBV* iii 641.

PYYKKÖ 1991: Vapuri Pyykkö, *Die griechischen Mythen bei den grossen Kappadokiern und bei Johannes Chrysostomos*. Turun yliopiston julkaisu, Sarja B humaniora, osa 193/Annales universitatis Turkuensis, ser. B, No. 193. Turku: Turun Yliopisto, 1991; 188 p.

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Cf. Ritter 1991 and Sallares 1991.

RITTER 1991: Adolf-Martin Ritter (1934-), 'Natur und Landschaft bei Basilius und Augustin.' *Ktema* 16 (1991 [1995]) 195-200.

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RIVIÈRE 1991: Spanish translation of Jean Rivière (1878-1946), Biblioteca 'Los Santos Padres'; Madrid/Buenos Aires, 1991; xiii.202 p.

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SCHLAGER 1991: Bernard Schlager, 'Saints Basil and John Chrysostom on the Education of Christian Children.' *Greek Orthodox Theological Review* 36 (1991) 37-55.

SIEPIERSKI 1991: Paulo Donizeti Siepierski, 'Reflections on a Kainotic History: Basil of Caesarea as a Paradigm for Ecumenical Dialogue,' 95-107, in: *Faith to Creed: Ecumenical Perspectives on the Affirmation of the Apostolic Faith in the Fourth Century*. Papers of the Faith to Creed Consultation, Commission on Faith and Order, National Council of the Churches of Christ in the U.S.A., October 25-27, 1989—Waltham, Massachusetts, 1991. Ed. S. Mark Heim (1950-). Faith and Order series. Grand Rapids, MI: W.B. Eerdmans for Commission on Faith and Order, National Council of the Churches of Christ in the U.S.A., 1991; xxiii.206 p.

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STEWART 1991: Columba Andrew Stewart (1957-; Order of St Benedict), 'Working the Earth of the Heart.' *The Messalian Controversy in History. Texts and Language to AD 431*. Oxford Theological Monographs. Oxford: Clarendon Press/ New York: Oxford University Press, 1991; x.340 p.

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TAFT 1991: Robert F. Taft (1932-; Society of Jesus), *The Dptychs*. *Orientalia Christiana analecta*, 238. Roma: Pontificium institutum Orientalium studiorum, 1991; xxxiv.214 p.

TEMKIN 1991: Owsei Temkin (1902-), *Hippocrates in a World of Pagans and Christians*. Baltimore/London: The John Hopkins University Press, 1991; xiv.315 p.

Masterful and comprehensive, drawing on a staggering variety of sources including Basil: 5 134 140 149 152 162-63 164 165-66 171-77 194 198 199 226 239 253.

TREBILCO 1991: Paul R. Trebilco, *Jewish Communities in Asia Minor*. Monograph Series, Society for the New Testament Studies, 69. Cambridge/New York: Cambridge University Press, 1991; xv.330 p.; ill.

During the time of drought and famine in Cappadocia in 368/69 the Jews were the beneficiaries of Basil's 'kitchen soups.' They also attended his funeral.

TREGGIARI 1991: Susan Treggiari, *Roman Marriage: "iusti coniuges" from the Time of Cicero to the Time of Ulpian*. Oxford: Clarendon Press/New York: Oxford University Press, 1991; xv.578 p.

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ZUCKERMAN 1991: C. Zuckerman, 'Cappadocian Fathers and the Goths.' *Travaux et mémoires* 11 (1991) 473-86.

BLOCKLEY 1992: R.C. Blockley, *East Roman Foreign Policy. Formation and Conduct from Diocletian to Anastasius*. ARCA, Classical and Medieval Texts, Papers, and Monographs, 30. Leeds: F. Cairns, 1992; viii.283 p.; maps.

BOUFFARTIGUE 1992: Jean Bouffartigue, *L'empereur Julien et la culture de son temps*. Collection des Études augustiniennes, Série antiquité, 133. Paris: Institut d'Études augustiniennes, diffusion Brepols, 1992; 752 p.

BRADSHAW 1992: Paul F. Bradshaw (1945-), *The Search for the Origins of Christian Worship. Sources and Methods for the Study of Early Liturgy*. Oxford: Oxford University Press, 1992; xi.217 p.

Very helpful notably in sorting out the frequently randomly piled-up material. On the '10 rules' for handling liturgical evidence, see Fedwick 1999-2000, *BBV* iv 1451-52.

BROWN 1992: Peter Robert Lamont Brown (1936-), *Power and Persuasion in Late Antiquity. Towards a Christian Empire*. The Curti Lectures, The University of Wisconsin-Madison, 1988. Madison: The University of Wisconsin Press, 1992; x.182 p.

From the pen of the most discerning authority on Late Antiquity about the establishment of the empire of the word and letters in which Basil played a prominent role; see especially p. 12 24 45-46 52 98-99 101-02 112 118 122-23 124 135.

BRUBAKER 1992: Leslie Brubaker, 'The "Vita" Icon of Saint Basil: Iconography,' 70-93, in: *Four Icons in the Menil Collection*.

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On the 'Vita-Cycle,' see also Fitzgerald 1991, 556-63.

CLARK 1992: Elizabeth Ann Clark (1938-), *The Origenist Controversy. The Cultural Construction of an Early Christian Debate*. Princeton, N.J.: Princeton University Press, 1992; xii.287 p.

COULIE 1992: Bernard Coulie (1959-), *Répertoire des bibliothèques et des catalogues de manuscrits arméniens*. Corpus Christianorum. Turnhout: Brepols, 1992; xiii.265 p.

See also Coulie 1995.

DE VOGÜÉ 1992: Adalbert De Vogüé (1924-; Order of St Benedict), 'The Master and St Benedict: a Reply to Marilyn Dunn.' *The English Historical Review* 107 (1992) 95-103.

See Dunn 1990 1992.

DEVOS 1992: Paul Devos (1913-; Society of Jesus), 'Aspects de la correspondance de saint Basile de Césarée avec saint Eusèbe de Samosate et avec saint Amphiloque d'Iconium.' *Analecta Bollandiana* 110 (1992) 241-59.

DUNN 1992: Marilyn Dunn, 'The Master and St Benedict: a Rejoinder.' *The English Historical Review* 110 (1992) 104-11.

See De Vogüé 1992, and Fedwick 1996, *BBV* ii 1242 n.86.

ENCYCLOPEDIA (1992): *Encyclopedia of the Early Church*. Volumes i-ii. General editor: Angelo di Berardino. English trans. Adrian Walford. Oxford: Oxford University Press, 1992; xxv.1-578 579-1130 p; 44 maps (some in colour); 320 figs.

Original Italian edition: Roma: Marietti, 1983. Provides the broadest single-volume coverage of the period spanning the first to the middle of the eighth centuries. It is also handsomely illustrated and with superb visual aids. However, side-by-side the best, hand-in-the-sources, presentation of the key personalities and issues, there are some unexplainable lapses (for instance, the first

30 years of Augustine's life are presented totally inadequately, the entry on Gregory of Nyssa is appallingly poor etc). To the *ODCC* (1997) it loses in the reporting of primary and secondary sources.

FATOUROS 1992 = Fedwick 1999-2000, *BBV* iv 146-53 (= Theodoros 826).

FENWICK 1992: John R.K. Fenwick (1951-), *The Anaphoras of St Basil and St James. An Investigation into Their Common Origin*. *Orientalia Christiana analecta*, 240. Roma: Pontificium institutum Orientale, 1992; xxvi.315 p.

Pace some critics, this is one of the most important studies to date on the origin, structure and development of the complete anaphora of *Lit-Bas/ES*, *Lit-Bas/EB*, *Lit-Bas/EG*, *Lit-Bas/Syr*, *Lit-Bas-Arm*, and *Lit-Bas/Byz*. Validates and extends the methodology of Engberding 1931. See also Fenwick 1986. For further comments and remarks, see Fedwick 1999-2000, *BBV* iv 1459-1509.

GAIN 1992: Benoît Gain (1941-), 'Fragments grecs inédits du Testamentum domini attribués à saint Basile.' *Augustinianum* 32 (1992) 261-77.

i.271-77: ***Prayer iii 3a* (1st column), ***Prayer iii 3b* (2nd column) (*editio princeps*) based on Fedwick 1999-2000, *BBV* iv **k2207** and **k7286**, with variants from the Syriac = Rahmani 1899, and Ethiopian = Beylot 1984.

GIRARDI 1992: Mario Girardi (1948-), 'Note sul lessico esegetico di Basilio di Cesarea.' *Vetera Christianorum* 29 (1992) 19-53.

On the basis of numerous texts, presentation of 130 Greek terms, to which are added other derived and composite. All the material, with the help of philological and historical tools, is capably placed within the biblical and exegetical context of the period.

GRIBOMONT 1992: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Basil of Caesarea in Cappadocia (Basil the Great), i 114-15, in: *Encyclopedia* (1992).

GRIBOMONT 1992a: Jean-Jacques Gribomont (1920-86; Order of St Benedict), 'Basil, Liturgy of (Geerard 1974-87, CPG-Geerard-

Noret-Glorie-Desmet 1998, CPGS 2905),' i 113, in: *Encyclopedia* (1992).

HISTORY WOMEN (1992): *A History of Women. From Ancient Goddesses to Christian Saints.* A History of Women in the West. Ed. Pauline Schmitt Pantel (1947-). Cambridge, Mass./London: The Belknap Press of Harvard University, 1992; xxi.572 p.; ill.

Translated from the Italian by Arthur Goldhammer, *Storia delle donne in Occidente. i. L'antichità.* Roma-Bari: Giuseppe Laterza & Figli Spa, 1990. With a stellar cast of historians from many countries forms the first of a five-volume encyclopedic history of women.

HOLDER 1992: Arthur G. Holder, 'Saint Basil the Great on Secular Education and Christian Virtue.' *Religious Education* 87 (1992) 395-415.

KADZHAYA 1992: Nino Copurašvili (Yakovlevna) Kadzhaya (1937-), *Basili Kesarielis t'qzulebat'a dzveli k'artuli t'argmanebi.* Tbilisi: Mec'niereba, 1992.

'Old Georgian Translations of the Works by Basil of Caesarea.' Sharp and discerning in handling the various translations and MSS.

KARAVITES 1992: Peter Karavites, 'St Basil Hymnology.' *Greek Orthodox Theological Review* 37 (1992) 203-14.

LIEBESCHUETZ 1992: John Hugo Wolfgang Gideon Liebeschuetz (1927-), *Barbarians and Bishops. Army, Church, and State in the Age of Arcadius and Chrysostom.* Oxford: Clarendon Press/New York: Oxford University Press, 1992; xiv.312 p.; 8 pages of plates; ill.

Brilliant historico-cultural exposé.

LUDWIG 1992: Eugene Ludwig, 'The Liturgical and Monastic Context of St. Basil's *De Spiritu Sancto*,' 176-83, in: *Following the Star from the East: Essays in Honour of Archimandrite Boniface Luykx.* Ed. Andriy M. Chirovsky (1956-). Ottawa: Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies, St. Paul University, 1992; xii.273 p.

MACMULLEN 1992: Ramsay MacMullen, *Enemies of the Roman Order. Treason, Unrest, and Alienation in the Empire.* London/New York: Routledge, 1992; xii.370 p.

Originally published, Cambridge, Mass.: Harvard University Press, 1966.

MACMULLEN-LANE 1992: Ramsay MacMullen (1928-) & Eugene Lane (1936-), *Paganism and Christianity, 100-425 CE. A Sourcebook.* Minneapolis: Fortress Press, 1992; xiv.296 p.

POUCHET 1992: Jean-Robert Pouchet (1928-; Order of St Benedict), *Basile le Grand et son univers d'amis d'après sa correspondance: une stratégie de communion.* Studia 'Ephemeridis 'Augustinianum,' 36. Roma: Institutum patristicum Augustinianum, 1992; 804 p.; 5 maps.

A magnificent study, but for some of its arguments relying on Bessières 1923 whose classification of Basil's letters has now been superseded by Fedwick 1993. But this pales in light of the wide-ranging scope of the book further enriched with eight appendices: 'Appendice i: Les porteurs de messages. Liste "complète" des porteurs mentionnées, explicitement ou non, par Basile ou, plus rarement, supposés' (p. 699-708; 368 entries); 'Appendice ii: Les chorévêques' (p. 709); 'Appendice iii: Le presbyterium et les prêtres. Fonctions. Éloges. Blâmes' (p. 711-13); 'Appendice iv: Le cénobitisme basilien. Liste des lettres de Basile qui s'adressent à des ascètes ou qui touchent à la vie ascétique' (p. 715-16); 'Appendice v: La femme dans la correspondance de saint Basile' (p. 717-18; 13 letters; 28 mentioning women); 'Appendice vi: La stratégie basilienne' (p. 719-22); 'Appendice vii: Les archives de Basile de Césarée. Allusions épistolaires' (p. 723); 'Appendice viii: Une grille de lecture théologique' (p. 725-28). There is also a bibliography (p. 731-47), and the following Indices: i.—Index des références bibliques (p. 751-53); ii.—Index des lettres basiliennes (p. 755-60); iii.—Index des mots grecs (p. 761-66); iv.—Index prosopographique (767-81); v.—Index topographique (p. 783-88).

POUCHET 1992a: Jean-Robert Pouchet (1928-; Order of St Benedict), 'La date de l'élection épiscopale de saint Basile et celle de sa mort.' *Revue d'histoire ecclésiastique* 87 (1992) 5-33.

His proposal against Booth 1981 and Maraval 1988 for Autumn 378 seems unwarranted now in view of the arguments put forward by Barnes 1997 for the traditional 1 January 379.

POUCHET 1992b: Jean-Robert Pouchet (1928-; Order of St Benedict), 'L'expérience, le rayonnement et l'originalité ascétiques de saint Basile. Histoire et actualité.' *Collectanea Cisterciensia* 54 (1992) 43-65.

POUCHET 1992c: Jean-Robert Pouchet (1928-; Order of St Benedict), 'Le combat pour la paix des églises: un leitmotiv épistolaire de saint Basile,' 211-27, in: *Recherches et tradition. Mélanges patristiques offerts à Henri Crouzel, s.j* [1919-2003]. Ed. A. Duplex. Théologie historique, 88. Paris: Beauchesne, 1992; xvi.339 p.; portrait.

QUACQUARELLI 1992: Antonio Quacquarelli (1918-2001), 'Il lavoro nella regola di San Basilio tradotta da Rufino.' *Vetera Christianorum* 29 (1992) 245-60.

RISCH 1992 = Fedwick 1997, *BBV* iii 577 (= ***Eun4q*, German).

RITCHIE 1992: Bruce Ritchie, 'A Study of Basil's Third Book Against Eunomios Concerning the Holy Spirit.' Diss.MS. University of St Michael's College. Toronto, 1992; iv.88 leaves.

RUDBERG 1992: Stig Yngve Rudberg (1920-), 'Basilius den Store. Den sjette prædiken over Heksæmeron. Om lysenes skabelse.' *Alle vort livs mysterier* (1992) 154-70.

Hex 1-9.

RUNIA 1992: David T. Runia, "'Where, Tell Me, Is the Jew...?': Basil, Philo and Isidore of Pelusium.' *Vigiliae Christianae* 46 (1992) 172-89.

SCHOLTEN 1992: Clemens Scholten, 'Der Chorbischof bei Basilus.' *Zeitschrift für Kirchengeschichte* 103 (1992) 149-73.

THOMSON 1992: Francis Joseph Thomson, 'On Translating Slavonic Texts into a Modern Language. Some Critical Remarks on a New English Translation of Early English East Slav Sermons, To-

gether with a Translation of Luke of Novgorod's "Homily to the Brethren".' *Slavica Gandensia* 19 (1992) 205-17.

Cf. Fedwick 1996, *BBV* ii 1254 n.94.

VARNAVAS 1992: Varnavas (Chorepiskopos of Salamis), 'Ο Μέγας Βασίλειος; μέσα από της ἐπιστολῆς τοῦ. Leukosia: Typogr. I.G. Kasoulides & Yios, 1992; 188 p.: ill., map.

VOGLER 1992: C. Vogler, 'L'administration impériale dans le correspondance de saint Basile et saint Grégoire de Nazianze,' 447-64, in: *Institutions, société et vie politique dans l'empire romain au iv^e siècle ap.J.-C.* Actes de la table ronde autour de l'oeuvre d'André Chastagnol [1920-96] (Paris, 20-21 janvier 1989). Édité par Michel Christol, S. Demougin, Y. Duval, C. Lepelley, et L. Pietri. Collection de l'École française de Rome, 159. Roma: École française de Rome, 1992; 514 p.; 12 p. of plates; ill.

WHITE 1992: Carolinne White, *Christian Friendship in the Fourth Century*. Cambridge/New York: Cambridge University Press, 1992; xiv.274 p.; map.

To AD 600.

ALBERT 1993: Micheline Albert, 'Nouveaux textes syriaques.' *Studia patristica* 25 (1993) 216-22.

Cf. Fedwick 1996, *BBV* ii 1290 n.117.

ALBERT 1993a: Micheline Albert, 'Lettre de Grégoire de Nysse à son frère Pierre d'Annési-Sébaste.' *Aram* 5 (1993 [1996]) 33-64.

***GrNys* 2/38 (Syriac-French). Cf. Fedwick 1993, *BBV* i 620-23.

ARMSTRONG 1993: Karen Armstrong (1944-), *A History of God: the 4000 Year Quest of Judaism, Christianity, and Islam*. A Borzoi Book. London: William Heinemann Ltd., 1993, New York: A.A. Knopf 1994; xxiii.460 p.; maps.

With well over 27 reprints and counting, this is a searching and profound purview of the concept of God. Against such a competently set background of the universal human quest for the divine, the contributions of Basil and the Cappadocians appear in

a new light, that of awe and worshipful homage; see at 113-15 118 220-21.

AZZALI BERNARDELLI 1993 = Fedwick 1997, *BBV* iii 577 (= *AmphSp*, Italian).

BACKUS 1993: Iréna Dorota Backus (1950-), *La patristique et les guerres de religion en France. Étude de l'activité littéraire de Jacques de Billy (1535-1581) Ordre de saint-Benoît, d'après le MS Sens 167 et les sources imprimées*. Collection des études augustinienes, Série Moyen Âge-temps modernes, 28. Paris: Institut d'études augustinienes, 1993.

See Fedwick 1996, *BBV* ii 880 n.108.

BACKUS 1993a: Iréna Dorota Backus (1950-), 'L'édition de 1618 des oeuvres de Basile de Césarée et sa fortune,' 153-74, in: *Les Pères de l'Église au xvii^e siècle*. Actes du colloque de Lyon, 2-5 octobre 1991. Edd. Emmanuel Bury & Bernard Meunier. Paris: Éditions du Cerf, 1993; 571 p.

Does not deal with the Letters. See Fedwick 1993, *BBV* i 259-70, at 262-68.

BARNES 1993: Michel René Barnes, 'The Background and Use of Eunomius' Causal Language,' 217-36, in: *Arianism After Arius* = Spoerl 1993.

BERNSTENGEL 1993: Sonja Bernstengel, *Communication*, 4.1.93.

Latin MS Dresden Sächsische Landesbibliothek A 69 = Fedwick 1993, *BBV* i 691 (index).

BIANCHI-SUÁREZ 1993 = Fedwick 1997, *BBV* iii 577 (= *Ask 1r*, Spanish).

CAMERON 1993: Averil Millicent Cameron (1940-), *The Later Roman Empire, AD 284-430*. Fontana History of the Ancient World. London: Fontana Press, 1993; xii.238 p.; ill.

Not at the same level of Bury 1923 or Jones 1964, but overall satisfactory.

CAMERON-KUHRT 1993: Averil Millicent Cameron (1940-) & Amelie Kuhrt, *Images of Women in Late Antiquity*. Detroit: Wayne State University Press, 1993; xvii.334 p.; ill.

CLARK 1993: Gillian Clark, *Women in Late Antiquity. Pagan and Christian Life*. Oxford/New York: Oxford University Press, 1993; xix.158 p.; 4 p. of plates; ill.

From AD 30 to 500.

CREMASCHI 1993 = Fedwick 1997, *BBV* iii 577-78 (= *AskPr4*, *Ask 4*, Italian).

CREMASCHI 1993 = Fedwick 1999-2000, *BBV* iv 1452-53 (= *Att*, Italian).

DEVOS 1993: Paul Devos (1913-; Society of Jesus), 'Doèk dans l'hagiographie byzantine, chez saint Augustin et dans une lettre de saint Basile.' *Analecta Bollandiana* 111 (1993) 69-80.

Doeg in 1 Samuel 21.7 is an Edomite, head of Saul's shepherds. His image is applied in two Byzantine Lives to the iconoclast Emperor Leo III. It occurs as a name of scorn also in Basil's *Amph 14/248*, and of a muleteer in *Amph 5/231* (the allusion is most likely to the Vicar Demosthenes). There is also one reference to Doeg in Augustine's 'Enarratio in Psalmum 51' and another in Gregory of Nyssa's 'In inscriptione Psalmorum' 2.13. For the record, a search in the TLG yields 69 references, six of which, not just one as claimed by the author, are from Gregory of Nyssa.

FEDWICK 1993: Paul Jonathan Fedwick (1937-), *Bibliotheca Basiliana Vniuersalis. A Study of the Manuscript Tradition of the Works of Basil of Cæsarea. i. The Letters*. Corpus Christianorum. Turnhout: Brepols, 1993; xlii.755 p.

For ii-iv, see Fedwick 1996 1997 1999-2000.

GAIN 1993: Benoît Gain (1941-), 'Un humaniste méconnu: Jean Gillot, éditeur des Pères,' 15-19, in: *Auctoritas patrum. Zur Rezeption der Kirchenväter im 15. und 16. Jahrhundert/Contribution on the Reception of the Church Fathers in the 15th and 16th Century*. Papers delivered at a symposium, 'The Church Fathers in the Fifteenth and Sixteenth Century,' held near Copenhagen, September 25-29, 1991. Edd. Leif Grane, Alfred Schindler & Markus Wriedt.

Veröffentlichungen des Instituts für europäische Geschichte Mainz, Beiheft 37. Mainz: Verlag Philipp von Zabern, 1993; x.294 p.; facsimis.

See Fedwick 1996, *BBV* ii 865 n.85.

GIRARDI 1993: Mario Girardi (1948-), 'Appunti per una definizione dell'esegesi allegorica di Basilio di Cesarea: le "Omellerie sui Salmi."' *Annali di storia dell'esegesi* 10 (1993) 495-529.

The recurrence of *τάχα*, which in those homilies introduces an allegorico-spiritual interpretation, suggests the presence of the Alexandrian-Origenistic influence.

GNILKA 1993: Christian Gnülka (1936-), *Kultur und Conversion*. Chrësis. Die Methode der Kirchenväter im Umgang mit der antiken Kultur, 2. Institut für Altertumskunde Westfälische Wilhelms-Universität Münster. Basel: Schwabe Verlag, 1993; 201 p.

GOWERS 1993: Emily Gowers, *The Loaded Table. Representation of Food in Roman Literature*. Oxford: Clarendon Press/New York: Oxford University Press, 1993; xii.334 p.

HAUSCHILD 1993 = Fedwick 1996, *BBV* ii 997-98 (= *Letters* 214-368 Maran, German).

HAYKIN 1993: Michael E.G. Haykin (1953-), *The Spirit of God. The Exegesis of 1 and 2 Corinthians in the Pneumatomachian Controversy of the Fourth Century*. Supplements to *Vigilæ Christianæ*, xxvii. Leiden: E.J. Brill, 1993; xxiv.253 p.

Basil of Cæsarea at 104-69, and elsewhere, with many fine and perspicacious comments.

HÜBNER 1993: Reinhard M. Hübner (1937-), 'Basilius von Cæsarea und das Homousios,' 70-91, in: *Christian Faith* = Osborne 1993.

KOSCHORKE 1993: Klaus Koschorke (1948-), 'Kirchlicher Öffentlichkeitsanspruch und asketische Weltdistanz bei Basilius von Cæsarea,' 199-216, in: *Philanthropia kai Eusebeia. Festschrift für Albrecht Dible zum 70. Geburtstag*. Herausgegeben von G. W. Most, H. Petersmann, Adolf-Martin Ritter (1934-). Göttingen: Vandenhoeck & Ruprecht, 1993; 510 p.

KRISTELLER-KRÄMER 1993: Paul Oskar Kristeller (1905-99) & Sigrid Krämer, *Latin Manuscript Books Before 1600. A List of Printed Catalogues and Unpublished Inventories of Extant Collections*. 4th revised and enlarged edition. Monumenta Germaniæ historica, Hilfsmittel 13. München: Monumenta Germaniæ historica, 1993; xxxvi.941 p.

An indispensable tool, although here-and-there with flawed names of libraries which have tacitly been corrected throughout Fedwick 1993-2000, *BBV* i-iv.

LAIYOU-THOMADAKIS 1993: Angeliki E. Laiyou-Thomadakis, 'Sex, Consent, and Coercion in Byzantium,' 109-221, in: *Consent and Coercion to Sex and Marriage in Ancient and Medieval Societies*. Ed. Angeliki E. Laiyou-Thomadakis. Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1993; ix.298 p.; ill.

LO CICERO 1993: Carla Lo Cicero, 'Prestiti basiliani e cultura latina in Ambrogio,' 245-70, in: *Cristianesimo latino e cultura greca fino al sec. iv. xxi* Incontro di studiosi dell'antichità cristiana, Roma, 7-9 maggio 1992. Studia 'Ephemeridis Augustinianum,' 42. Roma: Institutum Patristicum Augustinianum, 1993; 430 p.

MCKENDRICK 1993: Scot McKendrick, *Communication*, 17.8.93.

Fedwick 1996, *BBV* ii h104.

MEEKS 1993: Wayne A. Meeks (1932-), *The Origins of Christian Morality. The First Two Centuries*. New Haven, Conn.: Yale University Press, 1993; x.275 p.

Insightful study, in particular its concept of 'conversion' can be fruitfully used in the study of Basil (to be preferred to Nock 1933).

MEULENBERG 1993: Leo Meulenberg (1936-), *Basilius de Grote: een bruggenbouwer*. Kampen : Kok, 1993; 80 p.

MILLAR 1993: Fergus Graham Burtholme Millar (1935-), *The Roman Near East, 31 BC - AD 337*. Based on Carl Newell Jackson Lectures. Cambridge, Mass./London: Harvard University Press, 1993; xxix.587 p.; maps.

A work of outstanding scholarship, based on the visit and 'in situ' investigation of some of the sites. It throws light on places like Samosata which Basil visited and with whose bishop, Eusebios, he maintained the closest ties.

MITCHELL 1993: Stephen Mitchell, *Anatolia, Land, Men, and Gods in Asia Minor. i. The Celts in Anatolia and the Impact of Roman Rule. ii. The Rise of the Church.* 2 vols. Oxford: Clarendon Press/New York: Oxford University Press, 1993; ill.; maps.

The blending of the Pagan and Christian in the Cappadocians is remarkable.

MORENZONI 1993 = Fedwick 1999-2000, *BBV* iv 249 (= Chobham 1233/36).

NALDINI 1993: Mario Naldini (1922-2000), 'Immagine' e libertà. Note di antropologia patristica,' 19-35, in: *Cristianesimo latino e cultura greca fino al sec. iv.* xxi Incontro di studiosi dell'antichità cristiana, Roma, 7-9 maggio 1992. *Studia 'Ephemeridis Augustinianum,'* 42. Roma: Institutum patristicum Augustinianum, 1993; 430 p.

NICHOLSON-NICHOLSON 1993: O. Nicholson & C. Nicholson, 'The Aqueduct at Amasya in Pontus.' *Anatolian Studies* 43 (1993) 143-46.

ORIENTAUX (1993): *Christianismes orientaux. Introduction à l'étude des langues et des littératures.* Edd. Micheline Albert, Robert Beylot, René-Georges Coquin, Bernard Outtier (1941-), Charles Renoux. Introduction de Antoine Guillaumont (1918-2000). Paris: Éditions du Cerf, 1993; 456 p.; 6 maps.

OSBORNE 1993: Catherine Joanna Osborne, 'Literal or Metaphorical? Some Issues of Language in the Arian Controversy,' 148-70, in: *Christian Faith and Greek Philosophy in Late Antiquity. Essays in Tribute to George Christopher Stead [1913-] in Celebration of His Eightieth Birthday, 9th April 1993.* Supplements to *Vigiliae Christianae*, 19. Edd. Lionel Ralph Wickham (1932-) & Caroline Penrose Hammond Bammel (1940-95), assisted by Erica C.D. Hunter. Leiden/New York: E.J. Brill, 1993; x.266 p.

PACZKOWSKI 1993: Mięczyław Celestyn Paczkowski, 'L'esegesi tipologica nel dibattito antipneumatico di San Basilio

Magno.' *Liber Annuus Studium Biblicum Franciscanum* 43 (1993) 243-59.

PANAGOPOULOS 1993: Johannes Panagopoulos, 'Die Begegnung der griechischen Kultur mit dem Christentum: der Beitrag Basilios des Grossen,' 165-77, in: *Cristianesimo latino e cultura greca sino al sec iv.* xxi Incontro di studiosi dell'antichità cristiana, Roma, 7-9 maggio 1992. Edd. A. Marcone, et al. *Studia 'Ephemeridis Augustinianum,'* 42. Roma: Institutum Patristicum "Augustinianum", 1993; 430 p.

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A remarkable study, particularly centred on the contribution of the Three Cappadocians.

POUCHET 1993: Jean-Robert Pouchet (1928-; Order of St Benedict), 'Les 366 lettres de saint Basile: son milieu et ses activités.' *Studia patristica* 27 (1993) 100-04.

POUCHET 1993a: Jean-Robert Pouchet (1928-; Order of St Benedict), 'L'église dans les homélies de s. Basile *Sur les Psaumes.*' *Augustinianum* 33 (1993) 369-405.

ROUSSELLE 1993: Aline Rousselle (1939-), *Porneia. On Desire and the Body in Antiquity.* Series: Family, sexuality, and social relations in past times. Cambridge, Mass.: Blackwell, 1993; x.213 p.

Translated by Felicia Pheasant from the French, *Porneia. De la maîtrise du corps à la privation sensorielle, ii^e-iv^e siècle.* Paris: Presses universitaires de France, 1983.

SIEBEN 1993 = Fedwick 1997, *BBV* iii 578 (= *AmphSp*, German).

SPANNEUT-SOETARD 1993: Michel Spanneut (1919-) & Michel Soetard, *Valeurs dans le stoïcisme: du Portique à nos jours.* Lille: Presses universitaires de Lille, 1993; 304 p.

SPOERL 1993: Kelley McCarthy Spoerl, 'The Schism at Antioch Since Cavallera,' 101-26, in: *Arianism After Arius. Essays on the Development of Fourth Century Trinitarian Conflicts*. Edd. Michel René Barnes & Daniel H. Williams. Edinburgh: T & T Clark, 1993; xvii.257 p.

See Cavallera 1905a.

TAYLOR 1993: David G.K. Taylor, 'The Syriac Versions of St Basil of Cæsarea's *De spiritu sancto*.' *Studia patristica* 27 (1993) 105-12.

THOMSON 1993: Robert William Thomson (1934-), 'The Syriac and Armenian Versions of the *Hexæmeron* by Basil of Cæsarea.' *Studia patristica* 27 (1993) 113-17.

THORNTON 1993: James Thornton, *Wealth and Poverty in the Teachings of the Church Fathers*. Berkeley: St John Chrysostom Press, 1993; 164 p.

THÜMMEL 1993-94: Hans-Georg Thümmel, 'Das Florilegium des Niketas von Medikion für die Bilderverehrung.' *Byzantinische Zeitschrift* 86/87 (1993-94) 40-46.

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TROMBLEY 1993-94: see Trombley 2001.

ULUHOGIAN 1993: Gabriella Uluhogian, *Basilio di Cesarea, il Libro delle Domande (Le Regole)*. Edito da G.U. Corpus scriptorum Christianorum Orientalium (= CSCO) 536, Scriptores Armeniaci 19. Louanii, in ædibus Peeters, 1993; lxiv.311 p....*Basilio di Cesarea, il Libro delle Domande (Le Regole)*. Tradotto da G.U. CSCO 527, Scriptores Armeniaci 20. Louanii, in ædibus Peeters, 1993; xxix.233 p.

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UTHEMANN 1993: Karl-Heinz Uthemann, 'Die Sprache der Theologie nach Eunomius von Cyzicus.' *Zeitschrift für Kirchengeschichte* 104 (1993) 143-75.

VAGGIONE 1993: Richard Paul Vaggione, 'Of Monks and Lounge Lizards: "Arians," Polemics and Asceticism in the Roman East,' 181-214, in: *Arianism After Arius* = Spoerl 1993.

WILLIAMS 1993: Rowan Williams (1950-; Archbishop of Canterbury), 'Baptism and the Arian Controversy,' 149-80, in: *Arianism After Arius* = Spoerl 1993.

ZAPALA 1993: O. Zapala, 'Le litteræ commendaticie di Basilio di Cesarea.' *Koinonia* 17 (1993) 49-60.

ARMSTRONG 1994: see Armstrong 1993.

BAGUENARD 1994 = Fedwick 1997, *BBV* iii 578 (= French translation of the spurious *Ascetica*).

BARIGAZZI 1994: Adelmo Barigazzi, 'I Padri della chiesa e il "De uitando ære alieno" di Plutarco,' in: *Paideia cristiana* = Fedwick 1994.

BARNES 1994: a reprint of Barnes 1987: No. 16, in: Timothy David Barnes (1942-), *From Eusebius to Augustine. Selected Papers, 1982-1993*, Aldershot, 1994.

BOWERSOCK 1994: Glen Warren Bowersock (1936-), *Studies on the Eastern Roman Empire. Social, Economic and Administrative History, Religion, Historiography*. Bibliotheca eruditorum, 9. Goldbach: Keip, 1994; xii.449 p.; 2 p. of plates; ill.; genealogical tables; maps; plans.

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BROCK 1994: Sebastian Paul Brock (1938-), 'Greek and Syriac in Late Antique Syria,' 149-60, in: *Literacy and Power in the Ancient World*. Edd. Alan K. Bowman & Greg Woolf. Cambridge: Cambridge University Press, 1994; ix.249 p.; ill.

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CARRARA 1994: Paolo Carrara, 'Un presunto attacco a Basilio di Cesarea nel *Commento alla Genesi* di Teodoro di Mopsuestia,' 595-611, in: *Paideia cristiana* = Fedwick 1994.

CASSON 1994: Lionel Casson, *Travel in the Ancient World*. Baltimore/London: The John Hopkins University Press, 1994; 391 p.

First issued London: George Allen & Unwin, 1974. 'In the preface to the first [1974] edition I wrote, "This book is the first full-scale treatment, in any language, of travel in the ancient world". It is still the first and only treatment, for the twenty years that have elapsed since it came out have produced no other' (from the Preface to the 1994 reprint). Extremely helpful to put Basil's frequent travels in perspective.

DE MARGERIE 1994: Bertrand De Margerie (1923-2003; Society of Jesus), *An Introduction to the History of Exegesis*. 3 vols. Still River, MA: St Bede's Publications, 1994.

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DENOVALES 1994: Francisco Javier DeNovales (fl.s.18), *La hermandad más santa y fina : Basilio el Magno y Macrina*. Edición de María del Mar Venegas. Colección 'Ruta de la memoria.' Madrid: Ediciones Clásicas, 1994; vii, 134 p.

The introduction attributes authorship to Francisco Javier de Novales, whose name appears with that of Francisco Díaz at the end of the manuscript. The editor and conjectures that Díaz was probably the manuscript copyist.

DROBNER 1994: Hubertus R. Drobner, *Lehrbuch der Patrologie*. Freiburg i.Br./Basel/Wien: Herder, 1994; xlv.452 p.; ill.

Like the patrology by Altaner goes to c.750 (death of John Damaskenos). Does not treat Basil nor other authors singly. For Basil, see Index at 446.

EBIED-VAN ROEY-WICKHAM 1994-98 = Fedwick 1999-2000, *BBV* iv 1453. Lionel Ralph Wickham (1932-), Albert Van Roey (1915-2000).

Fedwick 1999-2000, *BBV* iv 81-97 (= Kallinikos 591).

ELM 1994: Susanna Elm, 'Virgins of God.' *The Making of Asceticism in Late Antiquity*. Oxford Classical Monographs. Oxford: Clarendon Press/New York: Oxford University Press, 1994; xvii.443 p.; ill.

AD 30-600. Places the Council of Gangra in a.341 (p. 106-07).

FEDWICK 1994: Paul Jonathan Fedwick (1937-), 'New Editions and Studies of the Works of Basil of Caesarea,' 613-27, in: *Paideia cristiana. Studi in onore di Mario Naldini [1922-2000]*. Roma: Gruppo editoriale internazionale, 1994; xxiii.674 p.; ill.

FORLIN PATRUCCO 1994: Marcella Forlin Patrucco (1947-), 'Forme e modi della promozione agiografica in Basilio di Cesarea,' 583-94, in: *Paideia cristiana* = Fedwick 1994.

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GAIN 1994: Benoît Gain (1941-), *Traductions latines des Pères grecs. La collection du manuscrit Laurentianus San Marco 584. Édition des lettres de Basile de Césarée*. Publications universitaires européennes, série 15. Philologie et littérature classiques, 64. Bern/Berlin/Frankfurt a.M./New York: Peter Lang, 1994; xiii.536 p.

See Fedwick 1996, *BBV* ii 998 for details.

GIRARDI 1994: Mario Girardi (1948-), "Erotapokriseis" neotestamentarie negli "Ascetica" di Basilio di Cesarea: evangelismo e paolinismo nel monachesimo delle origini.' *Annali di storia dell'esegesi* 11 (1994) 461-90.

Basil's 'Questions-Answers' are suffused with references to the Gospels, particularly Matthew, and Paul. Characteristically, it is the scriptural witness not the human master who plays a decisive role in the community.

GIRARDI 1994a: Mario Girardi (1948-), 'Fra esigenze di perfezione e rapporti con i fratelli. Basilio di Cesarea e le Beattitudini.' *Nicolaus* 21 (1994) 95-132.

GIRARDI 1994b: Mario Girardi (1948-) 'Il lavoro nell'omiletica di Basilio di Cesarea.' *Vetera Christianorum* 31 (1994) 79-110.

GIRARDI 1994c: Mario Girardi (1948-), 'Salmi e Salterio in Basilio di Cesarea: il prologo alle "Omellerie sui Salmi," 73-96, in: *Le Psautier chez les Pères*. Cahiers de Biblia Patristica, 4. Strasbourg: Centre d'analyse et de documentation patristiques, 1994; 310 p.

HAGEDORN 1994-97 = Fedwick 1999-2000, *BBV* iv 1453 (= 'Catena in Iob' = Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS C 50).

KOTTJE-KÖRNGTEN-SPENGLER REFTGEN 1994: Raymund Kottje (1927-), Ludger Körngten & Ulrike Spengler-Reftgen, *Pænitentia minora Franciæ et Italiæ sæculi viii-ix*. Corpus Christianorum series Latina (= CCSL) 156. Pænitentia Franciæ, Italiæ et Hispaniæ sæculi viii-ix, 1. Turnholt: Brepols, 1994; lii.239 p.

Fedwick 1999-2000, *BBV* iv 1568-75.

LIKHACHEV'S WATERMARKS (1994): *Likhachev's Watermarks. An English-Language Version*. Trans. & edd. John Simon Gabriel Simmons & Bé J. Van Ginneken-Van De Kastele. Monumenta chartae papyraceæ historiam inlustrantia, 15. 2 vols. Amsterdam: Paper Publications Society, Labarre Foundation, 1994; 2 vols: li.396 p. + 436 p. of plates; ill.; ports.

Watermarks of Old Slavonic MSS. Translation of Nikolay Petrovich Likhachev (1862-1936), *Paleograficheskoe znachenie bumazhnykh vodyanykh znakov*.

MORESCHINI 1994: Claudio Moreschini, 'La traduzione di Rufino delle Omellerie di Basilio: motivi e scopi di una scelta,' 127-47, in: *La traduzione dei testi religiosi*. Atti del convegno tenuto a Trento il 10-11 febbraio 1993. A cura di Claudio Moreschini e Giovanni Menestrina (1946-). Istituto di scienze religiose in Trento. Collana 'Religione e Cultura,' 6. Brescia: Morcelliana, 1994; 254 p.

NAUMOWICZ 1994-95 = Fedwick 1997, *BBV* iii 579 (= 'Hypotyposis asketika,' Polish).

NAUTIN 1994: Pierre Nautin (d.1997), 'L'éloge funèbre de Basile par Grégoire de Nazianze: remarques sur le texte et l'interprétation.' *Vigiliæ Christianæ* 48 (1994) 332-40.

OXFORD PHILOSOPHY (1994): *The Oxford Illustrated History of Western Philosophy*. Edited by Anthony John Patrick Kenny (1931-). Oxford: Oxford University Press, 1994; xii.407 p.; ill.; 3 maps; 21 colour plates.

A lively but scholarly solid collaborative effort. See also Kenny 1998.

PACZKOWSKI 1994: Mięczyślaw Celestyn Paczkowski, 'Esegesi prosopografica di San Basilio Magno.' *Liber annuus studium biblicum Franciscanum* 44 (1994) 291-330.

PÉPIN 1994: Jean Pépin (1924-), "Υπαρξις et ὑπόστασις en Cappadoce," 59-78, in: *Hyparxis e hypostasis nel neoplatonismo*. Atti del 1 Colloquio internazionale del Centro di ricerca sul neoplatonismo (Università degli Studi di Catania, 1-3 ottobre 1992). A cura di F. Romano e D. P. Taormina. Lessico intellettuale Europeo, 44. Firenze: Leo S. Olschki, 1994; xiii.233 p.

SALLER 1994: Richard P. Saller, *Patriarchy, Property, and Death in the Roman Family*. Studies in Population, Economy, and Society in Past Time, 25. Cambridge: Cambridge University Press, 1994; xiv.249 p.

SALVINI 1994: Andrea Salvini, 'Sulla tradizione "manoscritta delle otto "Homiliæ Morales" di Basilio-Rufino.' *Studi classici e orientali* 44 (1994) 217-51.

Preparatory volume to Salvini 1998.

SESBOÛÉ-WOLINSKI 1994: Bernard Sesboûé (1929-; Society of Jesus) & Joseph Wolinski, *Histoire des dogmes. Tome 1, Le Dieu du salut*. Paris: Desclée, 1994; 544 p.

STEAD 1994: Christopher Stead (1913-), *Philosophy in Christian Antiquity*. Cambridge/New York: Cambridge University Press, 1994; xii.261 p.

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UTHEMANN 1994: Karl-Heinz Uthemann, 'Eine christliche Diatribe über Armut und Reichtum (Geerard 1974-87, CPG-Geerard-Noret-Glorie-Desmet 1998, CPGS 4969). Handschriftliche Überlieferung und kritische Edition.' *Vigiliae Christianae* 48 (1994) 235-90.

Rejects Voicu's 1976 claim that this homily depends on *Dest*. See now Voicu 2000.

VALEVICIUS 1994: Andrius Valevicius, Letter, 9.2.94.

Old Slavonic MSS Moskva Gosudarstvennyy Istoricheskiy Muzey.

VENABLES 1994: reprint of Venables 1911.

VISCHER 1994: Lukas Vischer (1926-), 'The Holy Spirit—Source of Sanctification: Reflections on Basil the Great's *Treatise on the Holy Spirit*,' ii 203-20, in: *Festschrift Günter Wagner*. Ed. Faculty of the Baptist Theological Seminary (Ruschlikon, Switzerland). Bern: P. Lang, 1994; xviii.251 p.; portrait.

ALAND-ROSENBAUM 1995: Kurt Aland (1915-94) & Hans-Udo Rosenbaum, *Repertorium der griechischen christlichen Papyri. ii. Kirchenväter Papyri. Teil 1: Beschreibungen RGCP ii/1*. Patristische Texte und Studien, 42. Berlin/New York: Walter de Gruyter, 1995.

i.20-27: **KV 5** = Fedwick 1993, *BBV* i 81-82. ii.28-31: **KV 6** = Fedwick 1996, *BBV* ii **h5743**. iii.32-35: **KV 7** = Fedwick 1997, *BBV* iii **ii**.

ASCETICISM (1995): *Asceticism*. Edd. Vincent L. Wimbush, Richard Valantasis (1946-), with the assistance of Gay L. Byron and William S. Love. Essays originally presented at an international conference on the ascetic dimension in religious life and culture, held at Union Theological Seminary in New York, August 25-29, 1993. New York: Oxford University Press, 1995; xxxiii.638 p.; ill.

By an assembly of international experts, presenting the results of an ongoing research rather than a consensus of opinion.

BEAGON 1995: P.M. Beagon, 'The Cappadocian Fathers, Women and Ecclesiastical Politics.' *Vigiliae Christianae* 49 (1995) 165-79.

BERNARDI 1995: Jean Bernardi, *Saint Grégoire de Nazianze: le théologien et son temps, 330-390*. Paris: Éditions du Cerf, 1995; 367 p.; maps.

BIANCO FIORIN 1995: Maresa Bianco Fiorin, *Icone della Pinacoteca Vaticana*. Catalogo della pinacoteca Vaticana, vol. iv. Città del Vaticano: Polyglotta Vaticana, 1995; 126 p.; 233 pl.

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BIXIO-CASTELLANI 1995: R. Bixio & V. Castellani, 'New Typologies of Cappadocian Undergrounds: the Redoubts and the Hydric Installations.' *Araştırma Sonuçları Toplantısı* 13 (1995) 271-87.

BRASSE 1995: David Brasse, *Athanasius and the Politics of Asceticism*. Oxford Early Christian Studies. Oxford: Clarendon Press/New York: Oxford University Press, 1995; xviii.356 p.

Offers insights applicable to the proper understanding of Basil's recommendations in the matter.

BROCK 1995 = Fedwick 1999-2000, *BBV* iv 125 (= Isaak 700). Sebastian Paul Brock (1939-).

CLOKE 1995: Gillian Cloke (1962-), *This Female Man of God. Women and Spiritual Power in the Patristic Age, AD 350-450*. London/New York: Routledge, 1995; xi.243 p.

COFFIGNY 1995: Daniel Coffigny, *À l'école de l'Esprit Saint. La vie consacrée; l'option pour les pauvres*. Paris: Éditions de l'Atelier/Éditions ouvrières, 1995; 172 p.

CONSTABLE 1995: Giles Constable (1929-), *Three Studies in Medieval Religious and Social Thought. The Interpretation of Mary and Martha, The Ideal of the Imitation of Christ, The Orders of Society*. Cambridge: Cambridge University Press, 1995; xix.423 p.; ill.

Packed with historical information and superb interpretation of anything the author touches upon. Basil is wonderfully incorporated into the flowing stream.

COULIE 1995: Bernard Coulie (1959-), 'Répertoire des bibliothèques et des catalogues de manuscrits arméniens. Supplément 1.' *Le Muséon* 108 (1995) 115-30.

Cf. Coulie 1992.

DEKKERS 1995: Eligius Dekkers (1915-98; Order of St Benedict), *Clavis patrum Latinorum*. Editio tertia aucta et emendata. Corpus Christianorum series Latina. Steenbrugis, in abbatia sancti Petris/Turnhout: Brepols, 1995; xxxi.934 p.

EVANS GRUBBS 1995: Judith Evans Grubbs, *Law and Family in Late Antiquity: the Emperor Constantine's Marriage Legislation*. Oxford: Clarendon Press/New York: Oxford University Press, 1995; x.390 p.

FONSECA 1995: Cosimo Damiano Fonseca (1932-), *Chiese e asceteri rupestri di Matera*. Premessa di Michele d'Elia. A cura di Mauro Padula, Camilla Motta e Gianfranco Lionetti. Testi di Cosimo Damiano Fonseca. Roma: De Luca, 1995; 211 p.; ill. (some in col.)

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FORLIN PATRUCCO 1995: Marcella Forlin Patrucco (1947-), 'Monachesimo e gerarchie ecclesiastiche nel iv-v secolo: rapporti, tensioni, alleanze,' 265-77, in: *Atti dell'Accademia romanistica costantiniana: x Convegno internazionale (Spello, Perugia e Gubbio, 7-10 ottobre 1991) in onore di Arnaldo Biscardi [1910-98]*. Pubblicazioni dell'Università degli studi di Perugia, Facoltà di giurisprudenza. Napoli: Edizioni scientifiche italiane, 1995; 751 p.

GIRARDI 1995: Mario Girardi (1948-), 'Basilio e Gregorio Niseno sulle Beatitudine.' *Vetera Christianorum* 32 (1995) 94-129.

GLEASON 1995: Maud W. Gleason (1954-), 'Making Men': *Sophists and Self-Presentation in Ancient Rome*. Princeton, N.J.: Princeton University Press, 1995; xxxii.193 p.; ill.

HAUSCHILD 1995: Wolf-Dieter Hauschild (1941-), 'Basilius von Caesarea und die Beziehungen zwischen Ostkirche und Rom,' 230-49, in: *Geist und Kirche. Festschrift für Eckhard Lessing (1935-)*. Herausgegeben von Werner Brändle (1941-), et al. Frankfurt a.M.: Peter Lang, 1995; x.366 p.

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Sides with Ræs 1960 that Basil is not the author of *Lit-Bas/ES*.

LADNER 1995: Gerhart Burian Ladner (1905-93), *God, Cosmos, and Humankind. The World of Early Christian Symbolism*. Berkeley: University of California Press, 1995; vii.334 p.

Translated from the German (*Handbuch der frühchristlichen Symbolik*, Stuttgart: Anton Hiersemann, 1992) by Thomas Dunlap.

LIM 1995: Richard Lim (1963-), *Public Disputation, Power and Social Order in Late Antiquity*. Transformation of Classical Heritage, 23. Berkeley: University of California Press, 1995; xvii.278 p.; ill.

MEREDITH 1995: Anthony Meredith (1936-; Society of Jesus), *The Cappadocians*. Series: Outstanding Christian Thinkers. Crestwood, N.Y.: St Vladimir's Seminary Press/London: Geoffrey Chapman, 1995; xiii.129 p.

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Vol. ii, 123-94: 'I padri cappadoci,' Basil at 130-58, *et passim*.

NIKOLAOU 1995: Theodor Nikolaou, *Askese, Mönchtum und Mystik in der orthodoxen Kirche*. Veröffentlichungen des Instituts für orthodoxe Theologie, 3. St. Ottilien: Eos, 1995; 215 p.

OLIVIER 1995: Jean-Marie Olivier, *Répertoire des bibliothèques et des catalogues de manuscrits grecs de Marcel Richard*. Corpus Christianorum. Troisième édition entièrement refondue. Brepols: Turnhout, 1995; xvi.953 p.

Replaces Richard 1963. A few incorrect names of libraries have tacitly been amended throughout Fedwick 1993-2000, *BBV* i-iv.

OXFORD PHILOSOPHY (1995): *The Oxford Companion to Philosophy*. Ed. Ted Edgar Dawn Ross Honderich (1933-). Oxford/New York: Oxford University Press, 1995; xix.1010 p.

With contributions by international scholars provides succinct and clear definitions of a wide range of concepts.

PACZKOWSKI 1995: Mięczysław Celestyn Paczkowski, *Esegesi, teologia e mistica: il prologo di Giovanni nelle opere di San Basilio Magno*. Studium biblicum Franciscanum. Analecta, 39. Jerusalem: Franciscan Printing Press, 1995; 263 p.

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Fedwick 1999-2000, *BBV* iv 1911.

PARENTI-VELKOVSKA 1995 = Fedwick 1999-2000, *BBV* iv 1454 (= edition of *Lit-Bas/Byz* from Fedwick 1999-2000, *BBV* iv **k2210**). Stefano Parenti (1959-). Preferred date of **k2210**: s.8^{II}.

PATRICH 1995: Joseph Patrich, *Sabas. Leader of Palestinian Monasticism. A Comparative Study in Eastern Monasticism, Fourth to Seventh Centuries*. Dumbarton Oaks Studies, 32. Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1995; xv.419 p.; ill.; maps.

Sabas (439-532) was a native of Mutalaska in Cappadocia and fostered a semi-coenobitic or lavriotic style of monasticism. See also Chitty 1966.

PÉREZ DE LABORDA 1995: Alfonso Pérez de Laborda, 'El mundo como creación: comentarios filosóficos sobre el pensamiento de Ireneo de León, Orígenes y Basilio de Cesarea.' *Helmantica* 46 (1995) 33-80.

RIGO 1995: Antonio Rigo, 'Il monte Galesion (Alaman Dağ) e i suoi monasteri: da San Lazzaro (m.1053) alla conquista turca (ottobre 1304).' *Cristianesimo nella storia* 16 (1995) 11-43.

Fedwick 1996, *BBV* ii **h53**.

ROUSSEAU 1995: Philip Rousseau (1939-), *Basil of Caesarea. Transformation of the Classical Heritage*. Berkeley: University of California Press, 1995; xix.412 p.

Cf. Rousseau 1990. 'An undogmatic and sympathetic understanding' of Basil, fourth-century church and society enlivened by a superb style and clarity of presentation. For Appendix i 'Valens's visits to Caesarea' (p. 351-53), see now Barnes 1997, and for Appendix ii 'The Formation of the *Asceticon*' (p. 354-59), relying on Gribomont 1953, see now Fedwick 1997, *BBV* iii, especially *Asketikon B*.

RUDBERG 1995: Stig Yngve Rudberg (1920-), 'De kappadokiska kyrkefäderna och naturen.', 109-19, in: *Människan och naturen*. Rapport från Platonsällskapets tolfte symposium (Lund 4-7 Juni 1993). Redigerad av Jerker Blomqvist. Lund: Studentlitteratur, 1995.

SCHAMA 1995: Simon Schama (1945-), *Landscape and Memory*. Toronto: Random House of Canada/London: Alfred A. Knopf, Inc., 1995; xi.652 p.; figs, 45 in colour; pl.; ill.

Superbly illustrated, immensely entertaining and provocative, this book provides a fitting canvas for Basil's reflections on nature and landscape (cf. his *GrNaz* 1/14), and one could well bring together his description of the Annisa setting in the letter to Gregory with the brilliant pages 526 ff. by Schama on Arcadia.

SMITH 1995: Rowland Blaylock Elton Smith (1955-), *Julian's Gods. Religion and Philosophy in the Thought and Action of Julian the Apostate*. London/New York: Routledge, 1995; xvii.300 p.

THOMSON 1995 = Fedwick 1997, *BBV* iii 583-84 (= *Hex* 1-9, Syro-English).

TSELENGIDIS 1995: D.J. Tselengidis, 'Die Triadologie Basilios des Grossen als Fundament der dogmatischen Lehre der Kirche über die Ikonen.' *Γρηγόριος ὁ Παλαμᾶς* 78 (1995) 237-54.

VALANTASIS 1995: Richard Valantasis (1946-), 'The Stranger Within, The Stranger Without: Ascetical Withdrawal in the *Second Letter* of Basil the Great,' 64-81, in: *Christianity and the Stranger: Historical Essays*. Ed. Francis W. Nichols (1930-). South Florida-

Rochester-St. Louis Studies on Religion and the Social Order, 12. Atlanta, GA: Scholars Press, 1995; 297 p.

VOGT 1995 = Fedwick 1997, *BBV* iii 584 (= Basil-Apolinarios correspondence, German).

VOICU 1995: Sever Juan Voicu (1945-), 'Cesaria, Basilio (*Ep.* 93) e Severo.' *Augustinianum* 35 (1995) 697-703.

Author's claim that *KaisPk* 93 should be attributed to Seueros of Antioch (d.538) has been accepted *tout-court* by Geerard-Noret-Glorie-Desmet 1998, *CPGS*, p. 119. See, however, my reservations in Fedwick 1996, *BBV* ii 1316 n.57.

WIEMER 1995: Hans-Ulrich Wiemer, *Libanios und Julian. Studien zum Verhältnis von Rhetorik und Politik im vierten Jahrhundert n.Chr.* München: Beck, 1995; xii.408 p.

ALEXAKIS 1996: Alexander Alexakis, *Codex Parisinus Græcus 1115 and Its Archetype*. Dumbarton Oaks Studies, 34. Washington, D.C.: Dumbarton Oaks Research Library and Collection, 1996; xvi.422 p.

MS Fedwick 1999-2000, *BBV* iv **k5880**. Fully indexed in Fedwick 1999-2000, *BBV* iv 1589-1847, 1996.

AMUNDSEN 1996: Darrel W. Amundsen, *Medicine, Society, and Faith in the Ancient and Medieval Worlds*. Baltimore/London: The John Hopkins University Press, 1996; xv.391 p.

On Basil see at 11 76 135 137 140-41 142 152 152.

AREVSATAYAN 1996-97: Anna S. Arevsatayan, 'Deux textes arméniens attribués à Basile de Césarée sur l'interprétation des modes musicaux.' *Revue des études arméniennes* 26 (1996-97) 339-55.

Alleges that these two Armenian pieces are probably remnants of Basil's works today no longer extant in Greek.

ARJAVA 1996: Antti Arjava, *Women and Law in Late Antiquity*. Oxford: Clarendon Press/New York: Oxford University Press, 1996; xi.304 p.

BEATON 1996: R. Beaton, 'Cappadocians at Court: Digenes and Timarion,' 329-38, in: *Alexios I Komnenos*. Papers of the second Belfast Byzantine International Colloquium, 14-16 April 1989. Belfast Byzantine Texts and Translations, 4.1- Edd. Margaret Mullett & Dion Smythe. Belfast: Belfast Byzantine Enterprises, School of Greek and Latin, The Queen's University of Belfast, 1996; vol. 1 of 2; ill.; map.

CATALDI PALAU 1996: Annaclara Cataldi Palau, *Catalogo dei manoscritti della Biblioteca Franzoniana (Genova) (Urbani 21-40)*. Supplemento n. 17 al *Bollettino dei classici*, Accademia nazionale dei Lincei. Roma: Accademia nazionale dei Lincei 1996; 235 p.; ill.

Greek MSS Genova Biblioteca Franzoniana Urbani 21-40. For Urbani 2-20, see Cataldi Palau 1990.

CLARK 1996: G. Clark, 'Cosmic Sympathies: Nature as the Expression of Divine Purpose,' 310-29, in: *Landscapes* (1996).

COOPER 1996: Kate Cooper (1960-), *The Virgin and the Bride. Idealized Womanhood in Late Antiquity*. Cambridge, Mass.: Harvard University Press, 1996; xii.180 p.

Relevant, although it specifically spans 30 BC-284 AD.

DRECOLL 1996: Volker-Henning Drecoll (1968-), *Die Entwicklung der Trinitätslehre des Basilius von Cæsarea: sein Weg vom Homöusianer zum Neonizäner*. Forschungen zum Kirchen- und Dogmengeschichte, 66. Göttingen: Vandenhoeck und Ruprecht, 1996; xvi.416 p.

An excellent revisiting of the muddled controversies that plagued the fourth century, but the author's attempt to restore to Basil ****GrNys 2/38** fails to convince. Even the author himself, after an exhaustive comparison of this letter with all the writings by Basil and Gregory of Nyssa, is forced to conclude that its style (which in my opinion is the only valid point in contention) is closer to Gregory than Basil. 'Stylus Gregorii Nysseni esse foetum clamat!' See also Fedwick 1996, *BBV* ii 996-97, especially that 'Drecoll's study is limited to Nyssa's early works, but should not the comparison with ****GrNys 2/38** be extended to Gregory's other works?'

FAIRFAX 1996 = Fedwick 1999-2000, *BBV* iv 1454 (= *Lit-Bas/Byz*, Old Slavonic).

FEDWICK 1996: Paul Jonathan Fedwick (1937-), *Bibliotheca Basiliana Vniuersalis. A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Cæsarea. ii. The Homiliæ morales, Hexæmeron, De litteris, with Additional Coverage of the Letters*. 1-in-2 vols. Corpus Christianorum. Turnhout: Brepols, 1996; lxiv.1326 p.

For i, see Fedwick 1993, iii-iv, Fedwick 1997 1999-2000.

FOSS 1996: Clive Foss, *Cities, Fortresses, and Villages of Byzantine Asia Minor*. Aldershot/Brookfield, Vt.: Variorum Reprints, 1996; various pagings; ill.

GARNSEY 1996: Peter Garnsey, *Ideas of Slavery from Aristotle to Augustine*. W.B. Stanford Memorial Lectures. Cambridge/New York: Cambridge University Press, 1996; xv.269 p.

GAROFALO 1996: Anna Maria Garofalo, Letter, 13.2.96.

Greek MS Napoli Biblioteca Nazionale Vittorio Emanuele III: **Ex1** = Fedwick 1993, *BBV* i; **1973** = Fedwick 1997, *BBV* iii.

GIRARDI 1996: Mario Girardi (1948-), "Puro/impuro" in Basilio di Cesarea: da categoria culturale a discriminazione paolino di fraternità. *Annali di storia dell'esegesi* 13 (1996) 159-77.

Only occasionally Basil deals with the Old Testament regulations on impurities, applying them to the everyday Christian life more in an ascetical than exegetical sense. From the hermeneutical problem of the levitical cleanness he quickly moves into the orbit of ecclesial and coenobitical settings.

HARRISON 1996: Verna E. F. Harrison, 'Gender, Generation, and Virginity in Cappadocian Theology.' *Journal of Theological Studies* 47 (1996) 38-68.

HARVEY 1996: Susan Ashbrook Harvey, 'Sacred Bonding: Mothers and Daughters in Early Syriac Hagiography.' *Journal of Early Christian Studies* 4 (1996) 27-56.

IHM 1996: Sibylle Ihm, 'Zum Florilegium Rossianum.' *Revue d'histoire des textes* 26 (1996) 1-21.

From Fedwick 1999-2000, *BBV* iv **k2242 k2426** (= *F* iii 8).

JEANEAU 1996-99 = Fedwick 1999-2000, *BBV* iv 158-61 (= Eriugena 872). Édouard-Alphonse-Ernest Jeaneau (1924-).

JUHL 1996: Diana Juhl, *Die Askese im Liber Graduum und bei Afrabat. Eine vergleichende Studie zur frühsyrischen Frömmigkeit*. Orientalia biblica et Christiana, 9. Wiesbaden: Otto Harrassowitz, 1996; 179 p.

Briefly on the relevance of the *Liber graduum* for the study of Basil and contemporary asceticism, see Fedwick 1981, 4 n.14, 14 n.81.

LANDSCAPES (1996): *Human Landscapes in Classical Antiquity: Environment and Culture*. Edd. Graham Shipley & John Salmon. Leicester-Nottingham Studies in Ancient Society, 6. London/New York: Routledge, 1996; xiv.344 p.; ill.; maps.

See Clark 1996.

LIDDELL-SCOTT 1996: Henry George Liddell (1811-98) & Robert Scott (1811-87⁽³⁾), *A Greek-English Lexicon compiled by Henry George Liddell and Robert Scott, revised and augmented throughout by Sir Henry Stuart Jones [1867-1939] with the assistance of Roderick McKenzie [1887-1937] and with the cooperation of many scholars. With a revised supplement 1996* [by P.G.W. Glare with the assistance of A.A. Thompson]. Oxford: Clarendon Press, 1996; xlv.2042 + 320 p.

Since its first appearance, 1843, this dictionary grew constantly in size and stature becoming one of the best ever dictionaries of Classical Greek. For the patristic usages, see *Lexicon* (1961). Still worth consulting is Liddell-Scott 1889 in which some of the ety-

(3) On this duo, see *ODCC*, 980, 1474. Liddell is also remembered for being the father of Alice, the Alice of Wonderland of Lewis Carroll, pen name of Charles Lutwidge Dodgson (1832-98). There is much of information on the stern and hard-working Dean Liddell and his family in Morton N. Cohen, *Lewis Carroll. A Biography* (New York: Vintage Books, 1995; xxiii.577 pp.), Index at 573.

mologies are registered. See also Danker-Baur 2000, and the grammars of Robertson 1934 and Smyth 1956.

LO CICERO 1996: Carla Lo Cicero, *Rufino d'Aquileia: Versione delle omelie di Basilio i-iii. Edizione critica*. Roma: Università degli studi di Roma 'La Sapienza.' Dipartimento di filologia greca e latina, 1996; xxxi.78 p.

New edition of Rufinus' translation of: i.2-22: *Ps 1*; ii.23-44: *Att*; iii.46-62: *Dest*.⁽⁴⁾

NAUMOWICZ 1996: Józef Naumowicz, 'Instytucje charytatywne św. Bazylego. "Bazyliada."' *Vox patrum* 30-31 (1996) 125-39.

NERI 1996 = Fedwick 1997, *BBV* iii 579. Spiritualità nei secoli, 53, i.55-57: *HypPr*; ii.58-75: *MorPr1*; iii.76-88: *MorPr2*; iv.91-94 95-196: *Pinax*, *Mor* 1-80.

OXFORD CLASSICAL (1996): *The Oxford Classical Dictionary*. 3rd edition. Edd. Simon Hornblower & Antony Spawforth. Oxford/New York: Oxford University Press, 1996; lv.1640 p.

A work indispensable for the understanding of the world of Basil, his ideas and his times.

PELUSHI 1996-97: Joan Pelushi, *Shën Vasili i Madh, Mbi shpirtin e shenjtë*. Përkthyer nga At J.P. Brookline, Mass.: Holy Cross Greek Orthodox School of Theology, 1996; 98 p.

AmphSp (in Albanian. Thesis dissertation.)

PETERSON 1996: Joan M. Peterson (1914-94), *Handmaids of the Lord. Contemporary Descriptions of Feminine Asceticism in the First Six Centuries*. Cistercian Studies, 143. Kalamazoo, MI: Cistercian Publications, 1996; 441 p.; map on lining papers.

From the first to the end of the seventh century.

POLEMIS 1996 = Fedwick 1999-2000, *BBV* iv 286 n.139 (= Moschopoulos 1320s).

(4) Add to Fedwick 1996, *BBV* ii 1003 1044 1058.

POUCHET 1996-97: Jean-Robert Pouchet (1928-; Order of St Benedict), "Le Traité de saint Basile Sur le Saint-Esprit": son milieu originel.' *Recherches de science religieuse* 84 (1996) 325-50; ...'sa structure et sa portée' 85 (1997) 11-40.

Although Eustathios of Sebaste is the chief oponent, Eunomios of Kyzikos is not to be excluded, nay, he is perhaps Basil's main adversary. But this seems to overlook the fact that behind the position held by Eustathios many elements borrowed by him from Eunomios are also present.

RENOUX 1996 = Fedwick 1999-2000, *BBV* iv 1455.(= 'Catena in epistulas catholicas' = Geerard-Noret-Glorie-Desmet, *CPGS C 180*, Armenian).

RITTER 1996: Adolf-Martin Ritter (1933-), 'Natur und Landschaft bei Basilius und Augustinus,' 193-98, in: *Nature et paysage dans la pensée et l'environnement des civilisations antiques*. Actes du colloque de Strasbourg 11-12 juin 1992. Travaux du Centre de recherche sur le Proche-Orient et la Grèce antiques, 14. Ed. Gérard Siebert. Paris: De Broccard, 1996; 222 p.

A reprint of Ritter 1991.

ROMANIDIS 1996: I.S. Roamnidis, Μέγας Βασίλειος καὶ Γρηγόριος Νύσσης κατὰ Εὐνομίου καὶ τὰ κοινὰ καὶ ἀκοινῶνητα τῆς Ἀγίας Τριάδος. Θεολογία 67 (1996) 663-95.

TETERIATNIKOV 1996: Natalia Teteriatnikov, *The Liturgical Planning of Byzantine Churches in Cappadocia*. Orientalia Christiana analecta, 252. Roma: Pontificio Istituto orientale, 1996; 240 p, 83 [15] of plates; ill.; maps; plans.

Foremost about the cave churches.

TORCHIA 1996: Natale Joseph Torchia, 'Sympatheia in Basil of Caesarea's *Hexameron*: a Plotinian Hypothesis.' *Journal of Early Christian Studies* 4 (1996) 359-77.

Claims Basil knew and was influenced by Plotinos' *Enneads* 4.34, 4.

TOYNBEE 1996: Jocelyn Mary Catherine Toynbee (1897-1985), *Animals in Roman Life and Art*. Baltimore/London: The John Hopkins University Press, 1996; 431 p., ill.

Originally published 1973. 'Classically excellent' (*The Economist*). A 'natural' companion to *Hex 1-9*. It covers also many related topics such as hunting (cf. Basil's brother Naukratios at Anisa), horses for which Cappadocia was famous, birds etc.

VAN BRÆMEN 1996: Riet Van Bræmen, *The Limits of Participation: Woman and Civic Life in Greek East in the Hellenistic and Roman Periods*. Dutch Monographs on Ancient History and Archaeology, 15. Amsterdam: J.C. Gieben, 1996; xii.399 p.; maps.

From 146 BC to 323 AD.

VAN DAM 1996: Raymond Van Dam (1949-), 'Governors of Cappadocia During the Fourth Century.' *Medieval Prosopography* 17 (1996) 7-93.

VELASCO DELGADO 1996 = Fedwick 1997, *BBV* iii 579 (= *AmphSp*, Spanish).

WYBREW 1996: Hugh Wybrew, *The Orthodox Liturgy. The Development of the Eucharistic Liturgy in the Byzantine Rite*. Crestwood, NY: St Vladimir's Seminary Press, 1996; xi.189 p.

Clear and reliable in the handling of complex issues and facts related to the historical development of the early eastern liturgies.

YAMAMURA 1996: Kei Yamamura, *Seidai bashireiosu no seir-eiron*. Kirisutokyo rekishisoshō, 16. Tokyo: Nansosha, 1996; 214 p.

AMAND DE MENDIETA-RUDBERG 1997 = Fedwick 1997, *BBV* iii 584-85 (= *Hex 1-9*, Greek).

AUDIKOS 1997: Vangeles Gr. Audikos (1951-), Λαϊκὸς λόγος τὸν διάκονο·; θεία σοφία Μεγάλου Βασιλείου εἰς τὴν ἀρχὴν Παροιμιῶν. Athinaí: Ἑλληνικά γράμματα, Δημοκριτεῖο πανεπιστήμιο Θράκης, 1997; 102 p.; ill.

Prou (Modern Greek. Add to Fedwick 1996, *BBV* ii 1118-20.)

BACKUS 1997: Iréna Dorota Backus (1950-), 'The Fathers and Calvinist Orthodoxy: Patristic Scholarship. The Bible and the Fathers According to Abraham Scultetus (1566-1624) and André Rivet (1571/73-1651). The Case of Basil of Cæsarea,' ii 839-65, in: *The Reception of the Church Fathers in the West. From the Carolingians to the Maurists*. 2 vols. Ed. Iréna Backus with the assistance of Antonina Bevan. Leiden/New York/Köln: E.J. Brill, 1997; xxix.1078 p.

A fine analysis of logical and logic-defying attempts on all sides of the Roman Catholic and Reformed polemicists to win over to their views the early writers. The two volumes contain a total of 26 contributions, alas none au pair with Backus' hand-in-the-sources scholarly depth.

BARNES 1997: Timothy David Barnes (1942-), 'The Collapse of the Homoeans in the East.' *Studia patristica* 29 (1997) 3-16.

At 6-13 puts to rest once and for all the challenges to traditional dating of Basil's death (1 January 379) launched by Booth 1981 (14 June 377), Maraval 1988 (August or September 377), and Pouchet 1992a (Fall 378).

BEAGON 1997: P.M. Beagon, 'Some Cultural Contacts of St Basil at Antioch.' *Studia patristica* 29 (1997) 67-71.

BEBIS 1997: George S. Bebis, 'Introduction to the Liturgical Theology of St Basil the Great.' *Greek Orthodox Theological Review* 42 (1997) 273-85.

BÖHM 1997: Thomas Böhm, 'Basilius: *Aduersus Eunomium* ii 4: eine untypische Verwendung von οὐσία und ὑπόστασις?' *Studia patristica* 32 (1997) 72-80.

BRÉSARD 1997: Luc Brésard, *Magnifiez le Seigneur avec moi. Basile de Césarée, Homélie sur les Psaumes*. Foi vivante, 387. Paris: Éditions du Cerf, 1997; 145 p.

'Homiliae in Psalmos' (French).

CONGOURDEAU 1997: Marie-Hélène Congourdeau, *Dieu et le mal: Basile de Césarée, Grégoire de Nysse, Jean Chrysostome*. Les Pères dans la foi, 69. Paris: Migne/Brepols, 1997; 158 [2] p.

French: i. Basil, *Malo*. ii. Gregory of Nyssa, 'Ad Hierium, De infantibus præmature abreptis.' iii. John Chrysostom, 'Quod nemo leditur nisi a se ipso.'

COON 1997: Lynda L. Coon, *Sacred Fictions. Holy Women and Hagiography in Late Antiquity*. Middle Ages series. Philadelphia: University of Philadelphia Press, 1997; xxiii.228 p.; ill.

From the first to the close of the sixteenth century.

CREMASCHI 1997 = Fedwick 1999-2000, *BBV* iv 1455-56 (= spurious ascetica, Italian).

CRIBIORE 1997: Raffaella Cribiore, 'A Fragment of Basil of Cæsarea,' 187-93, in: *Akten des 21. Internationalen Papyrologenkongress Berlin, 13.-19.8.1995*. Herausgegeben von Bärbel Kramer, Wolfgang Luppe, Herweg Mæhler, Günther Poethke. Bd. i-ii. Stuttgart/Leipzig: Teubner, 1997; xxxi.600.601-1115 p.; 40 tables.

Cf. Fedwick 1996, *BBV* ii **k5611**, an Egyptian Ostrakon from a.450-550 containing *Att.*5, 32.5-17; 209C5-212A1.

DRECOLL 1997 (1968-): Volker-Henning Drecoll, 'An welcher Krankheit litt Basilius?' *Jahrbuch für Antike und Christentum* 40 (1997) 147-57.

EDWARDS 1997: David Lawrence Edwards, *Christianity. The First Two Thousand Years*. Orbis Books. New York: Maryknoll, 1997; viii.664 p.

Well informed with regards to both East and West. Even the brief account of Basil shines through.

ELDERS 1997: Leo J. Elders, 'Thomas Aquinas and the Fathers of the Church,' i 337-66, in: *The Reception* = Backus 1997.

For a critique of author's conservative view, see Fedwick 1999-2000, *BBV* iv 263 n.97.

ENCYCLOPEDIA (1997): *Encyclopedia of Early Christianity*. Garland Reference Library of the Humanities, 1839. 2nd ed. Ed. Everett Ferguson (1933-), associate editors Michael P. McHugh &

Frederick W. Norris (1941-). 2 vols. New York: Garland Publications, 1997; ill.; maps.

To AD 600. The 1,245 alphabetically arranged cross-referenced entries explore theological, historical and literary viewpoints, with a limited bibliography.

FEATHERSTONE 1997 = Fedwick 1999-2000, *BBV* iv 142 (= Nikephoros 820).

FEDWICK 1997: Paul Jonathan Fedwick (1937-), *Bibliotheca Basiliana Vniuersalis. A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Cæsarea*. iii. *The Ascetica, Contra Eunomium 1-3, Ad Amphiloichium De spiritu sancto, Dubia et spuria, with Supplements to Volumes i-ii*. Corpus Christianorum. Turnhout: Brepols, 1997; xlv.803 p.

See for i Fedwick 1993, ii Fedwick 1996, iv Fedwick 1999-2000.

FEDWICK 1997a: Paul Jonathan Fedwick (1937-), 'The Composite Recensions and the Complete Asketikon by Basil of Cæsarea,' 37-63. in: *OPORA. Studi in onore di Msgr. Paul Canart [1927-] per il lxx compleanno*. i. A cura di Santo Lucà (1947-) e Lidia Perria (1950-). *Bollettino della Badia Greca di Grottaferrata* 51 (1997).

With a comparative table of all the versions of the *Asketikon*.

FILIAS 1997: Georges Filias, 'L'epiclèse eucharistique dans les liturgies de Basile le Grand et de Grégoire de Nazianze.' *Nouvelle revue théologique* 119 (1997) 37-48.

Fedwick 1999-2000, *BBV* iv 1484-85, *Bas-Lit/Eth*. Explores the themes and vocabulary in the Byzantine and Coptic liturgies attributed to Basil and Gregory, with place emphasis on human unworthiness in face of the eucharistic mystery. Deals also with the terminology of the epiklesis and the theme of consecration of the bread and wine.

FLETCHER 1997: see Fletcher 1998.

GASCOU 1997: Jean Gascou, 'Les privileges du clergé d'après la *Lettre* 104 de saint Basile.' *Recherches de science religieuse* 71 (1997) 189-204.

Mod 6/104. Basil demands the privileges of civilian administrators be extended to the clerics.

GRODECKI 1997: Tomasz Grodecki, 'Autor i data powstania "O rozróżnieniu między istotą a hipostazą: (tzw. Listu 38 św. Bazylego Wielkiego).' *Vox patrum* 32-33 (1997) 121-31.

Argues for Gregory of Nyssa's paternity of ***GrNys 2/38*, and places it in mid-377.

HAMMAN-CONGOURDEAU 1997: Adalbert-Gauthier Hamman (1910-2000; Order of Friars Minor) & Marie-Hélène Congourdeau, *Lire la Bible à l'école des Pères: de Justin à saint Bonaventure*. Les Pères dans la foi. Paris: Migne/Brepols, 1997; 278 p.

JOLIVET-LÉVY 1997: Catherine Jolivet-Lévy (1948-), *La Cappadoce: mémoire de Byzance*. Patrimoine de la Méditerranée. Paris: Paris-Méditerranée/CNRS éditions, 1997; 126 p., ill. (some col.)

KEIDEL 1997: Anne Gordon Keidel, 'Basil of Caesarea's Use of Romans 7 as a Reflection of Inner Struggle.' *Studia patristica* 32 (1997) 136-40.

KEIDEL 1997a: Anne Gordon Keidel, 'Discerning the Path of Life According to Basil of Caesarea and Ignatius of Loyola with a Comparison of Their Teaching.' Diss.MS. Würzburg: Universität zu Würzburg, 1997; vi.304 leaves.

KELLER 1997: Adalbert Keller, *Translationes patristicae Graecae et Latinae. Bibliographie der Übersetzungen altchristlicher Quellen. Erster Teil: A-H*. Stuttgart: Anton Hiersemann, 1997; xxxii.454 p.

P. 178-89: 'Basilius archiepiscopus Caesariensis [Magnus] (+ 379) [G].' There is very much need for a work of this nature, but without some such qualification as 'Selected Patristic Translations' or 'Patristic Translations Restricted to Western European Languages,' this is, to put it succinctly, an appallingly incomplete work. Besides, there are too many mistakes to report here, eg p. 183(13) ***Aguas* is not *Bapt*; p. 184(22), Bruni spelled Brundi; Naldini quoted there should have also been listed under 'Editiones'; see also p. 189, under 'F', the subtitle of the work is given there as a complete title etc.

KLEIN 1997: Richard Klein, 'Die Bedeutung von Basilius' Schrift "Ad adulescentes" für die Erhaltung der heidnisch-griechischen Studien.' *Römische Quartalschrift* 92 (1997) 162-76.

Litteris would strive to encourage Christians to read the classical authors not just because of their stylistic merits, but also in order to bridge the gap between Christians and non-Christians as far as moral issues are concerned.

KONSTAN 1997: David Konstan, *Friendship in the Classical World*. Cambridge/New York: Cambridge University Press. 1997; xiv.206 p.

LOWDEN 1997: John Lowden, *Early Christian and Byzantine Art*. London: Phaidon Press Limited, 1997; 447 p.; 267 plates, most col.

Basil at 152 194 256 279 311 328.

MACMULLEN 1997: Ramsay MacMullen (1928-), *Christianity and Paganism in the Fourth to Eighth Centuries*. New Haven: Yale University Press, 1997; vi.282 p.; ill.

MCLYNN 1997: Neil McLynn, 'Basil, Ambrose and Dionysius.' *Studia patristica* 29 (1997) 75-84.

MEDIEVAL LATIN (1997) = Fedwick 1999-2000, *BBV* iv 209 n.34 (= Hrotsvitha 973s), 217 n.43 (= Cambridge Songs 1050).

MEREDITH 1997: Anthony Meredith (1936-; Society of Jesus), 'Gregory of Nazianzus and Gregory of Nyssa on Basil.' *Studia patristica* 29 (1997) 163-69.

MILEWSKI 1997: Ireneusz Milewski, 'Obyczaje życia codziennego chrześcijan drugiej połowy IV wieku w świetli pism Bazylego Wielkiego.' *Vox patrum* 32-33 (1997) 101-20.

MOUTSOULAS 1997: Elias Moutsoulas, 'Le problème de la date de la mort de saint Basile de Césarée.' *Studia patristica* 29 (1997) 196-200.

Suggests 15 September 378. Issued also as Τὸ πρόβλημα τῆς χρονολογήσεως τοῦ θανάτου τοῦ Μεγάλου Βασιλείου. Ἐπιστημονικὴ ἐπετηρὶς θεολογικῆς σχολῆς Ἀθηνῶν, 32. Τιμητικὸν ἀφιέρωμα εἰς

Εὐαγγέλου Δ. Θεοδώρου. Athinai, 1997; 620 p. On the same topic, see the authors quoted under Barnes 1997.

NACHEF 1997: Antoine E. Nacheff, 'Mary: Virgin Mother in the Theological Thought of St Basil the Great, St Gregory Nazianzen and St Gregory of Nyssa.' Diss.MS. Dayton, Ohio: University of Dayton, International Marian Research Institute, 1997; viii.220 leaves.

c.3: Basil of Cæsarea. Ignores some of the previous scholarship, Fedynyak, Candal etc., according to Boguslaw Kochaniewicz in *Angelicum* 77 (2000) 353-57.

ODCC = OXFORD CHURCH (1997): *The Oxford Dictionary of the Christian Church*. Edd. Frank Leslie Cross (1900-68) & Elizabeth Agnes Livingstone (sole ed. 2nd-3rd edd.) Oxford: Oxford University Press, 1997; xxxvii.1786 p.

1st ed. 1957, 2nd 1983. What distinguishes this dictionary from many others is the method employed: each author's sharp and clear biographical sketch is accompanied by the listing of editions, starting from the first ones, and a choice of the most relevant studies in any of the modern languages. Its weakness is perhaps the absence of studies in either Slavic or Oriental languages. The entries on Basil and Basil Liturgy at 166-67 omit some of the most recent and *available* studies. Still a great tool of research.

PASINI 1997: Cesare Pasini, *Codici e frammenti greci dell'Ambrosiana. Integrations al catalogo di Emidio Martini e Domenico Bassi*. Testi e studi bizantino-ellenici, ix. Roma: Università di Roma 'La Sapeinza,' 1997; liv.291 p.; 45 plates (black & white).

Complements Martini-Bassi 1906. Reprints of six articles, 1989-99. See now also Pasini 2000.

PELIKAN 1997: Jaroslav Jan Pelikan (1923-), *Jesus Through the Centuries*. Hartford, Conn.: Yale University Press, 1997; 254 p.

Published originally, New York: Perennial Library 1987; 270 p. A masterful and nuanced overview.

ROCHETTE 1997: Bruno Rochette, *Le latin dans le monde grec: recherches sur la diffusion de la langue et des lettres latines dans*

les provinces hellénophones de l'Empire romain. Collection Latomus, 233. Bruxelles: Latomus, 1997; 423 p.; ill.; maps.

SCHOLTEN 1997: Clemens Scholten, 'Weshalb wird die Schöpfungsgeschichte zum naturwissenschaftlichen Bericht?: Hexæmeronauslegung von Basilius von Cæsarea zu Johannes Philoponus.' *Theologische Quartalschrift* 177 (1997) 1-15.

Both authors hold to be some agreement between the biblical and Aristotelian cosmologies. Philoponos in addition is interested in stressing some closeness also with his contemporary non-Christian thinking.

SCHOLTEN 1997a: Clemens Scholten, *Johannes Philoponos, De opificio mundi. Über die Erschaffung der Welt übersetzt und eingeleitet*. Fontes Christiani, 23. 3 vols. Freiburg i.Br./New York: Herder, 1997; 728 p.

Cf. Fedwick 1999-2000, *BBV* iv 76: Ioannes Philoponos (c.490-c.570⁽⁵⁾).

SICHERL 1997: Martin Sicherl (1915-), *Griechische Erstausgaben des Aldus Manutius: Druckvorlagen, Stellenwert, kultureller Hintergrund*. Studien zur Geschichte und Kultur des Altertums, 1. Reihe, Monographien, 10. Paderborn: Ferdinand Schöningh, 1997; xxii.386 p.; 8 p. of plates; ill.; facsim.

On Aldo Manuzio (c.1452-1515), see under Mousouros 1499 = Fedwick 1993, *BBV* i 199-201.

STRAMARA 1997: Daniel F. Stramara, 'Ἀδελφότης—Two Frequently Overlooked Meanings.' *Vigiliae Christianae* 51 (1997) 316-20.

STUCKWISH 1997: D. Richard Stuckwisch, 'The Basilian Anaphoras,' 109-30, in: *Essays on Early Eastern Eucharistic Prayers*. A Pueblo Book. Ed. Paul F. Bradshaw (1945-). Collegeville, Minn.: The Liturgical Press, 1997; viii.231 p.

(5) For more on him, see *ODCC*, 896, and Beck 1959, 391-92 291 380 383 394 423 439.

An excellent discussion of all the recensions of the Basilian Anaphoras. Suggests links between the hypothetical Ω -BAS and *AmphSp*. Whereas *Lit-Bas/ES* (of which the author is probably not Basil) was more liturgical, Ω -BAS appears to be more theological.

TAYLOR 1997: David G.K. Taylor, 'Basil of Cæsarea's Contacts with Syriac-Speaking Christians.' *Studia patristica* 32 (1977) 213-19.

TREADGOLD 1997: Warren Treadgold, *A History of the Byzantine State and Society*. Stanford: Stanford University Press, 1997; xxiii.1019 p.; 18 plates; 26 plans & maps; 207 photographs (black & white).

To be used alongside rather than in lieu of Ostrogorsky 1968.

TURCESCU 1997: Lucian Turcescu (1966-), "'Prosōpon" and "Hypostasis" in Basil of Cæsarea's *Against Eunomius* and the *Epistles*.' *Vigiliæ Christianæ* 51 (1997) 374-95.

An excellent historico-philological analysis.

TURCESCU 1997a: Lucian Turcescu (1966-), 'The Concept of Divine Persons in Gregory of Nyssa's *To His Brother on the Difference Between Ousia and Hypostasis*.' *Greek Orthodox Theological Review* 42 (1997) 63-82.

**GrNys 2/38.

VAN ROEY 1997 = Fedwick 1999-2000, *BBV* iv 1457 (= \sharp Syr 14, Syro-French). Albert Van Roey (1915-2000).

VILANOVA 1997: Juan Evangelista Vilanova (1929-), *Histoire des théologies chrétiennes. i. Des origines aux xv^e siècle. ii. Préréforme, réformes, contre-réforme. iii. xviii-xx^e siècle*. 3 vols. Collection 'Initiations.' Paris: Éditions du Cerf, 1997; xxvi.1302 + 934 + 1160 p.

'Traduit de l'espagnol, vol. i par Luc Durban, ii-iii par Jacques Mignon.'

WERCKMEISTER 1997: Jean Werckmeister, 'The Reception of the Church Fathers in Canon Law,' i 51-81, in: Backus 1997.

Cf. Fedwick 1999-2000, *BBV* iv 1566 n.157.

WILES 1997: Maurice Frank Wiles (1923-), 'Triple and Single Immersion: Baptism in the Arian, Controversy.' *Studia patristica* 30 (1997) 337-49.

ARJAVA 1998: Antti Arjava, 'Paternal Power in Late Antiquity.' *Journal of Roman Studies* 88 (1998) 147-65.

BERNABÒ 1998: see Lazaris 2000.

BRÊCHET 1998: Serge Brêche (Higoumène), *Mémoire de fin d'études patristiques*. Paris: Institut Jean-Paul Migne, 1998; 189 p.; ill. (some col.)

Ask 4: criticism and interpretation.

DE MARGERIE 1998: Bertrand De Margerie (1923-2003; Society of Jesus), *Les Pères de l'église commentent le Credo*. Paris: Éditions du Cerf, 1998; 186 p.

DESPREZ 1998: Vincent Desprez (1937-; Order of St Benedict), *Le monachisme primitif: des origines jusqu'au concile d'Ephèse*. Préface de Dom Pierre Miquel (1920-; Order of St Benedict). Spiritualité orientale. Série Monachisme primitif, 72. Bégrolles-en-Mauges: Abbaye de Bellefontaine, 1998; 634 p.

EL-QĀHIRA 1998: *Liturgy al-Qibtyah al-Urthūdbuksyah lil-Qidds Bāshyūs/The Coptic Orthodox Liturgy of St Basil*. With complete musical transcription compiled by Ragheb Moftah. Music transcription by Margit Toth. Text edited by Martha Roy. Coptic Orthodox Patriarchate. El-Qāhira/Cairo: American University in Cairo Press, 1998; xxiv.697 p.; ill.; music score.

See Fedwick 1999-2000, *BBV* iv 1464-84, at 1478-84.

FLETCHER 1998: Richard Fletcher, *The Conversion of Europe. From Paganism to Christianity 371-1386 AD*. Bury St Edmunds: Fontana Press/Harper Collins, 1998; xiii.562 p.

First published, Hammersmith: Harper Collins, 1997. Although Basil is mentioned only twice, the premises of this splendid work are very much relevant to the Basil studies.

GEERARD-NORET-GLORIE-DESMET 1998: Morits Geerard (1917-99), Jacques Noret (1939-), Frans Glorie, J. Desmet, *Clavis*

patrum Graecorum. Supplementum. Corpus Christianorum series Graeca. Clavis patrum Graecorum qua optima quaeque scriptorum patrum Graecorum recensione a primaevis saeculis usque ad octauum commode recluduntur. Turnhout: Brepols, 1998; xviii.516 p.

Supplement to *Geerard* 1974-87. Nos. 2835-3008.1-276 P. 98-130: 'Basilius Cæsariensis.' Abbreviated as CPGS.

GIRARDI 1998: Mario Girardi (1948-), *Basilio di Cesarea interprete della Scrittura: lessico, principii ermeneutici, prassi.* Quaderni di *Vetera Christianorum*, 26. Bari: Edipuglia, 1998; 338 p.

A splendid achievement.

GIRARDI 1998a: Mario Girardi (1948-), 'Un "agraphon" nelle "Omellerie sui Salmi" di Basilio di Cesarea?' *Annali di storia dell'esegesi* 5 (1998) 185-99.

'Il logion proposto da Basilio a commento di Ps. 28,2b, non è da considerare un "agraphon", ma un'innovazione da inquadrare come il termine "parasinagoga" nei rapporti di Basilio con Eustazio di Sebaste e i suoi seguaci'.

GUNTON 1998: Colin E. Gunton (d.2003), *The Triune Creator. A Historical and Systematic Study.* Edinburgh Studies in Constructive Theology. Grand Rapids, Min.: Wm.B. Eerdmans, 1998; x.246 p.

Basil at 10 16-17 33 68-73 79 86 96-97 107-08 111 113 119 172 186. Only Basil, subsequently followed by Ioannes Philoponos, upheld the homogeneity of creation in the sense that everything created has the same status before God, as the object of his creating will and love. The only difference in the universe is not between material-immaterial but between uncreated and created. Gunton does not mention that based on the latter distinction Basil develops his concept of the equality of the Holy Spirit with the Father and Son. Unlike the angelic spirits, who are created, the Holy Spirit being uncreated merits the same glory and worship as the two other hypostases of the Creating Trinity.

HEATHER 1998: P. Heather, 'Senators and Senate,' xiii 184-210, in: *The Cambridge Ancient History. Vol. xiii. The Late Empire, A.D.*

337-425. Edd. Averil Millicent Cameron (1940-) & P. Garsney. Cambridge: Cambridge University Press, 1998.

HERNÁNDEZ MIGUEL 1998: Luis Alfonso Hernández Miguel *La lengua latina: libros vii-x y fragmentos.* Biblioteca clásicos Gredos. Madrid: Gredos, 1998; 314 p.

Marco Terencio Varrón (116-27 s.C.; Basilio de Cesarea, 'A los jóvenes, sobre el provecho de la literatura clásica' = *Litt*; Latin; study of the vocabulary).

HOLMAN 1998: Susan Ruth Holman, 'The Body of the Poor in Fourth Century Cappadocia: Seven Sermons on Hunger, Sickness and Penury.' Diss.MS. Providence, R.I.: Brown University, 1998; 375 leaves.

A study of Basil's homilies *Dest, Diu, Fam, Ps 14/15b*, Gregory of Nazianzos' *Or.* 14, and Gregory of Nyssa's *De pauperibus amandis* 1-2. Cf. Holman 1999 2002, Ávila 1983 and Dreher 1983. Contrast Giet 1941.

KENNY 1998: Anthony John Patrick Kenny (1931-), *A Brief History of Western Philosophy.* Oxford: Blackwell Publishers, 1998; xiii.365 p.

The editor of Oxford History (1994) produces a masterpiece to be savoured by those seeking reliability and conciseness.

KING 1998: Ursula King (1938-), *Christian Mystics. The Spiritual Heart of the Christian Tradition.* New York: Simon & Schuster Editions, 1998; 224 p.; ill. (most in colour).

The lavish illustrations are very appealing but not so the writing. Especially appallingly poor are the entries on the Byzantines, eg Gregory of Nyssa. Fanning 2001 in this regard is a much better choice.

LAMBERTSEN-ENDRES 1998: Isaac Lambertsen & Xenia Endres, *The Lives of the Three Hierarchs: Saints Basil the Great, Gregory the Theologian, and John Chrysostom Including the Accounts of the Translation of the Relics of St John Chrysostom and the Feast of the Synaxis of the Three Hierarchs.* Compilation and translation from the Russian by Isaac Lambertsen & Xenia Endres. Holy Apos-

tles Convent. Dormition Skete. Buena Vista, Colo.: The Convent, 1998; 314 pp; ill.

Reprint of Lambertsen-Endres 1986.

LO CICERO 1998: Carla Lo Cicero, 'Rufino ed un'imitazione basiliana di Ambrogio.' *Repubblica litterarum: Studies in the Classical Tradition* 1 (Salerno 1998) 181-90.

Unlike Ambrose who tries to emulate Basil's style, Rufinus makes the effort to transcend it both from the Greek and Latin viewpoints.

MAGGIONI 1998 = Fedwick 1999-2000, *BBV* iv 281 n.131 (= Varazze seu Iacobus de Voragine 1298).

MEREDITH 1998: Anthony Meredith (1936-; Society of Jesus), 'The Three Cappadocians on Beneficence: a Key to Their Audience,' 89-104, in: *Preacher and Audience. Studies in Early Christian and Byzantine Homiletics*. Ed. Mary B. Cunningham & Pauline Allen. New History of the Sermon, 1. Leiden: Brill, 1998; vi.370 p.

MERKELBACH-STAUER 1998: Reinhold Merkelbach (1918-) & Josef Stauber, *Steinepigramme aus dem griechischen Osten. i. Die Westküste Kleinasien von Knidos bis Ilion. ii. Die Nordküste Kleinasien (Marmarameer und Pontos)*. 2 vols. Stuttgart: B.G. Teubner, 1998.

Inscriptions and epitaphs.

MOSKVA 1998 = Fedwick 1999-2000, *BBV* iv 1457 (= ascetica, Russian).

MOURAVIEV 1998: Alexis Mouraviev, 'La partie syriaque du dossier hagiographique de saint Basile le Grand,' 203-10, in: *Symposium Syriacum 7. Uppsala University, Department of Asian and African Languages, 11-14 August 1996*. *Analecta Orientalia Christiana*, 256. Ed. René Lavenant (1926-; Society of Jesus). Roma: Pontificio Istituto Orientale, 1998; 748 p.; ill.

****AmphVita.** Cf. also Mouraviev 2001.

NAUMOWICZ 1998: Józef Naumowicz, 'Les oeuvres de saint Basile le Grand dans la Bibliothèque de Photius,' 71-80, in: *Mélanges d'histoire byzantine offerts à Oktawiusz Jurewicz (1926-) à l'occasion de son soixante-dixième anniversaire*. Byzantina Lodziensia, 3. Ed. Waldemar Ceran. Łódź: Wydawnictwo uniwersytetu Łódzkiego, 1998; xii.366 p.; ill.

General remarks on the literary rather than spiritual interest of Photios (c.810-c.895 = Fedwick 1999-2000, *BBV* iv 162-3), in the works by Basil.

OSEK 1998-99: Ewa Osek, 'Wizja prapoczątków świata w "Heksameroni" Bazylego Wielkiego. Powstanie życia na ziemi.' *Vox patrum* 34-35 (1998) 384-413, 36-37 (1999) 237-57.

Finds in Basil's *Hex* 1-9 a synthesis between Hellenism and Christianity as far as the origins of the universe are concerned.

PASSARELLI 1998: see Passarelli 2000.

POUCHET 1998: Jean-Robert Pouchet (1928-; Order of St Benedict), 'Basile et la tradition monastique.' *Collectanea Cisterciensia* 60 (1998) 126-48.

POUDERON 1998 = Fedwick 1999-2000, *BBV* iv 983 n.26 (= **k5931**, but amend ****ErAp Bas-GrNaz** = Geerard 1974-87, CPG 3078 to ****HistMyst**, as suggested in n.26).

RAPP 1998: Claudia Rapp, 'Comparison, Paradigm and the Case of Moses in Panegyric and Hagiography,' 277-98, in: *The Propaganda of Power: the Role of Panegyric in Late Antiquity*. Ed. Mary Whitby. Leiden: Brill, 1998; x.378 p.

ROBERTSON 1998: David G. Robertson, 'Stoic and Aristotelian Notions of Substance in Basil of Caesarea.' *Vigiliae Christianae* 52 (1998) 393-417.

In his interpretation of divine οὐσία Basil steers between the Aristotelian and Stoic notions of substance recasting them in light of the theologies of his predecessors and contemporaries. 'One outstanding example of this may be seen in his insistence that the οὐσία of God must have its being securely rooted in a hypostasis, while the Stoics would say nothing can exist without the pos-

session of οὐσία (their first category) as a qualified thing (ποιόν)' (from *L'année philologique*, 69-00902).

RÖMER 1998: Cornelia-Eva Römer, 'Basilius, *Epistula* xxii 3 und das *Glaubenbekenntnis* des Gregor Thaumaturgos in einem Papyrus aus Antinoë.' *Zeitschrift für Papirologie und Epigraphik* 123 (1998) 101-14.

Publication of a leaf of the sixth-century Papyrus PSI inv. 1213 with a fragment of *AskPr2* on the recto and a snippet concerning the Son and Holy Spirit of Gregory of Thaumaturgos' so-called 'Confession of Faith' on its verso.

RUDBERG 1998 = Fedwick 1999-2000, *BBV* iv 1457 (= *Hex 1-9*, Swedish).

RUSAK 1998: Halena R. Rusak, 'Cathedral of St Saviour and the Polacak Principality of the Medieval Rus.' *Byzantinoslavica* 59 (1998) 325-50; 16 pl. = 26 figs.

Fedwick 1999-2000, *BBV* iv 1922.

SALVINI 1998: Andrea Salvini (1963-), *Omelie di Basilio di Cesareia tradotte in latino da Rufino di Aquileia*. Storie e testi, 9. Napoli: M. D'Auria, 1998; 263 p.

Critical edition of the 8 works translated by Rufinus of Aquileia with facing Italian translation: a.30-32: *Ruf/Præf*; i.32-64: *Ps 1*; ii.64-101: *Att*; iii.102-32: *Dest*; iv.132-57: *Inu*; v.158-219: *Prou*; vi.220-33: *Fide*; vii.234-48: *Virg 46*; viii.248-63: *Ps 59/60*. MSS collated: A = **h732**; B = **h731**; P = **h733**; C = **h721**; L = **h720**; M = **h725**; Q = **h772**; R = **h695**; T = **h741**; **h7181** ⁽⁶⁾; E = **h6962**; F = **h3085** ⁽⁷⁾; G = **h3763**; K = **h3825**; **h6031**; SANKT-GALLEN Stiftsbibliothek 188, s.8, p.153-71: *Dest*; LYON Bibliothèque Municipale 1236 (1708), s.9, fols 197-208u: *Dest*; FIRENZE Biblioteca Medicea Laurenziana xiv 10, s.15, fols 330u-337u: *Dest*. Add to Fedwick

(6) Fragments of *Ps 1*: a.et difficultatem...uir qui, 1725C4-1726A13; b.quae conuenienter...quod deus est, 1726B1-D5; c.ad cuius auxilium...aestimauit cum, 1726D9-1727C4; d.qui non abiit...enim propheta, 1727C7-1728A14; e.prouocauit et instigauit...uoluptatemque, 1730D10-1731B12; f.affligitur...ac delpelli, 1731C2-1732A5.

(7) iii.96-107: *Att* (des. ho[mini], 1743D4); iv.107-120u: *Prou* (des. ampliore, 1778D10).

1996, *BBV* ii 1002-06 1042-47 1056-60 1091-95 1069-72 1031-34, Fedwick 1993, *BBV* i 598-602.

SALVINI 1998a: Andrea Salvini (1963-), 'Sulla tecnica di traduzione dal greco al latino nelle "Homiliæ morales" di Basilio-Rufino.' *Studi classici e orientali* 46 (1998) 845-89.

Rufinus has a tendency, when not adhering closely to the Greek original, to add rhetorical flourishes to the often more subdued style of Basil. This could also be the result of the different context in which Rufinus works.

SCHMITT 1998: Tassilo Schmitt, 'Neue Quellen zur Auseinandersetzung zwischen Synesios und Andronikos?: die zwei Versionen von Syn. *Ep.* 42 und Basil. *Ep.* 62.' *Rheinisches Museum für Philologie* 141 (1998) 379-93.

Rejects Antonio Garzya's 1958 claim that the text in the MS Patmos 706 is an abridged version of Synesios' *Ep.* 42 containing the latter's excommunication of Libya's præses Andronikos. Also opposes R. Lizzis' contention that Basil's *ParnCons* 62 belongs to the dispute between Synesios and Andronikos.

SCOTT 1998: A. Scott, 'The Date of the *Physiologus*.' *Vigiliae Christianae* 52 (1998) 430-41.

Fedwick 1999-2000, *BBV* iv 1873. Based on the internal evidence pushes the date of composition from the late second to the second half of the third century. But as pointed out by Voicu 2002, 338, the only clear references to it (Basil and the Anonymous Cappadocian) are from the second half of the fourth century Cappadocia.

SESBOUË 1998: Bernard Sesboüé (1929-; Society of Jesus), *Saint Basile et la trinité. Un acte théologique au iv^e siècle. Le rôle de Basile de Césarée dans l'élaboration de la doctrine et du langage trinitaires*. Paris: Desclée, 1998; 282 p.

SHAW 1998: Teresa Marie Shaw (1958-), *The Burden of the Flesh. Fasting and Sexuality in Early Christianity*. Minneapolis, Minn.: Fortress Press, 1998; xi.298 p.

SIEBEN 1998: Josef-Hermann Sieben (1934-; Society of Jesus), 'Vom Heil in den vielen "Namen Christi" zur "Nachahmung"

derselben: zur Rezeption der *Epinoiai*-Lehre des Origenes durch die kappadokischen Väter.' *Theologie und Philosophie* 73 (1998) 1-28.

The concept found in all three Cappadocians plays a central role in Nyssa's 'De perfectione.'

SILVAS 1998: Anna Margaret Silvas, 'St Basil: Passages of Spiritual Growth,' i 353-66, in: *Prayer and Spirituality in the Early Church*. 2 vols. Everton Park/Queensland, 1998; 409 + 440 p.

STACE 1998 = Fedwick 1999-2000, *BBV* iv 281 n.131 (= Varazze 1298, 'Golden Legend').

STERK 1998: Andrea Sterk, 'On Basil, Moses, and the Model Bishop: the Cappadocian Legacy of Leadership.' *Church History* 67 (1998) 227-53.

STEWART 1998: Columba Andrew Stewart (1957-; Order of St Benedict), *Cassian the Monk*. Oxford Studies in Historical Theology. Oxford: Oxford University Press, 1998; xv.286 p.

Extremely well delineated and contextualized, with attention to a variety of themes.

STEWART 1998a: Columba Andrew Stewart (1957-; Order of St Benedict), *Prayer and Community: the Benedictine Tradition*. New York: Orbis Books, 1998; 136 p.

STRAMARA 1998: Daniel F. Stramara, 'Double Monasticism in the Greek East: Fourth Through Eighth Centuries.' *Journal of Early Christian Studies* 6 (1998) 269-312.

ALBERT 1999: Micheline Albert, 'Une lettre de Basile au monastère de Tell'Ada,' 11-22, in: *After Bardaisan. Studies on Continuity and Change in Syriac Christianity in Honor of Hendrik Jan Willem Drijvers [1934-]*. Orientalia Louaniensia analecta, 89. Edd. G.J. Reinink & Alexander Cornelis Klugkist. Leuven: Uitgeverij Peeters, Department Oosterse studies, 1999; xii.366 p.; ill.

i.19-21: †Syr 11 (= Fedwick 1996, *BBV* ii 1292, Syriac from Fedwick 1996, h888); ii.21-22: (French translation, ID: Nous avons reconnu, de manière certaine, Ô bien-aimés serviteurs de Dieu, que [ce] ne fut pas une simple salutation [qui] a été employée à

notre égard...parce que nous l'avons supplié de combler de vive voix, lors de sa visite chez vous, l'insuffisance de notre prière par la vraie constance de votre labeur en Dieu). The author ignores my work from 1996 in which I give a long *incipit* translated by Sebastian Brock. She thinks that this letter is authentic. In my view, and in the light of author's arguments, there is nothing *unworthy* of Basil in it, although one can never shake off completely the doubt that someone used Basil's letters quoted by the author to compose it. I see no reason to correct the MS' Telara for Telada since the author herself admits that there was such a location with that name 60 km north-west from the better attested Telada (p. 18, with reference to R. Dussaud, *Topographie historique de la Syrie antique et médiévale*, Paris, 1927, map xii, C2).

ALDRETE 1999 : Gregory S. Aldrete, *Gestures and Acclamations in Ancient Rome*. Baltimore: Johns Hopkins University Press, 1999; xxv.227 p.; ill.

BAEDEKER'S TURKEY(1999): *Baedeker's Turkey*. English translation from the German 1998 edition by Wendy Bell, Brenda Ferris, & Paul Fletcher. Basingstoke, Hampshire, U.K.: Automobile Association Developments Limited, 1999; 588 p.; 264 ill.; 100 maps and drawings, 1 large map at end of book.

Fedwick 1999-2000, *BBV* iv c.22, esp. at 1899-1906 1930 1932.

BALZERT 1999: Monika Balzert, 'Basilius: unvergleichlich! Ovid: nützlich! Melanchtons Lesetip in Frankfurter Stadel,' 949-66, in: *Ovid. Werk und Wirkung. Festgabe für Michael von Albrecht [1933-] zum 65. Geburtstag*. Studien zur klassischen Philologie, 100. Herausgegeben von Werner Schubert (1953-). 2 vols. Frankfurt am Main/New York: Peter Lang, 1999; 1219 p.; ill.

On Philipp Melanchthon (1497-1560), see *ODCC* 1066 (with bibl.; his real name was Schwartzert = 'black earth', Greek μέλαινα χθών).

BEHR 1999: John Behr, 'The Rational Animal: a Rereading of Gregory of Nyssa's *De hominis opificio*.' *Journal of Early Christian Studies* 7 (1999) 219-47.

BRUBAKER 1999: Leslie Brubaker, *Vision and Meaning in Ninth Century Byzantium. Image as Exegesis in the Homilies of Gregory of Nazianzus*. Cambridge Studies in Palaeography and

Codicology, 6. Cambridge: Cambridge University Press, 1999; xxiii.489 p.; 177 ill. (black & white).

Reproductions from Paris Bibliothèque Nationale de France gr. 510 = Fedwick 1999-2000, *BBV* iv **k5823**.

CLARK 1999: Elizabeth Ann Clark (1938-), *Reading Renunciation: Asceticism and Scripture in Early Christianity*. Princeton, N.J.: Princeton University Press, 1999; xiii.420 p.

CLARKE 1999: Katherine Clarke, *Between Geography and History. Hellenistic Constructions of the Roman World*. Oxford Classical Monographs. Oxford/New York: Clarendon Press, 1999; xi.407 p.

DALEY 1999: Brian Edward Daley (1940-; Society of Jesus), 'Building a New City: the Cappadocian Fathers and the Rhetoric of Philanthropy.' *Journal of Early Christian Studies* 7 (1999) 431-61.

DEMETRAKOPOULOS 1999: G.A. Demetrakopoulos, Οἱ πηγὲς τοῦ περιεχομένου καὶ τῆς Χρήσης τοῦ ὅρου ἐπίνοια στὸ Κατὰ Εὐνομίου Ι τοῦ Βασιλείου Καισαρείας; Στωικοὶ καὶ Πλωτίνος. *Βυζαντινὰ* 20 (1999) 7-42.

DUCHATELEZ 1999: Kamiel Duchatelez (1927-; Order of the Premonstratensians), *Basilius de Grote: een evangelische revolutionair*. Averbode: Altiora, 1999; 259 p.; maps.

FEDWICK 1999-2000: Paul Jonathan Fedwick (1937-), *Bibliotheca Basiliana Vniuersalis. A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea. iv. Testimonia, Liturgical and Canonical Compositions, Florilegia, Catena, Iconography*. 1-in-3 vols. Corpus Christianorum. Turnhout: Brepols Publishers, 1999 2000; xiii.1957 p.

See for i-iii Fedwick 1993 1996 1997.

FERMOR 1999: unchanged reprint of Fermor 1953, Pleasantville, N.Y., 1999.

GAIN 1999: Benoît Gain (1941-), 'Ange Clarenio (+ 1337) lecteur et traducteur de saint Basile.' *Archivum Franciscanum historicum* 92 (1999) 329-50.

At 347-50: 'Incipit des oeuvres traduites par Angel Clarenio dans le manuscrit de Subiaco 227' = Fedwick 1997, *BBV* iii **i555**.

GETOV 1999: Dorotei Getov, 'Codex Serdicensis Græcus **EHAI** 803: a codex Pacuriensis?' *Byzantion* 69 (1999) 58-64.

Greek MS **E**(cclesiastical) **H**(istorical) **A**(rchival) **I**(nstitute) = Fedwick 1996, *BBV* ii **h195a**: SOFIYA Institut za Ts'rkovna Istoriya 803 (gr. 1). M; 390/280x290/80; 111 fols; 2 cols; 30 lin; s.11. Brought to the Bačkov (Bulgaria) Stavropegic Monastery of the Theotokos (Svyataya Bogoroditsa) in 1083 by Gregorios Pakourianos. Reader's note from 14 May 1711 by Kallinikos, Metropolitan of Philippopolis (*sedit* 1711-18, of Herakleia after 1718).

Basiliana; i.2-7u: *Hex* 1; ii.7u-15: *Hex* 2; iii.15-21u: *Hex* 3; iv.22-28: *Hex* 4; v.28-36u: *Hex* 5; vi.36u-48u: *Hex* 6; vii.48u: *Hex* 7 (des. ἄφατος, 148C1); viii.49-54: *Iul* (inc. ἐδιδάχθης, 248B10); ix.54u-60u: *Gord*; x.60u-67: *Mart*; xi.67-69u: ***Barl*; xii.69u-77: *Malo*; xiii.77u-80u: *Fide*; xiv.80u-84u: *Verb*; xv.84u-86u: ***Sp.S.a*; xvi.86u-89: *Trin*; xvii.89-93u: *Sab* (des. ἐαυτῶν, 616A15); xviii.94-98u: *Opt* 260; xix.99-104: *Virg* 46; xx.104-105u: ***AskAdm45*; xxi.105u-109u: *GrNaz* 2/2; xxii.110-111u: *Bapt* (γινόμενων...μή, 424A7-428A13).

According to Getov Fedwick 1996, *BBV* ii **h194a** is part of **h195a**. Although textually, yes, codicologically not so is **h5965** (Getov makes no reference to Fedwick 1996, *BBV* ii 112 and 585-86).

GIRARDI 1999: Mario Girardi (1948-), *I martiri. Panegirici di Basilio di Cesarea per Giulitta, Gordio, 40 soldati di Sebaste, Mamante*. Collana di testi patristici, 147. Roma: Città nuova, 1999; 144 p.

Italian translation of *Iul, Gord, Mart, Mam*. Add to Fedwick 1996, *BBV* ii 1100-03 1072-75 1110-15 1108-10.

GOEHRING 1999: James Goehring (1950-;), *Ascetics, Society and the Desert: Studies in Egyptian Monasticism*. Harrisburg, Pa.: Trinity International Press, 1999; xxxii.287 p.

GROSSO 1999: A.M. Grosso, 'Il ii capitolo del Πρὸς τοὺς νέους di Basilio Magno e l'assunto generale del trattato: contraddizione stridente?' *Quaderni Dip. Filol. Ling. e Tradiz. Classica Università di Torino* 13 (1999) 417-32.

In the chapter of *Litt* Basil extols the ascetic ideal and belittles the earthly goods. However, he does this in the classical style without contradicting what he says elsewhere in the treatise.

HOLMAN 1999: Susan Ruth Holman, "You Speculate on the Misery of the Poor": Usury as Civic Injustice in Basil of Caesarea's *Second Homily on Psalm 14*, 207-28, in: *Organised Crime in Antiquity*. Actes d'un colloque international tenu à Lampeter (pays de Galles) septembre 1996. Ed. Keith Hopwood. London: Classical Prince of Wales, 1999; xv.278 p.; maps.

Cf. Holman 1998 2002, Ávila 1983 and Dreher 1983. Contrast Giet 1941.

HUMAN COUPLE (1999): *The Human Couple in the Fathers*. Edd. Giulia Sfameni Gasparro, Cesare Magazzù & Concetta Aloe Spada. New York: St Paul's, 1999; xv.361 p.

English translation by Thomas Patrick Halton (1925-) from the Italian, *La coppia umana nei Padri*.

IDENTITIES (1999): *Constructing Identities in Late Antiquity*. Ed. Richard Miles (1969-). London/New York: Routledge, 1999; ix.262 p.; ill.

LATE ANTIQUITY (1999): *Late Antiquity. A Guide to the Post-classical World*. Edd. Glen Warren Bowersock (1936-), Peter Robert Lamont Brown (1936-), Oleg Aleksievich Grabar (1929-). Cambridge, Mass./London: The Belknap Press of Harvard University Press, 1999; xiii.780 p.; maps; ill.

By a team of international experts, sheds light on a variety of important topics, although rather unjustifiably omits Britain..

LUCKMAN 1999: Harriet A. Luckman (1956-), 'Basil of Caesarea and Purity of Heart,' 89-106, in: *Purity of Heart in Early Ascetic and Monastic Literature. Essays in Honor of Juana Raasch, Order of St Benedict (1927-74)*. Edd. H.A. Luckman & Linda Kulzer. Collegeville, Min.: The Liturgical Press, 1999; ix.252 p.

A fine study except for the quotation of ***KaisAp 8* as a work by Basil. Cf. also Raasch 1969.

MCGINN 1999: Bernard McGinn (1937-), *The Doctors of the Church. Thirty-Three Men and Women Who Shaped Christianity*. New York: Crossroad, 1999; xiv.193 p.

Brief but illuminating sketches. Basil at 43-47.

NALDINI 1999: Mario Naldini (1922-2000), 'Lo Spirito Santo come "forma" dell'uomo (Basilio Magno 26,61: nota esegetica).' *Vivens homo* 10 (1999) 329-36.

Analysis of such forms as 'in Spiritu', 'cum Spiritu', and 'per Spiritum' shows that the work of sanctification is the work of the Holy Spirit which is determining 'form' of humans who thus acquire the nature and name spiritual.

OROSZ 1999: A. Orosz, 'The Ascetic Spirituality of St Basil According to His *Homilies on the Psalms*.' *Folia Athanasiana* 1 (1999) 55-75.

SILVAS 1999: Anna Margaret Silvas, 'Tracking the Influence of Eustathius on Macrina the Younger and Her Family.' *Tjurunga: an Australasian Benedictine Review* 57 (1999) 59-72.

TAYLOR 1999: David G.K. Taylor, *The Syriac Versions of the De spiritu sancto by Basil of Caesarea*. Corpus scriptorum Christianorum Orientalium (= CSCO) 576 577. Leuven: Peeters, 1999; xl.203, xxciii.131 p.

Add to Fedwick 1997, *BBV* iii 637-41.

THAYER 1999: reprint of Thayer 1896.

The 1896 text is unaltered, but this reprint has been thoroughly revised and 'coded with the numbering system from *Strong's Exhaustive Concordance of the Bible*.' See also Danker-Baur 2000.

TORRETTI 1999: Roberto Torretti (1930-), *The Philosophy of Physics*. The Evolution of Modern Philosophy series. Cambridge: Cambridge University Press, 1999; xvi.512 p.

'A rich work full of fascinating material on the history of the interaction between physics and philosophy' (Lawrence Sklar). What is more, while dealing with opinions of scientists and philosophers, Torretti is attentive to those authors such as Basil,

Chrysostom, and Gregory of Nazianzos. Specifically regarding the concept of νόμος φύσεως he notes and quotes Basil's *BrCons* 302 at 406 n.4.

VOICU 1999: Sever Juan Voicu (1945-), *Codices Chrysostomici Græci. Codicum ciuitatis Vaticanæ pars prior*. Documents, études et répertoires, 6. Paris: CNRS, 1999; 346 p.

Greek MSS Città del Vaticano Biblioteca Apostolica Vaticana fondo Vaticano greco.

WINN 1999: Robert E. Winn, 'Revisiting the Date of Authorship of Basil of Cæsarea's *Ad adulescentes*.' *Greek Orthodox Theological Review* 44 (1999) 291-307.

For the *Litteris* proposes the date a.355/356, when Basil taught rhetoric in Neokaisareia (Niksar).

ALTPETER 2000: Lawrence J. Altpeter, 'Basil of Cæsarea: the "Prooemium" of the *Regulæ fusiùs tractatæ*,' 100-08, in: *Religions in Late Antiquity in Practice*. Ed. Richard Valantasis (1946-). Princeton Readings in Religions. Princeton/Oxford: Princeton University Press, 2000; xvi.511 p.

Eng.trans. of *AskPr4*, with introductory remarks.

ANASTOS 2000: Milton Vasilios Anastos (1909-98), *Aspects of the Mind of Byzantium. Political Theory, Theology, and Ecclesiastical Relations with the See of Rome*. Edited by Speros Vryonis, Jr., and Nicholas Goodhue, Index prepared by Roberta Engleman. Variorum Collected Studies Series CS717. Aldershot-Burlington USA/Singapore-Sydney: Variorum Ashgate, 2000; xvi.342 p.

Includes a reprint of Anastos 1981.

BERGES-NOLLÉ 2000: Dietrich Berges & Johannes Nollé (1953-), mit Beiträgen von Renata Barcsay-Berger, Günther Garbrecht und Hetha Schwarz, *Tyana: archäologisch-historische Untersuchungen zum südwestlichen Kappadokien*. Österreichische Akademie der Wissenschaften, Nordrhein-Westfälische Akademie der Wissenschaften. Inschriften griechischer Städte aus Kleinasien, 57. 2 vols. Bonn: R. Habelt, 2000; ill.; maps.

Tyana was created capital of Cappadocia Secunda despite Basil's bitter opposition to the division of the province in early 370s. See the pertinent remarks of Van Dam 2002, 289 (Index).

BIOGRAPHY (2000): *Greek Biography and Panegyric in Late Antiquity*. Papers originally presented at a conference at the Centre for the Study of European Civilization, Faculty of Arts, University of Bergen (Norway), August 28-31, 1996. The Transformation of the Classical Heritage, 31. Edd. Tomas Hägg & Philip Rousseau (1939-) with the assistance of Christian Högel. Berkeley: University of California Press, 2000; xii.288 p.

See Børtnes 2000, Konstan 2000, Norris 2000.

BØRTNES 2000: J. Børtnes, 'Eros Transformed: Same-Sex Love and Divine Desire. Reflections on the Erotic Vocabulary in St Gregory of Nazianzus' Speech on St Basil the Great,' 180-93, in: *Biography* (2000).

BURRUS 2000: Virginia Burrus, '*Begotten, Not Made*.' *Conceiving Manhood in Late Antiquity*. Series 'Figuræ.' Stanford, Cal.: Stanford University Press, 2000; xvi.240 p.; ill.

Draws mainly on Athanasios of Alexandria, Gregory of Nyssa, and Ambrose of Milan.

CORBIN 2000: Michel Corbin, 'La médiation du fils de Dieu: lecture des chapitres vii et viii du "Traité du Saint-Esprit" de saint Basile le Grand.' *Archives d'histoire doctrinale et littéraire du Moyen Âge* 67 (2000) 7-49.

Basil resumes Origen's question about what lies behind the titles of Christ eg Son of God.

DANKER-BAUR 2000: Frederick William Danker (1920-), *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*. Third edition based on Walter Bauer's [1877-1960] *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen Literatur*, sixth edition, ed. Kurt Aland (1915-94), with Viktor Reichmann and on previous English editions by William F. Arndt (1880-1957), Felix Wilbur Gingrich (1901-93), and Frederick William Danker (1920-). Chicago/London: The University of Chicago Press, 2000; lxxix.1108 p.

1st ed. 1957, 2nd ed. 1979. This latest issue embodies the result of the best scholarship and it proposes a synonymy of meanings, and by applying more thoroughly linguistic and historical methods, it vastly supersedes the rather theological bias of the first Bours. See also the grammar of Robertson 1934 and Smyth 1956. Note that still valuable is Thayer 1999 (reprint of 1896).

DE MARGERIE 2000: Bertrand De Margerie (1923-2003; Society of Jesus), 'Insinuations trinitaires dans le Psaume 33(32).6 chez les Pères de l'église et notamment chez saint Basile.' *Augustinianum* 40 (2000) 35-41.

DE MARGERIE 2000a: Bertrand De Margerie (1923-2003; Society of Jesus), *Le Christ des Pères. Prophète, Prêtre et Roi*. Initiations aux Pères de l'église. Paris: Éditions du Cerf, 2000; 220 p.

A reprint of author's previously published articles.

DE MARGERIE 2000b: Bertrand De Margerie (1923-2003; Society of Jesus), *La naissance des dogmes chrétiens*. Tout simplement, 28. Paris: Éditions de l'Atelier et Éditions ouvrières, 2000; 160 p.

An attempt to popularize, commendable in itself, but why at the expense of historical truth?

DE VOGÜÉ 2000: Adalbert De Vogüé (1924-; Order of St Benedict), *Regards sur le monachisme des premiers siècles. Recueil d'articles*. Roma: Pontificio Ateneo San Anselmo/Herder Editrice, 2000; xxv.908 p.

Several of the reprinted articles dealing with Basil and his *Asketikon* have already been reported in this volume.

DRAKE 2000: Harold Allen Drake (1942-), *Constantine and the Bishops: the Politics of Intolerance*. Baltimore: John Hopkins University Press, 2000; xx.609 p.

FEDWICK 2000: Paul Jonathan Fedwick (1937-), 'Basil the Great of Caesarea,' 56-57, in: *Theologians* (2000).

FILORAMO 2000: Giovanni Filoramo, 'Aspects de la prière continue dans le christianisme ancien,' 165-75, in: *Prières méditerranéennes hier et aujourd'hui*. Actes du colloque organisé par le

Centre Paul-Albert Février (Université de Provence-C.N.R.S.) à Aix-en-Provence les 2 et 3 avril 1998. Études réunies par Gilles Dorival et Didier Pralon. Texte et documents de la Méditerranée antique et médiévale, 1. Aix-en-Provence: Publications de l'université de Provence, 2000; 340 p.

FRANK 2000: G. Frank, 'Macrina's Scar: Homeric Allusion and Heroic Identity in Gregory of Nyssa's *Life of Macrina*.' *Journal of Early Christian Studies* 8 (2000) 511-30.

GIRARDI 2000: Mario Girardi (1948-), 'Paolinismo e stoicismo in Basilio di Cesarea: la gioia cristiana fra pianto penitenziale e tensione mistica.' *Rudiae* 12 (2000) 177-202.

In Basil the model of the heroic sage of Stoicism is co-present to the biblical and Pauline teaching about a Christian believer enduring suffering.

GOTTLIEB 2000: Anthony Gottlieb, *The Dream of Reason. A History of Philosophy from the Greeks to the Renaissance*. New York/London: W.W. Norton & Company, 2000; x.469 p.

By a journalist, and executive editor of *The Economist*, 'a popular philosophy but not pop philosophy' (Ted Honderich), this delightfully written history, presents one of the most lucid interpretations of all the philosophers and philosophical concepts that affected the thinking of Basil and many other pre-Renaissance thinkers, and beyond.

HENKE 2000: Rainer Henke (1951-), *Basilius und Ambrosius über das Sechstageswerk. Eine vergleichende Studie*. Chrësis. Die Methode der Kirchenväter im Umgang mit der antiken Kultur, 7. Institut für Altertumskunde Westfälische Wilhelms-Universität Münster. Basel: Schwabe, 2000; 500 p.

With texts-in-hand draws not only parallels (cf. Index at 494), but in the process of studying the originals of both authors uncovers many hidden facets in Basil's *Hex* 1-9 and Ambrose's *Exameron*. As the very copious Index at 477-79 shows this is a veritable encyclopedia of animals, plants, herbs, fish, birds and reptiles, as they and the natural world were known to people of the fourth century both in the east and west. Also extremely valuable is at 467-73, 'Rhetorik und translatorische Technik des Ambrosius.'

HOLMES 2000: Augustine Holmes (1965-; Order of St Benedict), *A Life Pleasing to God. The Spirituality of the Rules of St Basil*. Cistercian Studies Series, 181. Kalamazoo, Mich./Spencer, Mass./London: Darton, Longman & Todd Ltd, 2000; xxii.282 p.

Despite the title, correctly maintains that Basil's *Ask* 4 does not contain monastic rules. Translates and annotates ErAp 1-23 fus.

KLEIN 2000: Richard Klein, *Die Haltung der kappadokischen Bischöfe Basilius von Cæsarea, Gregor von Nazianz und Gregor von Nyssa zur Sklaverei*. Forschungen zur antiken Sklaverei, Bd. 32. Stuttgart: Steiner, 2000; viii.306 p.

KONSTAN 2000: David Konstan, 'How to Praise a Friend: St Gregory of Nazianzus' Funeral Oration for St Basil the Great,' 160-79, in: *Biography* (2000).

LAZARIS 2000: Stavros Lazaris, 'Un nouveau manuscrit grec illustré du *Physiologus*: au sujet d'une récente étude sur ce texte.' *Revue des études byzantines* 58 (2000) 279-81.

On the ***Physiologos* attributed to Basil, see the Index in Fedwick 1999-2000, *BBV* iv 1873. The author supplements Massimo Bernabò, *Il Fisiologo di Smirne. Le miniature del perduto codice B.8 della Biblioteca della Scuola Evangelica di Smirne* (Millenio medievale, 7; Studi, 1) (Firenze, 1998). The newly discovered MS is SOFIYA Nauchen Tsentur za Slavyano-Vizantiyski Prochuvaniya Dujčev gr. 297 (formerly Kosinitza 244): C; 210x155; 213 fols; s.14 (fols 1-162), s.15 (fols 163-213).

LIEBESCHUETZ 2000: John Hugo Wolfgang Gideon Liebeschuetz (1927-), *The Decline and Fall of the Roman City*. Oxford/New York: Oxford University Press, 2000; xvii.479 p.; ill.; maps.

LIPATOV 2000: Nikolai Arsenievich Lipatov (1965-), 'An Interrupted Sermon. Possible Circumstances of St Basil's Withdrawal from Cæsarea to Pontus.' Communication at 34th Spring Symposium of Byzantine Studies, 2000. *Bulletin of British Byzantine Studies* 26 (2000) 68-69.

MAGIE 2000: reprint of Magie 1950.

MARTI 2000: Heinrich Marti, 'Vom Schicksal des Basileios im Westen. Beobachtungen zu Rufinus Predigt-Übersetzungen.' *Museum Helveticum* 57 (2000) 166-72.

MELIKIŠVILI 2000: Ninō Melikišvili, 'Traduction des oeuvres homilétiques de Basile le Grand, de Grégoire de Nazianze, de Grégoire de Nysse et de Jean Chrysostome' [in Georgian, with French summary, p. 127-32]. Tbilisi: Logos, 2000; 134 p.

NORRIS 2000: Frederick W. Norris (1941-), 'Your Honor, My Reputation: St Gregory of Nazianzus' Funeral Oration on St Basil the Great,' 140-59, in: *Biography* (2000).

OXFORD THOUGHT (2000): *The Oxford Companion to Christian Thought*. Edd. Adrian Hastings, Alistair Mason & Hugh Pyper, with Ingrid Lawrie & Cecily Bennett. Oxford: Oxford University Press, 2000; xxix.777 p.

In over 600 articles the many contributors provide a sound purview of the course of history of some of the most important developments in Christian thought. Basil is cited in many of the entries, see Index at 767.

PASINI 2000: Cesare Pasini, 'Nuovi frammenti basiliani nell'Ambrosiano A 245 inf.' *Orientalia Christiana periodica* 66 (2000) 169-71.

Cf. Pasini 1997.

Adds to Fedwick 1999-2000, *BBV* iv 759: MILANO Biblioteca Ambrosiana 245 inf. (gr. 830). M; 344x227; fols 2-12; 2 cols; 31 kin; s.10. *Perlschrift*. i.2-4u: *Litt* (frag. inc. μὴν παντοδαπούς, 122.1 Naldini; 584A9); ii.4u-12u: *Bapt* 1, inc. ἀλλ' ἵνα, 144.22 Neri-Ducatillon; 1532B3; lacuna between fols 11u-12, des. ἐφάπαξ0iddot; ὁ δὲ, 128.8 Neri-Ducatillon; 1537D3).

PASSARELLI 2000: Gaetano Passarelli (1952-), *Icone delle dodici grandi feste bizantine*. Milano: Jaca Book, 1998; 288 p.; 101 pl. (some col.); 300 figs.

1st ed. 1998. Accompanied by texts drawn from patristic authors.

PETÉY-GIRARD 2000: Bruno Petey-Girard, 'Guillaume Budé traducteur de saint Basile: remarques sur les deux traductions de l'épître "De uita solitaria."' *Bulletin de l'Association Guillaume Budé* (2000) 235-46.

GrNaz 2/2 (Latin). From 1505 and 1531: methods employed and development of style.

PROCLUS (2000): *Proclus et la théologie platonicienne*. Actes du Colloque international de Louvain, 13-16 mai 1998 en l'honneur de Henri-Dominique Saffrey et Leendert Gerrit Westerink (1913-90). Ancient and Medieval Philosophy, Series 1, 26. Edited by Alain-Philippe Segonds & Carlos Steel, with the assistance of Concetta Luna et A.F. Metraux. Leuven: Leuven University Press/Paris: Les Belles Lettres, 2000; xli.699 p.; 2 ports.

See at 35-48: 'L'école d'Athènes au iv^e siècle.'

RACINE 2000: Jean-François Racine (1961-), 'The Text of Matthew's Gospel in the Writings of Basil of Caesarea.' Diss.MS. Toronto: University of St Michael's College, 2000; vi.442 leaves.

Published in Racine 2004.

RAPP 2000: Claudia Rapp, 'The Elite Status of Bishops in Late Antiquity in the Ecclesiastical, Spiritual and Social Context.' *Arethusa* 33 (2000) 379-99.

REINHERT 2000: Erich Reinhert, 'Zu einem Gebetseinschub in der jüngeren armenischen Redaktion der Basiliusanaphora,' 591-602, in: *Crossroad of Cultures. Studies in Liturgy and Patristics in Honor of Gabriele Winkler* [1940-]. *Orientalia Christiana analecta*, 260. Edd. Hans-Jürgen Feulner, Elena Velkovska, Robert F. Taft (1934-; Society of Jesus). Roma: Pontificio istituto orientale, 2000; 744 p.; portrait.

Cf. Fedwick 1999-2000, *BBV* iv 1490-93.

STRABONE (2000): *Strabone e l'Asia Minore*. Studi di storia e di storiografia, Università degli studi di Perugia, Dipartimento di scienze storiche dell'antichità. Centro studi Villa 'La Colombella', Perugia, 25-28 maggio 1997. Incontri perugini di storia della storiografia antica e sul mondo antico, 10. A cura di A.M. Biraschi e

Giovanni Salmeri (1951-). Napoli: Edizioni scientifiche italiane/Perugia: Università degli studi di Perugia, 2000; 650 p.; ill.; map.

THEOLOGIAN (2000): *Biographical Dictionary of Christian Theologians*. Edd. Patrick W. Carey & Joseph Thomas Lienhard (1940-; Society of Jesus). Westport, Conn./London: Greenwood Press, 2000; xiv.589 p.

See Fedwick 2000. Includes many important authors to whom reference has been made throughout this volume.

TYPIKA (2000): *Byzantine Monastic Foundation Documents. A Complete Translation of the Surviving Founders' Typika and Testaments*. *Dumbarton Oaks Studies*, 35. Edited by John Thomas and Angela Constantinides Hero (1926-) with the assistance of Giles Constable (1929-). Translated by Robert Allison, et al., with an administrative commentary by John Thomas. 5 vols. Washington, D.C.: Dumbarton Oaks Research Library and Collection, 2000.

As it were, a fitting companion to De Vogüé 1985. Although Basil only tangentially affected the composition of *Typika*, this impressive publication allows easy verification and comparison of the data. The scanty Bibliography VII on Basilian Monasticism is not helpful both for its glaring omissions and such typos as 'Emanuel,' 'M. Humbertclaude,' etc.

ULUHOGIAN 2000: Gabriella Uluhogian, 'Ricerche filologico-linguistiche su antiche traduzioni armene di testi greci: fra "archeologia" e attualità.' *Lexis* 18 (2000) 181-92.

Ælius, Gregory of Nazianzos, Basil = PG 31, 928B-C 956A.

VAGGIONE 2000: Richard Paul Vaggione, *Eunomius of Cyzicus and the Nicene Revolution*. *Oxford Early Christian Studies*. Oxford: Oxford University Press, 2000; xxv.425 p.

VITI 2000: Paolo Viti, 'Bruni e Traversari lettori di San Basilio,' 23-41, in: *Tradizioni patristiche nell'Umanesimo*. Atti del Convegno. Istituto Nazionale di studi sul Rinascimento, Biblioteca Medicea Laurenziana, Firenze, 6-8 febbraio 1997. A cura di M. Cortesi & C. Leonardi. Firenze: SISMEL/Edizioni del Galluzzo, 2000; xii.425 p.

On Leonardo Bruni (c1369-1444), the translator of *Litteris*, see Fedwick 1996, *BBV* ii 820-35. On Ambrogio Traversari (c.1386-1439) who translated Basil's *GrNaz* 2/2, *Eun* 1-3 and ***VirgLet*, see *ODCC* 1637-38, and Fedwick 1997, *BBV* iii.

VOICU 2000: Sever Juan Voicu (1945-), 'Due nuove omelie pseudocrisostomiche cappadoci (Geerard 1974-87, CPG 4768 e 4969).' *Orpheus* 21 (2000) 164-74.

Cf. Uthemann 1994, and Voicu 2002.

ZACHHUBER 2000: Johannes Zachhuber, *Human Nature in Gregory of Nyssa: Philosophical Background and Theological Significance*. Supplements to *Vigiliae Christianae*. Leiden: Brill, 2000; ix.271 p.

ZACHHUBER 2000a: Johannes Zachhuber, 'The Antiochene Synod of AD 363 and the Beginnings of Neo-Niceneism.' *Zeitschrift für antiken Christentum* 4 (2000) 83-101.

BARNES 2001: Michel René Barnes, "'The Burden of Marriage" and Other Notes on Gregory of Nyssa's *On Virginity*.' *Studia patristica* 37 (2001) 12-19.

BARNES 2001a: Michel Rene Barnes, *The Power of God. Dynamis in Gregory of Nyssa's Trinitarian Teaching*. The Patristic Monograph Series of the North American Patristic Society. Washington, D.C.: Catholic University of America Press, 2001; xvi.333 p.

BOWERSOCK-BROWN-GRABAR 2001: Glen Warren Bowersock (1936-), Peter Robert Lamont Brown (1936-) & Oleg Aleksievich Grabar (1929-), *Interpreting Late Antiquity. Essays on the Postclassical World*. Cambridge, Mass.: Belknap Press of Harvard University Press, 2001; xiii.280 p.; ill.; maps.

BURNS 2001: S.K. Burns, 'Cappadocian Encratism and the Macarian Community.' *Studia patristica* 37 (2001) 27-32.

CARDMAN 2001: Francine J. Cardman (1947-), 'Whose Life Is It? The *Vita Macrinae* of Gregory of Nyssa.' *Studia patristica* 37 (2001) 33-50.

CHRISTIANITY 2000 (2001): *Christianity. Two Thousand Years*. Edd. Richard Harries & Henry Mayr-Harting. Oxford: Oxford University Press, 2001; x.279 p.; 8 figs.

Based on public lectures delivered at Oxford at the dawn of the new millennium. 1-20: Sir Henry Chadwick (1920-), 'The Early Church'; 21-43: Averil Millicent Cameron (1940-), 'Late Antiquity'; 65-95: Kallistos Timothy Ware (1934-; Bishop), 'Eastern Christianity.'

CIVILTÀ BIZANTINA (2001): *Civiltà bizantina: donne, uomini, cultura e società*. A cura di Gaetano Passarelli (1952-). Prolusione di Carmelo Capizzi (1929-2002; Society of Jesus). Dizionario e cronologie a cura di Silverio Saulle. Milano: Jaca Book, 2001; 411 p.

CRIBIORE 2001: Raffaella Cribiore, *Gymnastics of the Mind. Greek Education in Hellenistic and Roman Egypt*. Princeton, NJ: Princeton University Press, 2001; xiii.270 p.; ill.

Provides also a window to the vast panorama of educational practices in other parts of the Greco-Roman world: the schooling of grammarians, rhetoric and imagination, women and education, books and writing material.

FANNING 2001: Steven Fanning, *Mystics of the Christian Tradition*. London/New York: Routledge, 2001; xix.279 pp; 11 plates.

Basil at 30-32. However, due to the judiciousness of the author in handling the topic, the entire work can be profitably savoured. Compensates for some of the shortcomings of King 1998.

GIRARDI 2001: Mario Girardi (1948-), 'L'uomo immagine somigliante di Dio (Gen. 1.26-27) nell'esegesi dei Cappadoci.' *Vigiliae Christianae* 38 (2001) 293-314.

GOLDHILL 2001: Simon Goldhill, *Being Greek Under Rome. Cultural Identity, the Second Sophistic, and the Development of Empire*. Cambridge/New York: Cambridge University Press, 2001; viii.395 p.

From 30 BC to 284 AD.

HELLEMAN 2001: Wendy Elgersma Helleman, 'Cappadocian Macrina as Lady Wisdom.' *Studia patristica* 37 (2001) 86-102.

JOLIVET-LÉVY 2001: Catherine Jolivet-Lévy (1948-), *Études cappadociennes/Studies in Byzantine Cappadocia*. London: Pindar, 2001; 530 pp, 316 ill.

16 studies of the regional wall paintings.

JOLIVET-LÉVY 2001a: Catherine Jolivet-Lévy (1948-), *La Cappadoce médiévale: images de spiritualité*. Photographies de Claude Sauvageot (1935-). Saint-Léger-Vauban: Zodiaque, 2001; 410 p., ill. (some col.), map.

Mural paintings and decoration of the region.

KLEIN 2001: Richard Klein, 'Der Widerstand der Bischofs Basilus von Cæsarea gegen die Teilung der Provinz Kappadokien in Jahre 371/2,' 719-36, in: *Atti dell'Accademia romanistica costantiniana. xiii convegno internazionale in memoria di André Chastagnol [1920-96]*. A cura di G. Griffo e S. Giglio. Napoli: Edizioni scientifiche italiane, 2001; 861 p; 1 plate.

KRANZ 2001: Robert Kranz, *The Life of St Basil*. Videorecording written, produced and directed by R.K. Director of photography Lance Catania. Editor Damon Abacherli. Aliso Viejo, CA: Ellines multimedia, 2001.

Focuses mainly on Basil's theological achievements.

KRÜGER 2001: Reinhard Krüger, 'Ein Mythos der Moderne: die Erdscheibentheorie im Mittelalter und die Verfälschung des "Hexaëmeron" des Basilus von Caesarea durch Bernard de Montfaucon (1706).' *Mitellateinisches Jahrbuch* 36 (2001) 3-29.

Bernard De Montfaucon (1655-1741; Benedictine Maurist) repeats a medieval misconception about what Basil says in *Hex* 9 (188C10): the earth in the shape of a disc.

LALLEMAND 2001: Annick Lallemand, 'L'ivresse chez Basile et Grégoire de Nysse.' *Studia patristica* 37 (2001) 133-39.

LA MATINA 2001: Marcello La Matina, 'L'omelia come conferenza spirituale.' *Pan* 18/19 (2001) 265-85.

Detects in Basil's moral homilies not only Plutarch's unacknowledged borrowings but also an appropriation of schemes found in Plutarch's 'Moralia.'

LAPORTE 2001: Jean Laporte (1924-), *Les Pères de l'église. Tome ii: les Pères grecs*. Paris: Éditions du Cerf, 2001; 288 p.

LIPATOV 2001: Nikolai Arsenievich Lipatov (1965-), *St Basil the Great, Commentary on the Prophet Isaiah*. Texts and Studies in the History of Theology, 7. Cambridge: Mandelbachtal, 2001; vi.431 p.

**Isaiah* (Eng.trans.) Maintains the Basilian authorship without elaborating it further. A very readable translation.

LIPATOV 2001a: Nikolai Arsenievich Lipatov (1965-), 'The Statement of Faith Attributed to St Basil the Great.' *Studia patristica* 37 (2001) 147-59.

Accepts the authenticity of Geerard 1974-87, CPG 2952 = Fedwick 1993, *BBV* i 446 Uppsala Universitetsbibliothek gr. 5, 143-146u) dating it to the spring-summer 360. Basil from his Pontic retreat would be addressing his followers in the wake of bishop Dianios' fall.

MAZZA 2001: Enrico Mazza, 'La celebrazione della penitenza nella liturgia bizantina e in occidente, due concezioni a confronto.' *Ephemerides liturgicæ* 115 (2001) 385-440.

MCGUCKIN 2001: John McGuckin, *St Gregory of Nazianzus. An Intellectual Biography*. Crestwood, NY: St Vladimir's Press, 2001; xxviii.436 p.

MOURAVIEV 2001: Alexis Mouraviev, 'The Syriac Julian Romance as a Source of the Life of St Basil the Great.' *Studia patristica* 37 (2001) 240-49.

***AmphVita*. Cf. Mouraviev 1998.

OBERDORFER 2001: Bern Oberdorfer, *Filioque. Geschichte und Theologie eines ökumenischen Problem*. Göttingen: Vandenhoeck & Ruprecht, 2001; 628 p.

'The volume is a mine of information and contains numerous careful analyses' (Lukas Vischer, [1926-]).

PAPAZOGLU 2001: G.K. Papazoglou, 'Manuscripts inconnus de Nicolaos Karatzas: manuscrits des bibliothèques d'Athènes et manuscrits inventoriés par N. Veis.' *Byzantion* 71 (2001) 212-32.

Nikolaos Karatzas (c.1700/10-ante 1797) was a book-collector and a bibliophile, who annotated some of the MSS in his possession. One of them ATHINAI Μουσείον Μπενάκη 'Ανταλλαξίμοι 93 (C; 220/208x160/80; 214 fols; s.16 17 18) supposedly had Basil. On Beis' 1915 catalogue, see Olivier, **1306** (= Kalabryta Μονή Μεγάλου Σπηλαίου).

PEACHIN 2001: Michael Peachin (1954-), 'Friendship and Abuse at the Dinner Table,' 135-44, in: *Aspects of Friendship in the Greco-Roman World*. Proceedings of a conference held at the Seminar für Alte Geschichte, Heidelberg, on 10-11 June 2000. Ed. Michael Peachin (1954-), with contributions by Maria Letizia Caldelli, et al. Journal of Roman Archaeology. Supplementary series, 43. Portsmouth, R.I.: Journal of Roman Archaeology L.L.C., 2001; 160 p.; ill.

Cf. Veligianni 2001.

SPATHARAKIS 2001: Ioannes Spatharakis, *Dated Byzantine Wall Paintings of Crete*. Leiden: Alexandros Press, 2001; xvi.240 p.; 199 ill. in colour.

Fig. 15: St Basil.

SPIRITUALITY (2001): *The Story of Christian Spirituality. Two Thousand Years, from East to West*. Ed. Gordon Mursell. Minneapolis, Minn.: Fortress Press, 2001; 384 p.; ill.

Offers one of the best accounts, from the historical perspective, of both eastern and western spiritualities and mysticisms. Basil at 63 130 131 132 133 134.

THEODOROU 2001: G.D. Theodorou, 'Η οἰκολογική εὐασθησία τῶν καππαδοκῶν πατέρων. Θεολογία 72 (2001) 9-29.

TROIANO 2001: Marina Silvia Troiano, 'Il "Contra Eunomium iii" di Basilio di Cesarea e le "Epistole ad Serapionem i-iv" di

Atanasio di Alessandria: nota comparativa.' *Augustinianum* 41 (2001) 59-91.

Common themes but no lexical equivalents. Both utilized same scriptural passages but without convergence in meaning. Hence nothing can be with certainty said that Basil either knew or relied on the letters by Athanasios.

TROMBLEY 2001: Frank Richard Trombley (1947-), *Hellenic Religion and Christianization c.370-529*. 2 vols. Boston: Brill Academic Publishers, 2001.

Originally published, Leiden: E.J. Brill, 1993-94, in series, Religions in the Greco-Roman World.

ULUHOGIAN 2001: Gabriella Uluhogian, 'Basilio il Grande, e l'Armenia e gli armeni,' 181-208, in: *Basilio tra Oriente e Occidente*. Convegno internazionale 'Basilio il Grande e il monachesimo orientale,' Cappadocia, 5-7 ottobre 1999. Ed. Étienne Baudry (1940-; Order of the Cistercians of the Strict Observance) Magnano (Biella): Comunità di Bose, Edizioni Qiqajon, 2001; 286 p.

VELIGIANNI 2001: C. Veligianni, 'Philos und Philos-Komposita in den griechischen Inschriften der Kaiserzeit,' 63-80, in: *Aspects of Friendship...* See Peachin 2001.

WILLIAMS 2001: see Williams 2002.

WOODS 2001: David Woods, 'Dating Basil of Caesarea's Correspondence with Arintheus and His Widow.' *Studia patristica* 37 (2001) 301-07.

Arn 1/179, *ArnCons* 2/269.

ZACHHUBER 2001: Johannes Zachhuber, 'Basil and the Three-Hypostases Tradition. Reconsidering the Origins of Cappadocian Theology.' *Zeitschrift für antikes Christentum* 5 (2001) 65-85.

Argues against the common perception that their theology was rooted in the three-hypostases conception.

BROWN 2002: Peter Robert Lamont Brown (1936-), *Poverty and Leadership in the Later Roman Empire*. London: University Press of New England, 2002; xi.160 p.

BRYER ET AL. 2002: Anthony Bryer, et al., *The Post-Byzantine Monuments of Pontos*. Variorum Collected Studies Series. Aldershot, HP/Burlington, VT.: Ashgate, 2002.

COULIE-KINDT 2002: Bernard Coulie (1959-), Bastien Kindt, et CETEDEC, *Thesaurus Basilii Caesariensis Opera omnia. pars i. introductio, enumeratio lemmatum et formarum A-I. pars ii. enumeratio lemmatum et formarum K-Ω*. Thesaurus patrum Græcorum. Louanii Noui uniuersitas Louaniensis. Turnhout: Brepols, 2002; 1-248 249-525 p., 60 + 60 microfiches.

Microfiches of the accompanying *concordantia formarum* and *concordantia lemmata* are housed in loose-leaf binder inside back cover.

GAIN 2002: Benoît Gain (1941-), 'Les lettres de saint Basile de Césarée: du feuillet de papyrus au corpus épistolaire.' *La correspondance un document pour l'histoire*. Textes assemblés et présentés par Anne-Marie Sohn. Collection Cahiers du GRHIS - 2001, N° 12. Publications de l'Université de Rouen, N° 301 (2002) 29-39.

GIRARDI 2002: Mario Girardi (1948-), 'L'esegesi esamereale di Basilio di Cesarea e Gregorio di Nissa: l'alessandrinismo cappadocce al crocevia,' 75-113, in: *Origene e l'alessandrinismo cappadocce (iii-iv secolo)*. A cura di Mario Girardi (1948-) e Marcello Marin. Quaderni di *Vetera Christianorum*, 28. Bari: Edipuglia, 2002; 388 p.

HOLMAN 2002: Susan Ruth Holman, *The Hungry are Dying. Beggars and Bishops in Roman Cappadocia*. Oxford Studies in Historical Theology. New York: Oxford University Press, 2002; xviii.231 p.; ill.

Superb and balanced. See also Holman 1998 1999, Ávila 1983 and Dreher 1983. Contrast Giet 1941.

INSTONE-BREWER 2002: David Instone-Brewer, *Divorce and Remarriage in the Bible. The Social and Literary Context*. Grand Rapids, Mich.: William M. Eerdmans Publishing Co., 2002; 368 p.

Hailed as the most thorough examination of the topic which also preoccupied Basil. See Cereti 1971.

JAMES 2002: William James (1842-1910), *The Varieties of Religious Experience. A Study in Human Nature Being the Gifford Lectures on Natural Religion Delivered at Edinburgh in 1901-1902*. New York: The Modern Library, 2002; xxii.602 p.

Originally published in June 1902 this book has been never out of print, and has been voted one of the Modern Library's hundred best nonfiction books of the twentieth century. For a justification for its inclusion in a bibliography of Basil, see Happold 1970. Despite constant attempts at criticizing and amending James' classical four criteria of mystical experience, Lectures xvi-xvii, the core of his insight, remains unsurpassed.

KALLIGAS 2002: P. Kalligas, 'Basil of Caesarea on the Semantics of Proper Names,' 31-48, in: *Byzantine Philosophy and Its Ancient Sources*. Ed. K. Ierodiakonou. Oxford: Clarendon Press, 2002; 309 p.

With reference to *Eun* 2.4, 1-42.

MARIN 2002: Marcello Marin, 'La parabola delle vergini da Origene ai Cappadoci,' 243-54, in: *Origene* = Girardi 2002.

MCEVILLEY 2002: Thomas McEvilley (1939-), *The Shape of Ancient Thought. Comparative Studies in Greek and Indian Philosophies*. New York: Allworth Press, 2002; xxxvi.731 p.

Ground-breaking study. Provides a fresh outlook on concepts often used by Basil but which if looked from the narrow Greek-Classical perspective appear abstract and insipid. This lucidly written study deserves a closer reading and scrutiny.

MOYNAHAN 2002: Brian Moynahan (1941-), *The Faith. A History of Christianity*. New York/London/Toronto/Sydney/Auckland: Doubleday, 2002; viii.806 p.

A lucid, informative and balanced account of the most impactful events and protagonists.

OXFORD BYZANTIUM 2002: *The Oxford History of Byzantium*. Ed. Cyril Mango (1928-). Oxford: Oxford University Press, 2002; xviii.334 p.; ill.; maps.

The twelve chapters authored by a team of experts provide a mine of information on Basil's world, and beyond. Lavish illustrations.

PRUCHE 2002: reprint of Pruche 1968.

SALZMAN 2002: Michele Renée Salzman, *The Making of a Christian Aristocracy: Social and Religious Change in the Western Roman Empire*. Cambridge, Mass.: Harvard University Press, 2002; xiv.354 p.

SILVAS 2002: Anna Margaret Silvas, 'Edessa and Cassino: the Passage of Basil's *Asketikon* to the West.' *Vigiliae Christianae* 56 (2002) 247-59.

SIMONETTI 2002: Manlio Simonetti (1926-), 'Origene dalla Cappadocia ai Cappadoci,' 13-28, in: *Origene* = Girardi 2002.

VAN DAM 2002: Raymond Van Dam (1949-), *Kingdom of Snow: Roman Rule and Greek Culture in Cappadocia*. Philadelphia, Pa.: Philadelphia University Press, 2002; viii.290 p.

First volume of the brilliant Cappadocian-Pontic trilogy. See Van Dam 2003 and Van Dam 2003a. Deals with the competition between classical culture and religion intensely fought off by local notables, bishops and civil administrators. Great mastery of primary documentation drawn from the Three Cappadocians and sundry contemporary sources, with discriminating appeal to modern scholarship.

VOICU 2002: Sever Juan Voicu (1945-), 'Tracce origeniane in uno pseudocrisostomico cappadoce,' 333-46, in: *Origene* = Girardi 2002.

With a list of 37 homilies by the Anonymous Cappadocian (at 342-44). 'A favore di un legame molto stretto con Basilio (forse di discepolato?) depongono anche altri particolari che li accomunano [tranne il citare forse indipendentemente il *Physiologos*]. Uno dei più significativi riguarda la parabola del ricco...[Lc 12.16-20 = *Dest*; p. 338]. This Anonymous of Cappadocia would have flourished in the latter part of the fourth century.

WILLIAMS 2002: Rowan Williams (1950-; Archbishop of Canterbury), *Arius: Heresy and Tradition*. Grand Rapids, Mich.: William B. Eerdmans, 2002; xiii.378 p.

A masterful study. A reprint of Williams 2001, augmented with a new introduction and a fresh conclusion.

BACKUS 2003: Iréna Dorota Backus (1950-), *Historical Method and Confessional Identity in the Era of the Reformation, 1378-1615*. Studies in Medieval and Reformation Thought, 94. Leiden/Boston: E.J. Brill, 2003; x.416 p.

BLACKWELL PHILOSOPHY (2003): *The Blackwell Companion to Philosophy*. 2nd edition. Edd. Nicholas Bunnin & Eric P. Tsui-James. Oxford: Blackwell Publishing, 2003; xviii.951 p.

This volume and one of its contributors solo, Cooper 2003, constitute the best and most compelling historical account of ideas, often viewed as isolated, but which in reality are deeply interconnected, regardless of cultural and religious orientations.

COOPER 2003: David Edward Cooper, *World Philosophies. An Historical Introduction*. 2nd edition. Oxford: Blackwell Publishing, 2003; viii.571 p.

See Blackwell Philosophy (2003). One of the finest syntheses.

ETTLINGER 2003: Gérard H. Etlinger (1935-; Society of Jesus), *Theodoret of Cyrus, Eranistes*. Fathers of the Church, New Translation, 106. Washington, D.C.: Catholic University of America Press, 2003; x.281 p.

English translation of Etlinger 1975.

FONKICH 2003: Boris L'vovich Fonkich (1941-), *Grecheskie rukopisi i dokumenty v Rossii v xiv—nachale xviii v.* Moskva: Indrik, 2003; 512 p.

GUNTON 2003: Colin E. Gunton (d.2003), *Act and Being. Toward a Theology of the Divine Attributes*. Grand Rapids, Min.: Wm. Eerdmans, 2003; ix.162 p.

A refined study of the attributes and their disclaimers in a variety of authors.

GUNTON 2003a: Colin E. Gunton (d.2003), *Father, Son, and Holy Spirit. Essays Towards a Fully Trinitarian Theology*. Edinburgh: T. & T. Clark, 2003; xviii.240 p.

A work of historical integration of the sometimes diverging, East v. West, positions.

MONASTIC ATLAS (2003): *The Historical Atlas of Eastern and Western Monasticism*. Collegeville, Minn.: The Liturgical Press, 2003.

Apparently available only on the WEB.

RHETORIC (2003): *A Synoptic History of Classical Rhetoric*. Edd. James Jerome Murphy & Richard A. Katula, with Forbes I. Hill, Donovan J. Ochs (1938-) & Prentice Meador (1938-). Mahwah, N.J.: Hermagoras Press, 2003; xiii.338 p.; ill.; map.

From the origins of rhetoric, literacy and democracy in ancient Greece to the codification of Roman rhetoric.

TRAPP 2003: Michael Trapp, *Greek and Latin Letters. An Anthology with Translation*. Cambridge Greek and Latin Classics. Cambridge: Cambridge University Press, 2003; viii.348 p.; map.

Despite the inclusion of ****Vid 1/10** as Basil's, this work contains valuable information and insights on the practice of letter-writing: **31**, 94-95 (244-45: notes): *Ab 1/147*; **40**, 106-07 (260-61: notes): ****Vid 1/10**; **41**, 106-09 (261-63: notes): *Kats 26*; **55**, 134-39 (286-88: notes): *Diod 1/135*; **68**, 158-61 (307-08): *Sat 1/102*.

VAN DAM 2003: Raymond Van Dam (1949-), *Families and Friends in Late Roman Cappadocia*. Philadelphia, Pa.: Philadelphia University Press, 2003; viii.256 p.; map.

Second volume of the excellent Cappadocian-Pontic trilogy. See Van Dam 2002 and Van Dam 2003a. Explores the possible influence of family connections to the theological understanding of God as one in three persons. It also skillfully employs modern methods in order to achieve a better understanding of the texts. It could have further benefited from an appeal to classical sources (Plato, Aristotle, Stoics).

VAN DAM 2003a: Raymond Van Dam (1949-), *Becoming Christian: the Conversion of Roman Cappadocia*. Philadelphia, Pa.: Philadelphia University Press, 2003; viii.254 p.; map.

The third volume of the superb Cappadocian-Pontic trilogy. See Van Dam 2002 and Van Dam 2003. Ancient Christianity offered the new adherents more than theologico-liturgical practices, or ascetic practices: it presented them also with new lifestyles inspired by the stories of the scriptures, the lives of the early saints and martyrs that accompanied its reception. One more point needed to be emphasized: the survival among Pontic-Cappadocian Christians of old pagan habits and customs, so masterfully brought out by Von Ivanka 1948. See also Mitchell 1993.

WARE (2003): *Abba. The Tradition of Orthodoxy in the West. Festschrift for Bishop Kallistos [Ware, 1934-] of Diokleia*. Edited by John Behr, Andrew Louth, and Dimitri Conomos. Crestwood, N.Y.: St Vladimir's Seminary Press, 2003; 376 p.; ill.; music.

ZACHHUBER 2003: Johannes Zachhuber, 'Nochmals: Der "38 Brief" des Basilius von Caesarea als Werk des Gregors von Nyssa.' *Zeitschrift für antikes Christentum* 7 (2003) 73-90.

CAMBRIDGE EARLY CHRISTIAN (2004): *The Cambridge History of Early Christian Literature*. Edited by Frances Margaret Young (1939-), Lewis Ayres, and Andrew Louth. Cambridge/New York: Cambridge University Press, 2004; 566 p.; 1 tab.; 1 map.

FEDWICK 2004: Paul Jonathan Fedwick (1937-), 'Towards a New Critical Edition of All the Letters by Basil of Caesarea.'

See Appendix 1.

FIELD 2004: Lester L. Field (1954-), *On the Communion of Damasus and Meletius: Fourth-Century Synodal Formulae in the Codex Veronensis LX*. Critical edition and translation. Studies and Texts, 145. Toronto: Pontifical Institute of Mediaeval Studies, 2004; xii.304 p.

For Basil, see Index, p. 295.

GAIN 2004: Benoît Gain (1941-), 'En marge de l'édition bénédictine de saint Basile,' in: *Chartae caritatis. Études de patristique*

et d'antiquité tardive offerts à Yves-Marie Duval. Edd. Benoît Gain, P. Jay & G. Nauroy. 2004.

GOLDADE 2004: Leo Lawrence Goldade (1942-; Order of St Basil the Great), Communication, 4.6.04.

Basilian scholars on Basil.

GUILLO DU BODAN 2004: Herve Guillo du Bodan (Société Marianiste), Communication, 18.6.04.

Humbertclaude 1930 1932.

LUDLOW 2004: Morwenna Ludlow, 'The Cappadocians,' 168-85, in: *The First Christian Theologians. An Introduction to Theology in the Early Church*. Edited by Gillian Rosemary Evans (1944-). Oxford: Blackwell Publishing, 2004; xvi.277 p.

It is a pity that the Three Cappadocians are given short shrift and lumped *unhistorically* together since one can hardly find other three authors more unlike each other. Holl 1904 has magisterially sketched out the idiosyncracies of their, in that case, trinitarian thinking.

PAGE 2004: Ivan Page, Archivist, Padre Bianchi, Communication, 23.5.04.

Information on Nothomb 1954-55.

POWER 2004: Edmund Power (Order of St Benedict), Communications, 29.5. + 10.6. 04.

Benedictine authors writing on Basil.

RACINE 2004: Jean-François Racine (1961-), *The Text of Matthew in the Writings of Basil of Caesarea*. The New Testament in the Greek Fathers, 5. Atlanta, Ga: Society of Biblical Literature, 2004; xvi.424 p.

Ed. of Racine 2000. Apart from the printed texts, uses Fedwick 1997, *BBV* iii **1300 1320**, and **1225**. An invaluable contribution to the field on account of the stringent methodology judiciously applied by the author.

SIMMONS-CHADWICK 2004: Paulette Valerie Simmons-Chadwick (1942-), 'Towards a New Critical English Translation of All the Letters by Basil of Caesarea.'

See Appendix 2.

STERK 2004: Andrea Sterk, *Renouncing the World Yet Leading the Church. The Monk-Bishop in Late Antiquity*. Cambridge, Mass.: Harvard University Press, 2004; viii.360 p.

Concentrates on the writings and experiences of Basil of Caesarea (p. 35-92), Gregory of Nyssa (p. 95-118), Gregory of Nazianzos (p. 119-40), and John Chrysostom (p. 140-60). Follows the development and triumph of the ideal monk-bishop into the fifth-century, concluding with legacy of the monk-bishop in the Byzantine and Slav world. Well researched and developed arguments, provides a magnificent insight into the paradoxical nature of a calling and office. Somewhat disappointing for lack of attention to the charismatic aspect, which in no way excluded the social dimension.

In reply to Barnes 1989 Sterk states, 'Though Barnes presents convincing evidence for 358 or 359 as a terminus *ante quem* for the council [of Gangra], his brief inquiry hardly does justice to the arguments of Gribomont for the earlier date. He does not mention the connection of Eustathius and his party with Eusebios of Nicomedia in Basil's letters and in Sozomen, nor does he offer an explanation for Basil's complete silence about this council' (p. 262 n.79). However, in this regard the author fails to grapple with the other questions (slaves, admittance of married people, children) raised in Fedwick 1981, 14 n.81, which are absent from Basil's *Ask 1* but are addressed starting from *Ask 2*, all from the a.370s. The identification of one Eusebios presiding the Council of Gangra with Eusebios of Nikomedia (d.c.342) is groundless. It is well known that the name was very common, for once Basil's predecessor was Eusebios of Caesarea, and what is more, contrary to what Sterk alleges, Basil never once said that Eustathios of Sebaste and his party were allied with Eusebios of Nikomedia. I have shown that between the condemnations of the Council of Gangra and the Messalian *Liber graduuum* (after a.370s) there are close links especially regarding the distinction between light and grave sins, a position rejected by Basil in *MorPr1* and the *Ask 2-7*, but not *Ask 1*. This is also the reason that contrary to Gribomont

endorsed by Sterk the *MorPr1* and *Moralia* are not early works, but contemporary with the documents post-*Ask 1* (from a.365s).

TURCESCU 2005: Lucian Turcescu (1966-), *Gregory of Nyssa's Concept of Divine Persons*. New York/Oxford: Oxford University Press, 2005; iv.197 p.

APPENDIX 1: TOWARDS A NEW CRITICAL EDITION OF ALL THE LETTERS BY BASIL OF CAESAREA ⁽¹⁾

The project to critically edit all the letters by Basil of Caesarea (c.330-379) grows out of my four-volume publication *Bibliotheca Basiliana Vniuersalis* (= *BBV*; Turnhout: Brepols, 1993-2000 [xlii.755 + lxiv.1320 + xlv.803 + xliii.1957], overall clxiii.4835 pages). In particular I would like to bring to fruition the results of Volume One in which I identified and studied all the handwritten and printed copies of the letters. In fact one of the main objectives of that investigation and study was to prepare the ground for and pave the way to a new critical edition of all the works by Basil starting from his letters. My plan now is to base this new critical edition, accompanied by an English translation, on the 35 extant Greek manuscripts which by scholarly consensus constitute a corpus, that is, they contain a significantly large number of the letters assembled with the specific purpose of preserving their text rather than adapting them to other unrelated, albeit praiseworthy, uses such as moral instruction, preaching or spiritual edification.

As is the case with most ancient authors no autograph of any of Basil's writings, his letters included, has survived. Except for a papyrus fragment from the fifth century, the 35 surviving corpora of the letters date from the ninth-thirteenth centuries

The need to produce a new critical edition and English translation of the letters by Basil of Caesarea arises from the three messes facing any modern student intent on using those letters: (1) arrangement of the letters based on the repeatedly discredited chronology proposed by the Maurists; (2) commingling of the authentic with the dubious and spurious letters; (3) deficient manuscript foundation of the currently available printed text.

Let us take up in more detail on the last point: the deficiencies plaguing the text of the available editions. After more than 20 years of preparation the French abbé Yves Courtonne (1892-1974) published in three volumes a newly collated Greek text with facing French translation, *Saint Basile, Lettres* (Paris: Société d'édition 'Les Belles Lettres,' 1957 1961 1966). The major merit of this edi-

(1) Paper read at the Fourteenth International Conference on Patristic Studies, Oxford, England, held 18th-23rd August 2003.

tion lay in the complete collation of six manuscripts from the tenth-eleventh centuries four of which have never been utilized before. As the 1926-34 four-volume Loeb Greco-English text prepared by Roy Joseph Deferrari was a mere revision of the Maurist text from 1721-1730 (Deferrari used the same manuscripts, correcting only some of the mistakes), Courtonne's text almost immediately established itself as the standard Greek text of Basil's letters. Since then it has also been reprinted many times (cf. eg the Greek series *Apostolikē Diakonia*, Athens, 1975-1978). Whereas Courtonne's French translation is pretty satisfactory, most of the notes appended to the letters are pathetically inadequate and outright useless. Although a well established student of Basil, Courtonne almost completely disregards the questions of chronology and at times fails to warn his readers about the inauthenticity of some of the letters which have long ago been proven to be spurious. Later he tried to remedy his mistake in a separate volume, *Un témoin du iv^e siècle oriental, St Basil et son temps d'après sa correspondance* (Paris: Les Belles Lettres, 1973), which regretfully could not reach, or simply was ignored by, most users of his edition of the letters.

Turning our attention now to Courtonne's Greek text itself, we must note that its shortcomings surpass its merits. First the small number, four out of thirty-five, manuscripts collated, could provide only a pretty narrow basis to work from for anyone genuinely interested in the thought of Basil and the times he lived in. An even more unsatisfactory aspect of the edition is that Courtonne never bothers to set out the reasons for discarding the rest of the manuscripts. What is quite clear is that he uncritically relies on the classification of the manuscripts proposed on rather shaky grounds by Marius Bessières (1879-1918) in a monograph published posthumously in 1923 by Cuthbert Hamilton Turner (1860-1930). Bessières' main criterion for dividing the manuscripts into two families, A and B, was the overriding importance he attached to the order of distribution of the letters in the 29 manuscripts he inadequately knew. According to him the manuscripts that displayed the major disorder in the arrangement of the letters, such as scattering those addressed to the same recipient throughout the corpus, are the more reliable and part of family A. In turn, those that kept the letters addressed to the same person together arranged in packets or batches he relegated to the, in his opinion, inferior family B. In other words, the decisive criterion for allotting the manuscripts to one rather than the other branch was the external evidence alone not the internal based on the text as such.

This rather tenuously supported and argued hypothesis—due to poor health and constant pressure to work only in the little spare time that as a Roman Catholic priest he had at his disposal Bessières left only a rough draft of his work which Turner polished and published—was subsequently endorsed and accepted wholesale first by two Swedish scholars, Anders Cavallin in 1944 and Stig Yngve Rudberg in 1953, and then by the Belgian Benedictine monk Jean Gribomont in several of his publications including the introductions to the Brepols 1959-61 photostatic reprint of Migne's *Patrologia Graeca* volumes 29-32.

As part of his more general study particular of the manuscript tradition of the homilies by Basil, Rudberg in 1953 published a new edition of three letters—2 150 173—for which he collated all the manuscripts known to contain them including over 100 manuscripts of the homilies and ascetica. The results were impressive but only on account of the complete number of the collated corpora of the letters. The insertion of the three letters into the homiletic collections and the ascetica produced nothing of value. On the contrary it became manifest that those who inserted them in those collections tampered with the textual integrity by, among others, adding to Letter 2 and 173 a concluding doxology. Despite such a pioneering effort, Rudberg not only did not examine or question the validity of Bessières' method but he made everything possible to corroborate it and even to adopt it wholesale for his very original study of the 150 homiletic corpora. Accordingly he arranged them into fourteen groups according to the order of distribution of the more than 40 homilies.

When I started my work on Volume One of the *Bibliotheca* soon after the Toronto 1979 St Basil International Symposium which I organized and which Rudberg and Gribomont attended, I in turn was prepared to follow suit. That is, I wanted to merely rubberstamp the accepted working hypothesis and consider the order of distribution of the letters in the corpora as a sure indication of their interrelationship, interdependence and textual quality. However, no sooner I moved from the works of my distinguished forerunners to the direct examination of each one of the 35 manuscripts of the corpora themselves, first a suspicion and then a certainty arose that the Bessières' hypothesis, by this time an unchallenged norm in my particular field, was not in complete harmony with the facts that were unfolding before me. What immediately started to become obvious was not only that none of the above scholars knew first hand the majority of the manu-

scripts about which they were drawing categorical conclusions but also that none of the printed catalogues, including the latest two by Peter Schreiner and Salvatore Lilla for the Vatican library, accurately presented the contents of the corpora of Basil's letters. They either omitted or wrongly identified some of the pieces (on both Lilla and Schreiner see my *BBV* i 127-32, and 91-93). Such and similar flaws compromising the basis on which firm scholarly conclusions were drawn were not the only factors that vitiated Basil studies. The unquestioning reliance on the order of distribution of the letters as main reason for preferring certain manuscripts over others has indirectly influenced Rudberg to seek among the first 100 letters of family A the corpus of letters sent by Gregory of Nazianzos to his nephew Nikobulos as samples of good letter-writing. Neither Gribomont or myself found his arguments convincing since among those letters are several certainly not authored by Basil.

Rudberg, however, did make a significant discovery while collating the manuscripts for his 1953 edition, that is, that the text of each work was derived not from one but several sources. Édouard Rouillard who since 1947 was working on a new edition of the homilies found that they too depended not on one but multiple models. My own textual probings into all three corpora, letters, homilies and ascetica, time and again, revealed this same interesting fact. The major confirmation of whether or not the order of the pieces in a manuscript had any bearing on the quality of the text came when in 1962 Rudberg published his masterful edition of the homily *Πρόσεχε σεαυτῷ*, 'On Deuteronomy, Pay Heed to Thyself.' His proposed classification from 1953 modelled on Bessières' hypothesis yielded a mixed result. The relationship among all the 150 manuscripts of the homilies that he collated showed a much more complex picture than the one he forecasted on the basis of the order of the homilies in 1953. However, Rudberg refused to draw the obvious conclusion that the Bessières hypothesis was wrong and needed to be abandoned. Instead he acknowledged during the 1979 Toronto International Symposium that the result of his 1962 test-edition showed that the Bessières method produced, as he himself put it, a 'yes and no' answer, he himself leaning toward the 'yes.' What actually needed to have been done was to flatly reject the flawed theory and realize that the ancient scribes rather than being mere copyists, intent on reproducing mechanically a text, were in fact in our modern sense copy-editors. Their first job, whether or not under the influence of those commissioning their work, was to gather as

many copies as possible of the works they were set about to transcribe. In the process of copying they were collating the various texts, choosing those readings that in their view were the better, or in the case of the ascetica, more in tune with the monastic practices prevailing in a site, and rejecting those deemed less suitable for the given purpose. It is now known that a similar procedure was adopted by the sixteenth-century editors and publishers of ancient texts (see briefly my *BBV* ii 526 n.11, 745 n.42).

A word on how the earliest collections of Basil's letters were assembled. On pages xxv-xxxiii and elsewhere of Volume One of my *BBV* I discuss in more detail this question since it was ignored by Bessières and most of those who followed him. I mentioned earlier that Gregory of Nazianzos assembled a number of Basil's and four of his own letters (Letters 51-54) in order to assist his nephew Nikobulos in the mastery of the art of letter writing. Paul Gallay, the editor of Gregory's letters, tried to identify traces of this chrestomathy in some of Gregory's manuscripts which also carried Basil's correspondence. There are serious problems with Gallay's theory one of which is that in those manuscripts that he is referring to one and the same letter is attributed to both Gregory and Basil (see *BBV* i xxix). However, I fully subscribe to his criteria for determining the value and authority of a manuscript: (a) the variants, and (b) the presence or absence of certain characteristic letters, to which may be added (c) the inscriptions of the letters. My theory is that the initial collections (corpora) of Basil's letters arose from the researches into the personal archives bequeathed by him to his followers and into those of private individuals to whom his letters were sent. In other words, the collections were formed out of the discrete packets or batches (quanta) of the letters discovered by the first book collectors during the early Middle Ages. Hence the origin of the two branches of the corpora of the letters, A and B, is due entirely to a twofold source: Basil or one of his correspondents and nothing at all with the order of distribution of the letters in the corpus. The variants arose from the well established fact that Basil, like most of other writers of his and later days, was in the habit of retouching the style and perhaps even grammar of his writings such as the homilies, the ascetica, and the two treatises. Of course, such changes almost never reached those who were already in possession of his writings. By the same token, because of the dual source and the fact that the scribes wore also the hat of book-editors, it is impossible today to construct a single stemma or tree usable for all the works in a corpus. In the Second Volume of my *BBV* with

regards to the homilies, proof-in-hand, I expressed a view which *mutatis mutandis* is also applicable to the letters, and even to all the other works by Basil, 'The arrangement of the pieces in the corpus has *per se* little or nothing to do with the internal relationship or textual filiation of the manuscripts. From the standpoint of the transmission of the text, it is purely accidental if manuscripts with the same order contain the same text. Hence, the study of the variants of each [single work] and the drawing of a stemma for each one appears necessary in order to determine the filiation between them' (p. 6). However, one may want to reject outright the need for such trees or stemmata whose basis can only be preconceived hypotheses and thus forestall the unnecessary proliferation of more so-called new editions. Instead, because 'every manuscript is unique' (Bernhard Bischoff quoted in *BBV* i 667), the only option left to a modern editor with regards to the collation of the manuscripts is the either all or nothing. Ideally, a properly edited work should onward render obsolete all the manuscripts on which it is based.

Finally, in my opinion, the new edition should abandon the listing of Basil's letters in chronological order—a task proven unfeasible for a great number of them. Instead a better approach would consist in grouping the letters in batches according to the Greek spelling of the names of the recipients, or when the endorseees are unknown, according to the Greek inscriptions supported by the most reliable evidence. Only within such packets if the date of a writing is reasonably established the chronological alignment could be adopted. Such and similar measures need to be taken in order to ensure that the illusory comfort of certainty is not obtained at the cost of the historical truth whose basis can only be the solid facts and not any a priori reasoning.

An Alphabetical Listing of Basil's Letters

αβουργιος α'	1(75)	αθανασιος α'	11(61)
αβουργιος β'	2(33)	αθανασιος β'	12(66)
αβουργιος γ'	3(147)	αθανασιος γ'	13(69)
αβουργιος δ'	4(178)	αθανασιος δ'	14(67)
αβουργιος ε'	5(304)	αθανασιος ε'	15(82)
αβουργιος ζ'	6(196)	αθανασιος ζ'	16(80)
αβραμιος	7(132)	αλεξανδρ	17(139)
αγκυρα	8(29)	αμβροσιος	18(197)
αθανασιος	9(24)	αμφιλ. α'	19(150)
αθανασιος αγ	10(25)	αμφιλ. β'	20(161)

αμφιλ. γ'	21(200)	γενεθλιος	62(224)
αμφιλ. δ'	22(190)	γρηγ.επ α'	63(60)
αμφιλ. ε'	23(188)	γρηγ.επ β'	64(59)
αμφιλ. ζ'	24(176)	γρηγ.ναζ α'	65(14)
αμφιλ. ζ'	25(201)	γρηγ.ναζ β'	66(2)
αμφιλ. η'	26(231)	γρηγ.ναζ γ'	67(19)
αμφιλ. θ'	27(199)	γρηγ.ναζ δ'	68(367)
αμφιλ. ι'	28(202)	γρηγ.ναζ ε'	69(71)
αμφιλ. ια'	29(232)	γρηγ.ναζ ζ'	70(7)
αμφιλ. ιβ'	30(233)	γρηγ.νυσσα	71(58)
αμφιλ. ιγ'	31(234)	γρηγ. πρεσβ	72(55)
αμφιλ. ιδ'	32(235)		
αμφιλ. ιε'	33(236)	δημοσθενης	73(225)
αμφιλ. ις'	34(248)	διοδωρος α'	74(135)
αμφιλ. ιζ'	35(218)	διοδωρος β'	75(160)
αμφιλ. ιη'	36(217)	δωροτεος	76(215)
ανδρονικος	37(112)		
αντιοχεια εκ	38(140)	ελλαδιος	77(109)
αντιοχεια πρ	39(253)	ελπιδιος α'	78(205)
αντιοχος α'	40(157)	ελπιδιος β'	79(206)
αντιοχος β'	41(168)	επιφανιος	80(258)
αντιοχος γ'	42(158)	ευαγριος	81(156)
αντιπατ. α'	43(137)	ευασινοις	82(251)
αντιπατ. β'	44(186)	ευλαγκιος	83(208)
αντιπ/βασιλ	44(187)	ευπατεριος	84(159)
αρινθαιος	45(179)	ευσεβιος	85(271)
αρινθαιος	46(269)	ευσεβιος ζ/α	86(27)
αρκαδιος επ	47(49)	ευσεβιος ζ/β	87(48)
αρκαδιος κο	48(15)	ευσεβιος ζ/γ	88(30)
αρματιος	49(276)	ευσεβιος ζ/δ	89(34)
ασχολιος	50(165)	ευσεβιος ζ/ε	90(95)
ασχολιος α'	51(154)	ευσεβιος ζ/ς	91(98)
ασχολιος β'	52(164)	ευσεβιος ζ/ζ	92(128)
αταρβιος α'	53(65)	ευσεβιος ζ/η	93(100)
αταρβιος β'	54(126)	ευσεβιος ζ/θ	94(127)
		ευσεβιος ζ/ι	95(145)
βαρσης α'	55(264)	ευσεβιος ζ/ια	96(138)
βαρσης β'	56(267)	ευσεβιος ζ/ιβ	97(141)
βεροια α'	57(221)	ευσεβιος ζ/ιγ	98(136)
βεροια β'	58(220)	ευσεβιος ζ/ιδ	99(162)
βιτος	59(255)	ευσεβιος ζ/ιε	100(198)
βοσποριος	60(51)	ευσεβιος ζ/ις	101(237)
βριωνος	61(302)	ευσεβιος ζ/ιζ	102(239)
		ευσεβιος ζ/ιη	103(241)

ευσεβιος ζ/θ	104(268)	κολωνια β'	143(228)
ευσεβωνα α'	105(31)		
ευσεβωνα β'	106(146)	λεοντιος α'	144(20)
ευσταθιος αρχ	107(151)	λεοντιος β'	145(21)
ευσταθ. ιμερ	108(184)		
ευσταθ.σεβ α'	109(79)	μαγνην. α'	146(175)
ευσταθ.σεβ β'	110(119)	μαγνην. β'	147(325)
ευσταθ.σεβ γ'	111(125)	μακαριος	148(18)
ευσταθ.σεβ δ'	112(223)	μαξιμος σχολ	149(277)
ευσταθιος φιλ	113(1)	μαξιμος φιλ	150(9)
ευφρονιος	114(195)	μαρτινιανος	151(74)
		μελετιος αν/α	152(57)
ζωιλος	115(194)	μελετιος αν/β	153(68)
		μελετιος αν/γ	154(89)
ηλιας	116(94)	μελετιος αν/δ	155(129)
ημεριος	117(274)	μελετιος αν/ε	156(120)
ησυχιος α'	118(64)	μελετιος ρς	157(216)
ησυχιος β'	119(72)	μελετιος αρχ	158(193)
		μοδεστος α'	159(110)
θεοδοτος	120(185)	μοδεστος β'	160(104)
θεοδοτ.νικ α'	121(121)	μοδεστος γ'	161(111)
θεοδοτ.νικ β'	122(130)	μοδεστος δ'	162(279)
θεοδωρα	123(173)	μοδεστος ε'	163(280)
θεοδωρος	124(124)	μοδεστος ζ'	164(281)
θεοφιλος	125(245)		
		νεκταριος	165(290)
ιλαριος	126(212)	νεκταριος π/α	166(5)
ιουλιανος	127(293)	νεκταριος π/β	167(6)
ιουλιττα α'	128(107)	νεοκαισαρ. α'	168(28)
ιουλιττα β'	129(108)	νεοκαισαρ. β'	169(63)
ιταλια α'	130(70)	νεοκαισαρ. γ'	170(204)
ιταλια β'	β'131(242)	νεοκαισαρ. δ'	171(207)
ιταλια γ'	132(90)	νεοκαισαρ. ε'	172(210)
ιταλια δ'	133(92)	νικοπολις α'	173(229)
ιταλια ε'	134(243)	νικοπολις β'	174(230)
ιταλια ζ'	ζ'135(263)	νικοπολις γ'	175(238)
ιωβινος	136(118)	νικοπολις δ'	176(240)
ιωβινος κομ	137(163)	νικοπολις ε'	177(246)
		νικοπολις ζ'	178(247)
καισαρια	138(93)		
καισαριος	139(26)	ολυμπιος α'	179(4)
καλλισθενης	140(73)	ολυμπιος β'	180(131)
κανδιδιανος	141(3)	ολυμπιος γ'	181(211)
κολωνια α'	142(227)	ολυμπιος δ'	182(12)

ολυμπιος ε'	183(13)	τερεντιος τυγ.	224(105)
οπιμος	184(260)	τιμοθεος	225(291)
οτρηιος	185(181)	τραιανος π'	226(148)
ουαλεριανος	186(278)	τραιανος β'	227(149)
ουαλερ.επ	187(91)	τυανα	228(97)
ουικτορ α'	188(152)		
ουικτορ β'	189(153)	υπερεχιος	229(328)
ουρβικιος α'	190(123)		
ουρβικιος β'	191(262)	φαλεριος	230(329)
		φεστος	231(294)
παιονιος	192(134)	φιλαγριος	232(323)
παλλαδιος	193(292)	φιρμινος	233(116)
παλλαδ. ιωαν	194(259)		
παρνασσος	195(62)	χαλκιδα	234(222)
πασινικος	196(324)		
πατροφιλ. α'	197(244)	ωριγενες	235(17)
πατροφιλ. β'	198(250)		
παυλινος	199(182)	[ανεπιγραφοι.]	
πελαγιος	200(254)		
περγαμιος	201(56)	ασκηται α'	236(23)
πετρος	α'202(133)	ασκηται β'	237(226)
πετρος β'	203(266)	ασκηται γ'	238(257)
ποιμονιος	204(122)	ασκηται δ'	239(295)
ποντος	205(252)		
		ελευθερα α'	240(174)
σαμοσατα α'	206(183)	ελευθερα β'	241(283)
σαμοσατα β'	207(219)	ελευθερα γ'	242(296)
σαταλα	α.208(102)	ελευθερα δ'	243(297)
σαταλα β'	209(103)	επισκοποι α'	244(203)
σεβαστεια	210(306)	επισκοπος β'	245(265)
σωζοπολις	211(261)	επισκοπος α'	246(191)
σωφρονιος	212(172)	επισκοπος β'	247(282)
σωφρον. μ/α	213(76)		
σωφρον. μ/β	214(32)	καλλιγραφος	248(334)
σωφρον. μ/γ	215(96)	κανονικαι	249(52)
σωφρον. μ/δ	216(177)	κηνσιτορ α'	250(83)
σωφρον. μ/ε	217(180)	κηνσιτορ β'	251(284)
σωφρον. μ/ς	218(192)	κηνσιτορ γ'	252(299)
σωφρον. μ/ζ	219(272)	κηνσιτορ δ'	253(312)
		κηνσιτορ ε'	254(313)
ταρσος α'	220(113)	κομης	255(303)
ταρσος β'	221(114)	κομμενταρ.	256(286)
τερεντιος α'	222(99)		
τερεντιος β'	223(214)	νοταριος	257(333)

νομερ. α'	258(142)	ανεπιγρ. κι'	292(308)
νομερ. β'	259(143)	ανεπιγρ. κβ'	293(117)
		ανεπιγρ. κγ'	294(298)
οφικιαλις α'	260(84)	ανεπιγρ. κδ'	295(35)
οφικιαλις β'	261(86)	ανεπιγρ. κε'	296(310)
οφικιαλις γ'	262(311)	ανεπιγρ. κς'	297(249)
		ανεπιγρ. κζ'	298(11)
παρμουθ. α'	263(101)	ανεπιγρ. κη'	299(331)
παρμουθ. β'	264(300)	ανεπιγρ. κθ'	300(155)
παρμουθ. γ'	265(301)	ανεπιγρ. λ'	301(213)
παρθενα	266(46)	ανεπιγρ. λι'	302(88)
πρεσβυτεροι	267(256)	ανεπιγρ. λβ'	303(270)
		ανεπιγρ. λγ'	304(287)
		ανεπιγρ. λδ'	305(288)
στρατιωτης	268(106)	ανεπιγρ. λε'	306(307)
τρακτηυτης	269(144)	ανεπιγρ. λς'	307(37)
		ανεπιγρ. λζ'	308(289)
χωρεπισκ. α'	270(54)	ανεπιγρ. λη'	309(330)
χωρεπισκ. β'	271(53)	ανεπιγρ. λθ'	310(332)
		ανεπιγρ. μ'	311(85).
ανεπιγρ. α'	272(87)		
ανεπιγρ. β'	273(78)	*απολιναρ. α'	*312(361)
ανεπιγρ. γ'	274(273)	*απολ./βας. α'	*312(362)
ανεπιγρ. δ'	275(275)	*απολιναρ. β'	*313(363)
ανεπιγρ. ε'	276(315)	*απολ./βας. β'	*313(364)
ανεπιγρ. ς'	277(318)		
ανεπιγρ. ζ'	278(316)	*λιβανιος α'	314(335)
ανεπιγρ. η'	279(319)	*λιβ./βας. α'	*314(336)
ανεπιγρ. θ'	280(320)	*λιβανιος β'	*315(337)
ανεπιγρ. ι'	281(317)	*λιβ./βας. β'	*315(338)
ανεπιγρ. ια'	282(322)	*λιβανιος γ'	*316(339)
ανεπιγρ. ιβ'	283(326)	*λιβ./βας. γ'	*316(340)
ανεπιγρ. ιγ'	284(327)		
ανεπιγρ. ιδ'	285(77)	*σιμπλικια	*317(115)
ανεπιγρ. ιε'	286(209)		
ανεπιγρ. ις'	287(36)	**νοθαι	**1-40
ανεπιγρ. ιζ'	288(285)		
ανεπιγρ. ιη'	289(309)	NB: Ep 22 GMF = AskPr2	
ανεπιγρ. ιθ'	290(314)	**Epp 42-44 = **AskAdm42-44	
ανεπιγρ. κ'	291(305)		

APPENDIX 2: TOWARDS A NEW ENGLISH TRANSLATION OF ALL THE LETTERS BY BASIL OF CAESAREA ⁽¹⁾

Paulette Valerie Simmons-Chadwick

When one considers the 'status quaestionis' of the English translations of Basil's letters, it is not difficult to rationalise the value of a new translation even though there exist in English three readable efforts in the works of Blomfield Jackson (1895, English text only), Roy J. Deferrari (Loeb Edition, four volumes, 1926-34, with facing Greek text) and Agnes Clare Way (two volumes English translation only, with notes by Roy J. Deferrari, 1951-55). However, the publication of Paul Fedwick's *BBV* ⁽²⁾ has given the reader and translator pause in reflecting on the authenticity, order and enormous scope (breathtaking perhaps would be a better word) of the manuscript tradition of the letters and their current state of translation in English. The *BBV* has presented the modern translator with a sound corpora from which to work.

It should be noted that the three aforementioned estimable translators had no such comprehensive work as the *BBV* at their fingertips, nor did they have access to computer technology. All three translators included spurious letters and in the case of Jackson, omitted most of the short letters entirely, some of which he arbitrarily considered as unimportant, others he classifies and omits as commendatory, consolatory, as salutations or simply without address. ⁽³⁾ In many instances, Jackson has relied on the translations of Cardinal Newman ⁽⁴⁾ The new translation will, I hope,

(1) Paper read at the Fourteenth International Conference on Patristic Studies, Oxford, England, 18th-23th August 2003.

(2) *BBV* i-iv = *Bibliotheca Basiliana Vniuersalis. A Study of the Manuscript Tradition, Translations and Editions of the Works of Basil of Caesarea. i. The Letters...ii. The Homiliae morales, Hexaameron, De litteris...iii. The Ascetica, Contra Eunomium 1-3, Ad Amphiloebium De spiritu sancto, Dubia et spuria...iv. Testimonia, Liturgical and Canonical Compositions, Florilegia, Catenae, Iconography* (Corpus Christianorum) (Turnhout: Brepols, 1993 1996 1997 1999-2000).

(3) These major omissions occur from *Letters* 296 to 333, with the inclusion of complete translations of *Letters* 299, 303 and 304.

(4) This is particularly evident in *Letter* 2, for example, where Jackson indicates Newman's translation in square brackets; in other letters he acknowledges Newman's work in a footnote as in *Letter* 136 to Eusebius in which the whole first section is Newman's. Jackson was well aware of the incomplete status of the letters and indeed of the absence of notes 'to illustrate the letters as they deserve,' an omission which the new edition will seek to rectify. In the *Prolegomena*, he notes that the letters do 'tell their own story'.

bring this story to a wider public, in a more organised arrangement, abandoning the much contested chronological order for one based on the Greek spelling of the names of the recipients.

Deferrari and Way remain as workable translations, albeit rather lifeless and clause encumbered. It is usual that the last or most up-to-date translation supersedes the previous, but in the case of Basil's letters it is quite the opposite. Jackson has achieved an elegance and a proximity to the text, without in most cases sacrificing the character of Basil to a cluster of subordinate clauses.

Turning more specifically to the major editions of the letters, it is important to note the invaluable contribution of Richard Montagu who, while assisting Henry Savile in his literary work, began (c.1610) preparing a critical edition of the works by Basil of Caesarea. On learning that Parisian publishers were preparing an edition, he sent them a package containing 214 hitherto unknown letters. With this find, he included a somewhat unpolished translation in Latin, (probably because he did not have time to refine it).⁽⁵⁾ Although his Latin may be 'cumbersome'⁽⁶⁾, the value of this discovery cannot be underestimated, since, for the first time, more than half of Basil's letters were printed and became known to the west in the 1618 edition of DuDuc-Morel.

The next major Greco-Latin edition of all Basil's works is that of the Maurists from 1721-30 in which the letters were arranged in a new order based on the chronology devised by Prudentius Maran who also supplied a new Latin translation. It is this edition that is printed by Migne in PG 32 and which lies behind all subsequent editions and translations.

There existed, of course, the tradition of separate and single letters which circulated independently. Such was the renown of Basil's *Letter 2*, addressed to Gregory of Nazianzos, in which he seeks to forge a link between Christianity and asceticism, that, as a single letter, it was widely circulated in Latin, Greek, Syriac, Arabic and Coptic. Twenty pages of reference are devoted to the single transmission of this letter in *BBV* i 442-62. Transmission was first in Latin through Ambrogio Traversari (1386-1439), a Camaldolese monk, who was the official translator for the Latins

(5) See further on this *BBV* i 265 with n.186.

(6) Hutton = *BBV* i 265 n.186.

from the Greek during the Oecumenical Council of Florence in 1439. His Latin translation of *Letter 2* was printed anonymously in 1500. Traversari's principal motive was to recover for the west the ancient Greek Christian tradition which had been all but completely abandoned in the 13th century. Moreover, he rejected the medieval technique of making a word for word translation and followed the humanist method of conveying both the sense and the style of the original in an acceptable form of Latin.

The transmission of this letter continued through Francesco Filelfo (1398-1481), the thrice married, Byronesque manuscript collector, humanist, poet, and translator, who was an important agent in the recovery of Greek letters and literature, and whose Latin translation was printed in 1471, which it should be noted, was the second work of Basil to be printed in Latin after the printing of Leonardo Bruni's translation of the 'De litteris.' Guillaume Budé's translation (1498-1547) was printed in 1505. Of these three, Budé's is the most elegant and most often reprinted translation. This same letter enters the English language by the hand of Richard Sherrie who flourished c.1540-55 and whose translation probably took place after his retirement from Magdalen College in 1540.

Petrarch (1304-74) and his followers, the humanists of the early Renaissance, began the recovery of the ancient heritage. The literary ideal of the Quattrocento was the 'Poeta Orator' and the early Italian humanists were passionate for the Latinate style, in prose and verse. Horace, Cicero and Quintilian spoke a familiar language that the Greeks, for them, could not rival. It is to the lasting credit of Traversari, Filelfo and Budé that they sought out the original manuscripts, respected their linguistic value and brought the Greek texts to the fore.

In an age when scholarship was flourishing and encouraged at court, it is interesting to note that John Belleman (or Belmain), who flourished c.1500-53, was tutor in 1544 to the young Edward VI,⁽⁷⁾ then seven years old and three years away from his coronation, and translated this same letter into French, perhaps, we

(7) Beginning in 1544, the young prince was given an intensive humanist education, directed by the foremost scholars in England, including John Cheke, professor of Greek at Cambridge and Roger Ascham, a future tutor of Edward's half sister Elizabeth. By 1552, Edward could speak, read and write Greek, Latin and French. Further on him, see John A. Wagner, *Historical Dictionary*

may speculate, to give this rather sickly young man a suitable 'moral sampler' or, more subversively, to provide a text to mould his charge into a more zealous Protestant. He dedicated the preface to madam Elizabeth, subsequently Elizabeth I, 'with the assurance that it is rendered from the original Greek,' an apposite preface for a very knowledgeable and erudite future monarch, from a man who obviously tried to cover all the bases.

En passant, and in the tradition of English translation, I must give credit to Lady Mildred Cecil (1526-89),⁽⁸⁾ second wife of the powerful and influential Lord Burghley, who translated Basil's homily *Πρόσεχε σεαυτῷ* ('Attende tibi ipsi') from Greek to English.

The new edition of the text will ensure that the translator is working from a clean copy text, free from inaccurate readings, and undistorted by additions, one in which Basil does not simply peer out as if through a veil from an interpolated correspondence as is the case with Ignatius of Antioch whose letters were rewritten thrice. A new translation can give an added dimension to Basil as a writer and person and with the addition of the new notes will bring the man and his ideas alive to the reader today in a more immediate sense.

Basil's letters belong to the 4th century; they are epistles crafted and based essentially on 4th century interpretations of the writer's craft. They are a 4th century expression of Basil's experience, advice, teachings and personal opinions filtered through and refined by a 4th century theology. They remain firmly rooted in this context. The letters are not poetry and therefore do not allow the licence of a free translation, nevertheless they do contain literary conceits and references, and are imbued with an inherent sense of classicism.

Furthermore, in favour of such an endeavour, one could allege the importance of Basil's letters not only as private documents but also and, even more so, on account of their intrinsic value and beauty, on the one hand, as works of literature, and on the other, as unique, in many cases, sources for Late Antique history

of the Elizabethan World. Britain, Ireland, Europe, and America (New York: Checkmark Books, 2002), 96-97, with bibliography.

(8) Mildred, eldest daughter of Sir Anthony Cooke, tutor to Edward VI. The sisters were known as the most learned women in England. See Wagner, *Historical Dictionary*, 58.

in general—social, economic, intellectual.⁽⁹⁾ In addition to treating serious business—lobbying the authorities for people in need of assistance such as widows, orphans, rape victims, defrauded citizens, soldiers etc, advising in matters of ethics, spirituality, liturgy, and clarifying various controversial issues related to Christian faith and the administration of churches—, Basil indulges also in depictions of the natural beauty of his province, as in the following excerpt from his *Letter* 14 to his friend and former classmate Gregory whom he is trying to lure to the site, Annisa, where his family villa is located, 'There is a lofty mountain covered with thick woods, watered towards the north with cool and transparent streams. A plain lies beneath, enriched by the waters which are ever draining off from it; and skirted by a spontaneous profusion of trees almost thick enough to be a fence, so as even to surpass Calypso's island, which Homer seems to have considered the most beautiful spot on the earth.' Again, with ease, he can switch from one subject to another and advise a governor how to cure his illness with pickled cabbage, or comment on the contents and style of a book sent to him by an intellectual, praising its merits and pointing to its shortcomings, and then suggesting to read Plato, particularly his *Dialogues*, rather than Aristotle because Plato, 'With his great power of writing, at the same time attacks opinions and incidentally makes fun of his characters, assailing now the rashness and recklessness of a Thrasymachos, the levity and frivolity of a Hippias, and the arrogance and pomposity of a Protagoras' (*Letter* 135, to Diodoros).⁽¹⁰⁾

The goal of the translator is to enable the reader to approach Basil and his thought as closely as possible by engaging the original text as closely as possible. Not, of course, by a word for word rendering such as Jerome rejects in the first part of his famous dictum 'non uerbum e uerbo,' nor yet a sense for sense rendering as he advocates in the second part 'sed sensum exprimere de sensu' but rather the translator should encourage the reader to advance, understand and appreciate the source text without dragging the reader down and backwards into a morass of technical and archaic terms. One of the most influential discussions on early translation theory remains Jerome's *Letter* 57, to Pammachius, of-

(9) As in part explored by Ramón Teja, *Organización económica y social de Capadocia en el siglo iv según los Padres Capadocios* (Salamanca: Universidad de Salamanca, 1974).

(10) By the way, two extracts on this subject are quoted by Facundus of Hermiane (*fl.* 547-571) in his work 'Ad Iustinianum.'

ten known as 'De optimo genere interpretandi,' in which he quotes Cicero's *De optimo genere oratorum* (iv.14), together with Horace's *Ars poetica* (lines 133-134). This letter left a long legacy to the Middle Ages, giving privilege to signified meaning over the error and confusion that literal translators had produced. Through the influence of Jerome, the Middle Ages came to reject the 'uerbum e uerbo' formula, in which discourse is reduced to an instrumental, mediative function and opted rather for intelligibility and coherence of meaning.

In this letter Jerome defends his principles of good translation and uses the authority of Cicero and Horace in support of his arguments to save and serve the source text, its meaning and force, by accepting the necessity of linguistic difference.⁽¹¹⁾ Jerome understood both Cicero and Horace to mean that good translation should be sense for sense, rather than word for word.⁽¹²⁾ Jerome recognises, too, the 'proprietas uerborum' ⁽¹³⁾ and does in his own translations achieve a dynamic equivalence with the original.

Jerome avoids literal translation not only as clumsy, but as an obstacle to meaning. In his preface to Eusebius' *Chronicle* he takes up Horace's metaphor ⁽¹⁴⁾ and again describes translation in

(11) Rita Copeland, *Rhetoric, Hermeneutics, and Translation in the Middle Ages* (Cambridge: Cambridge University Press, 1991), p.45. Copeland's book is an exhaustive study of the state of translation in the Middle Ages, its roots and traditions. It is a mine of information and scholarship to which I am greatly indebted in my understanding and approach to the translation of Basil's *Letters*.

(12) 'Ego enim non solum fateor, sed libera uoce profiteor me in interpretatione Graecorum absque scripturis sanctis, ubi et uerborum ordo mysterium est, non uerbum e uerbo, sed sensum exprimere de sensu. [...] sed et Horatius, uir acutus et doctus, hoc idem in *Arte poetica* eruditio interpreti praecepit: nec uerbum uerbo curabis reddere fidus interpres cum Eusebii *Chronikon* in Latinum uerterem, tali inter cetera praefatione usus sum: difficile est alienas lineas insequentem non alicubi excedere...' (Letter 57).

(13) Much later, Goethe recognised this same claim. In his *Noten und Abhandlungen zum Westöstlichen Divan*, he has a famous passage in which he presents a threefold classification of translations: the 'schlichtprosaische', or straightforward literal prose translation, the 'parodistische', which sought to emulate rather than translate the original, and thirdly, his own ideal which approaches Jerome's 'proprietas uerborum': 'Einer Übersetzung, die sich mit dem Original zu identifizieren strebt, nähert sich zuletzt der Interlinear-Version und erleichtert höchlich das Verständnis des Originals.'

(14) 'Difficile est proprie communia dicere; tuque rectius Iliacum carmen deducis in actus, quam si proferres ignota indictaque primus. publica materies priuati iuris erit, si non circa uilem patulumque moraberis orbem, nec uerbo

terms of following another's path, comparing his efforts at making a sense for sense translation to himself taking a long detour around a short course: 'non habeo meum quo efferam, et dum quaero implere sententiam, longo ambitu uix breuis uiae spatia consummo.'⁽¹⁵⁾ Here Jerome sides with Cicero's argument in *De finibus* in which he encourages the sense for sense method in philosophical translation. The primary concern of Cicero's method is clarity of meaning, in which individual words may be sacrificed at the expense of a more familiar substitute: 'Nec tamen exprimi uerbum e uerbo necesse erit, ut interpretes indiserti solunt, cum sit uerbum quod idem declaret magis usitatem.'⁽¹⁶⁾

It is perhaps pertinent to remember here that Cicero's *De optimo genere oratorum* argues not for conserving the source text per se, but as Rita Copeland says, 'appropriating and displacing the authority of the original so as to invent a model of Atticism within Latinitas.'⁽¹⁷⁾ The act of translation for Cicero is not to conserve, but to resignify, in the sense of currency exchange, a metaphor he uses to illustrate the fact that in achieving linguistic equivalence one also enforces difference through transposition into a new currency.⁽¹⁸⁾ On similar grounds, Augustine of Hippo resigned his office of rhetor in Milan as being a mere 'uenditor uerborum' in the speech markets.⁽¹⁹⁾

In opting for clarity of meaning, Jerome may have misrepresented Horace's argument in the *Ars poetica* ('nec uerbum uerbo curabis reddere fidus interpres') since this is actually part of an argument against the type of source conservation Jerome advocates. Cicero, like Horace, was writing with a clear agenda in mind which was to assert the linguistic independence of Latin

uerbum curabis reddere fidus interpres, nec desilies imitator in artum, unde pedem proferre pudor uetet aut operis lex' (Horace, *Ars poetica* [The Loeb Classical Library, William Heinemann, London, 1961], p.460-61).

(15) Jerome, 'Preface to Eusebius' Chronicle' (*Eusebii Pamphili chronici canones Latini uertit, adauxit, ad sua tempora produxit s. Eusebius Hieronymus*, ed. J.K. Fotheringham, Milford, [London, 1923], p. 1, 12a-25b, p. 3, 25a-p, p. 4, 5a).

(16) Cicero, *De finibus*, 3.4.15 (ed. and translated by H. Rackham [Loeb Classical Library, London: Heinemann, 1914]).

(17) Copeland, *Rhetoric*, p.51.

(18) 'Non enim me ea adnumere lectori putauit oportere, sed tamquam adpendere' (Cicero, *De optimo genere oratorum*; ed. and translated by H.M. Hubbell [Loeb Classical Library, Cambridge, Mass.: Harvard University Press, 1976], p.365).

(19) Augustine of Hippo, *Confessions*, 9.5.9-12.

philosophical inquiry from its Greek source. He proposes that the Greek source be challenged and augmented in the following way, by asking these questions:

Quid si nos non interpretemur fungimur munere, sed tuemur ea quae dicta sunt ab iis quos probamus, eisque nostrum iudicium et nostrum scribendi ordinem adiungimus? quid habent cur Graeca anteponant iis quae et splendida dicta sunt neque sint conuersa de Grecis? nam si dicent ab illis has res esse tractas, ne ipsos quidem Graecos est cur tam multos legant quam legendi sunt quodsi Graeci leguntur a Graecis, iisdem de rebus alia ratione compositis, quid est cur nostri a nostris non leguntur? ⁽²⁰⁾

The notion of 'cur nostri a nostris non leguntur' was contrary to Jerome's idea of a good sense for sense translation with respect to both his theoretical propositions for non-scriptural texts, and especially with respect to Holy Scriptures, whose meaning he intended to be sought in the source text alone.

If Jerome is generally credited with mediating classical theories of translation through *Letter* 57, then what the Christian West has received is a somewhat flawed interpretation of those theories. ⁽²¹⁾ For Cicero, the source text is held in combative tension with the conquering language, it is contested, resignified, reinvented and brought into submission to the conquering language, thereby changing both language and significance. Cicero's ideal represents an atavistic rather than an agonistic approach to translation. This position is comparable to the 'licensed transgression' of which Horace speaks in his *Ars poetica* in which he sees the translator's goal as a winning of private rights over public property, and a divergence from the public pathway. Jerome, however, has mirrored Horace's principle of 'dynamic difference' with his own inverted principle of 'dynamic equivalence'. For Jerome, the translator is always held captive by the source text even though he may lead meaning captive into his own language. ⁽²²⁾ Jerome's

(20) Cicero, *De finibus*, 1.2.6.

(21) On this see Copeland p.47-48. See also Alexander Pope:

'Nor suffers Horace more in wrong translations

By wits, than by critics in as wrong quotations.'

(*Essay on Criticism*, ll.663-64)

(22) 'nec adsedit litterae dormienti et pudita rusticorum interpretatione et torsit, sed quasi captiuo in suam linguam uictoris iure transposit' (Jerome, *Letter* 57).

goal is ultimately different, for it seeks to preserve the divine meaning through the immutability of the divine *logos*. Patristic translators attest to the primacy of the divine *logos* and are concerned above all with the transmission of a truthful meaning through a language of common access which leads in turn to a common understanding and preservation of the original text.

Thus the modern translator must be constantly aware of both the traditions and philosophy of textual reception and translation. Whilst Basil was familiar with classical theories and made use of the *technai* of classical rhetoric and forms of address in the *Letters*, he remains, first and foremost, a theologian, informed by patristic ideals. ⁽²³⁾ In the patristic ideal of translation, the sacred text, as immutable word, automatically rejected any manipulation of the source by subordinating it to cultural and linguistic subjugation. We are, indeed, fortunate in having the more personal form of the *Letters* against which to weigh some of these theories and through which Basil, the man, speaks with universal appeal to humankind, unfettered by the constraints of any theories or rules. Who can forget the impassioned language of Basil's description in *Letter* 74 to Martinianos of the harm resulting to Caesarea following the Emperor Valens' division of the province of Cappadocia, in which he employs numerous analogies from classical literature and history. His entreaties may be 'inflated and exaggerated' as Deferrari comments but they leave the modern reader with no doubt about Basil's inner feelings and resentment on the division and the diminishment of Caesarea. Basil had determined to preserve the unity and orthodoxy of Cappadocia from the very beginning of his episcopacy. He feared not only that Arianism, supported by the heretical Emperor, would destroy the orthodoxy of the divided region, but also that a new metropolitan would be created and the strength of the churches divided. ⁽²⁴⁾

The translator must be, at once, the alter ego of the author and at the very least a competent stylist in his or her own right. That, indeed, is a tall order which few have accomplished. Western Europe, however, owes much of its literary and cultural heritage

(23) For a discussion on the theories of patristic translation, see Copeland, *Rhetoric*, p. 42-43

(24) Gerald F. Reilly, *Imperium et Sacerdotum According to St Basil the Great* (Washington, D.C.: The Catholic University of America Press, 1945), p.147-48

to translators. Just as every age has its prototypical writers, so every age produces its own idiosyncratic translators. The 1604 King James Version remains a magnificent corporate endeavour. Alexander Pope's *Iliad* is a magnificent 18th century poem in its own right, despite, or perhaps more correctly, because of his intention to 'elevate Homer into English' by Englishing his work.' (25)

We do not intend to depart so far from the Greek text, nor do we intend to make Basil English but we do hope to strike a balance between the source text and a clear epistolary style, bearing in mind Basil's knowledge of rhetoric, whose twin goals of persuasion and eloquence are not altogether separable, and certainly by acknowledging his familiarity with the classical rules of letter writing, his intent, restrictions and specialised vocabulary; all of which must be honoured and translated with the man in mind.

Closely connected with the question of translation is our knowledge of the state of the Greek language in Basil's time. Was Basil just another Cappadocian proverbially described along with the Cypriots and Cretans as a boorish Greek speaker: *τρία κάππα κάκιστα*, or was he more like his contemporary Libanios of Antioch (314-c. 393) adhering to the classicizing Second Sophistic. It has been conclusively shown that both Basil and Gregory of Nazianzos were well grounded in classical learning. Incidentally, they are rather the exception than the rule in being familiar with the use of optatives. Thus a translator confronted with a decision whether a certain term is used by Basil in the classical or so called Christian-koiné sense has to resort today to such tools as the TLG ('Thesaurus linguae Graecae') in order to ascertain the specific meaning of a word.

Letters are, after all, a type of autobiography. George-Louis Buffon said that 'le style est l'homme même.' Nowhere is this apho-

(25) Pope, by the way, pays homage in his Preface to the translation to that same Henry Savile under whom Richard Montague worked. Dryden's *Aeneid* holds up its laureate head as a major 17th century poem. More recently, Ezra Pound who is reputed to have known not a word of Chinese, has made some of the most graceful and lyrical translations of Chinese poetry ever. Even more recently, the widely and wildly successful 1995 translation of Rumi's poetry owes its popularity to a translator (Coleman Barks) who reworked others' translations and who says of them, 'Whatever else they are, these versions or translations or imitations or renderings, are homage to a teacher.'

rism better evidenced than in Basil's letter writing. His letters speak loudly of a unique character, subject to ill health, irritations of daily life and pressures within and without the church and empire. His letters are a living presence worthy to be given new life and immediacy in English.

'The letter, like the dialogue, should abound in glimpses of character. It may be said that everybody reveals his own soul in his letters. In every other form of composition it is possible to discern the writer's character, but in none so clearly as in the epistolary.' So said Demetrios in his treatise 'On Style' (26). Our translation will only be successful if Basil the man reveals the image of his own soul.

(26) Demetrios, 'On Style,' iv. 225-28 (p.441, translated by W. Rhys Roberts, in *Aristotle*, XXIII [Loeb Classical Library, Cambridge, Mass./ London: William Heinemann, 1927, rev. 1932, rpt. 1982]).

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